

سُورَةُ الْإِسْرَاءِ

Sūrah Banī Isrāīl

(THE CHILDREN OF ISRAĪL)

This is also a Makkan Sūrah. After explaining the importance of inviting mankind to **Allah**, it begins with a mention of the greatness and the high status of the inviter, that is, the Holy Prophet ^{SAW}. It then discusses the different eras of Banī Isrāīl, they being the most appropriate nation to be cited as an example from recent past. It dilates on the outcome of their attitudes, when they accepted the invitation to **Allah**, and when they turned away from it.

Section 1

In the Name of **Allah**

The Most Gracious, The Most Merciful.

1. Hallowed be **He! Who** carried **His** bondman in a night from the Masjid al Ḥarām to the Masjid al Aqṣā, the environs of which **We** have blessed, that **We** might show him of **Our** Signs! Verily **He! He** is the Hearer, the Beholder.
2. And **We** gave Mūsa the Book and made it a guidance to the Children of Isrāīl: take not beside **Me** a Guardian.
3. O progeny of those whom **We** bore with Nūḥ! Verily he was a bondman grateful.
4. And **We** decreed for the Children of Isrāīl in the Book: you shall surely commit evil twice in the land and you shall rise very high.
5. Then when the Promise came for the first of the two, **We**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَيْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

وَأَنبَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ بَلْ أَلَّا تَسْخَدُوا مِنْ دُونِي وَكَيْلًا ﴿٢﴾

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى

raised against you bondsmen of Ours endued with great violence, so they entered the dwellings; and it was a Promise fulfilled.

6. Thereafter We gave you a return of victory over them and We supported you with riches and children, and We made you a numerous concourse.

7. If you will do well you do well for yourselves; and if you will do evil, you shall sin against your own selves. Then when the second Promise came, We raised up a people that they may disgrace your faces and may enter the Mosque even as they entered it the first time, and that they may destroy with utter destruction whatever may fall under their power.

8. Perchance your Rabb may yet have Mercy on you; and if you still revert, We will revert likewise. And We have appointed Hell a prison for the infidels.

9. Verily this Qurān guides unto that path which is straightest and bears glad tidings to the believers who work righteous deeds that theirs shall be great wage.

10. And that those who do not believe in the Ākhirah – for

بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُولًا ﴿٦﴾

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَر نَفِيرًا ﴿٧﴾

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُئَرُوا وُجُوهَكُمْ
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ
وَلِيُتَبَرُوا مَا عَلَوُا تَبِيرًا ﴿٨﴾

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ
لِلْكَافِرِينَ حَصِيرًا ﴿٩﴾

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ
أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٠﴾

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ

them We have prepared an
afflictive torment.

Secrets of Revelation

At the very outset, an amazing incident endorsing the greatness of the Holy Prophet^{SAW} is recounted. It is amazing in the sense that all the Prophets and Messengers^{AS} were blessed with Divine Revelation and a personal dialogue with Allah on this earth. Allah blessed some of His Prophets^{AS} with the opportunity to observe the heavens and the Ākhirah through Kashf, while living in this world. How the dead would be quickened was also demonstrated to some, again here, on this earth. But the amazing miracle of the Holy Prophet^{SAW} is that though he was blessed with Divine Revelation on earth and saw the heavens and the Ākhirah through Kashf, he was also blessed with M'erāj (Ascension). He was taken, with his physical self, to the heavens and as far beyond, as Allah desired. In that Realm and at that point he was bestowed with the honour to converse with Him, and to personally visit the Paradise and the Hell. It is a unique favour as amongst the entire mankind, including all the Prophets and Messengers^{AS} only the Holy Prophet^{SAW} was blessed in this manner. According to the scholars of Ahl-e-Sunnah the physical Ascension of the Holy Prophet^{SAW} is supported by the Qurān and the Sunnah. It is a matter on which the consensus of Ummah exists and any denier will be a heretic and an atheist. 'Allamah Ibn Kathīr asserts that the event of M'erāj is held in consensus by all Muslims; only the atheists and the heretics deny it.

M'erāj

The Qurān declares: Glorified is **He Who** took **His** bondsman, that is, Prophet Muḥammad^{SAW} by night from the Inviolable Mosque in Makkah to Aqṣā Mosque, that is, Bait al Maqdas, surrounded by Barakah, so that he may be shown some wonders of **His** Omnipotence. Undoubtedly, Allah Alone is all Seeing and all Hearing. First of all the Event of Ascension was a physical journey and not spiritual as proved by the Qurān and successive Aḥādīth. The Āyah opens with the very word 'Glorified', as Allah is above any weakness and can do whatever He Pleases. He, by His Omnipotence, made this most incredible event possible, whereby He took His bondsman by the night from Makkah to Bait al Maqdas and opened to him the doors of countless wonders. For instance, he met all the Prophets^{AS}, went to the heavens and beyond as far as Allah intended. He was blessed with the honour to converse with Him,

witnessed the **Ākhirah**, inspected Jannah and the Hell and returned to Makkah before the night was over. Had this journey been only spiritual, it could have been well compared to a dream which need not have been denied so fiercely. But the infidels not only denied it but also ridiculed and mocked at it. Some of the newly converted Muslims, who were not yet firm in faith, turned apostates like many who deny it today. The polytheists of Makkah were astonished how could an excursion to Bait al Maqdas be possible within one night, when it took them months to complete this journey? They asked the Holy Prophet^{SAW} questions about only two aspects. The first was about the structure of Bait al Maqdas, which they had seen but the Holy Prophet^{SAW} had never been there. They demanded a detailed account, which he promptly gave. It is reported that **Allah** placed the Mosque right in front of his eyes through Kashf, and he kept on answering their queries in detail. Their second question pertained to their trade caravans enroute to Bait al Maqdas.

As for the M'erāj being spiritual or a dream, there are many events in Aḥādīth regarding the Holy Prophet's^{SAW} dreams and the Qurān also certifies his dreams to be true. Therefore, those reports which are quoted about the M'erāj being spiritual in fact pertain to those events. The account given by the Āyah under reference, beyond doubt, pertains to a physical Ascension. After mentioning the Divine Omnipotence the Āyah goes on: 'took **His** bondsman by the night;' and it must be remembered that a bondsman does not comprise only the Rūḥ but the corporeal body with it. It highlights the fact that this personality who has traversed the distance of time and space in a moment is also **His** creation, a beloved and a bondsman. By virtue of this journey no Divine Attributes have developed in him whereby the Muslims, like the Christians, may begin to distort their faith. Moreover, it also highlights an important fact that the utmost level attainable by man is but to be **Allah's** bondsman and truly **His** alone. So a Prophet^{AS}, a Wali or anyone near **Allah** must not be considered absolved of **His** servitude. The greatest honour, however, is that whereas everyone is **Allah's** bondsman, **He Himself** declares the Holy Prophet^{SAW} to be one. He indeed enjoys a unique status. In those days travelling in such a manner was impossible, but today science has made it possible and an aircraft carries people to far off lands in hours. The invention of space crafts has made more wonders practicable. So if by the employment of material means, man, whether a Muslim or an infidel, can work such wonders, **Allah**, the Almighty, being Omnipotent may do whatever **He** Wills.

Traversing the Earth

The miracles of a Prophet^{AS} are transferred to the Aulia' of his Ummah as Karamah. That is why often they have been seen traversing long distances in a short span without any outwardly visible means. This is called "Ṭae al Ardh" in spiritual terminology.

A Brief Account of M'erāj

It was a journey of wakefulness, in which the Holy Prophet^{SAW} mounted on Burāq, the miraculous steed from Jannah, and journeyed from Makkah to Bait al Maqdas. There he offered two cycles of Ṣalāt and ascended to the heavens through a celestial stairway where he was greeted by different Prophets^{AS}. Angel Jibril^{AS} was accompanying him and introduced them to him. Above the seventh heaven, the Holy Prophet^{SAW} saw the Sidrat al Muntahā. He also visited Bait al M'amūr on the Seventh Heaven where he saw Prophet Ibrahim^{AS}. From there he mounted on Rufuf, a conveyance of that Realm, and went physically as far as **Allah** wanted. Beyond the seventh heaven, Angel Jibril^{AS} could no longer accompany him.

Beholding Him

As for beholding **Allah**, scholars differ whether the Holy Prophet^{SAW} actually saw the Almighty or not. Those who do not agree base their opinion on the fact that seeing **Allah** is impossible in this world. However, some fortunate ones on the Day of Judgment, and all in Jannah will be blessed with this honour commensurate with their status. But the fact is that the Holy Prophet^{SAW} was not in this world at that time, rather beyond the "Urūsh, or as far as **Allah** took him. It was a station of such heights and **His** Nearness that even Archangel Jibril^{AS} could not think of entering there. So seeing **Allah** from such a station cannot be compared with or considered the same as seeing **Him** in this world. So he did see **Allah**, and was blessed with the honour of a dialogue. At the conclusion of the meeting the Ummah was enjoined to offer Ṣalāt fifty times a day, a gift from **Allah** indeed. Subsequently their number was reduced to five, yet retaining the reward of fifty. The Holy Prophet^{SAW} saw Paradise and the Hell and on his way witnessed the events in Barzakh. All the Prophets^{AS} escorted him on his way back upto Bait al Maqdas. There he led them in Ṣalāt, and finally returned to Makkah. Certainly glorified is **He** and Matchless, **Who** blessed **His** beloved bondsman with such stature and eminence.

The Stations of Sulūk

The heights to which the Holy Prophet^{SAW} ascended with his physical self, his truly devoted followers receiving lights from his sacred heart, manage to reach spiritually by **Allah's** Grace. This is what we call: "The Stations of Sulūk". This journey is called the Journey of Sulūk and the Aulia' traverse it and attain various levels corresponding to their capacity, by **Allah's** Grace, while their physical selves are on earth. When an iota of the purity, finesse and subtlety enjoyed by the Holy Prophet's^{SAW} physical body is attained by any Rūḥ, it embarks on this journey. The surroundings of the Aqṣā Mosque are abounded by **Allah's** Barakah whereby outwardly it is a very fertile piece of land laden with fruits, and inwardly a centre for the descent of Divine Splendour. It is also a place where many Prophets^{AS} are resting in eternal peace. But the Holy Prophet^{SAW} was not only blessed with a vision of these surroundings but **Allah** says: "We might show him of our Signs". That is, he may see the Barzakh, the heavens, the celestial beings, the Guarded Tablet, the Great 'Arsh, Jannah, Hell and the events of life in the Ākhirah on this journey. For **Allah** is the real Hearing and the Seeing and the Omnipotence, and **He** may make whoever **He** chooses to see and hear whatever pleases **Him**.

Prophet Mūsa^{AS} had also been blessed with a Divine Scripture and during its revelation, similar wonders were manifested. He was blessed with the honour of conversing with **Allah**. Besides, for Banī Isrāīl their Book was the source of guidance. It focussed on the basic fact that no one save **Allah** must be taken as **Rabb**. Acknowledging **Allah** as **Rabb** means that all hopes are pinned on **Him** Alone and **He** must be obeyed under all circumstances. The Banī Isrāīl have, after all, seen the devastations of Prophet Nūḥ's Deluge, being the early descendants of those aboard Prophet Nūḥ's^{AS} Ark. **Allah** saved them while the whole inhabited world around was drowned. **Allah** supported them because Prophet Nūḥ^{AS} was a grateful bondsman of **Allah**.

The Scriptures of Banī Isrāīl foretold that they would create great mischief twice on earth and would resort to rebellion. *Fasād* (mischief) refers to their disobeying **Allah** in terms of worship, while *Sarkashī* (rebellion) refers to their atrocities towards **Allah's** creation, which they would commit and as a result face the consequences. The Commentary by Maulanā Thānvī titled *Biyan al Qurān* has mentioned many occasions on which the Banī Isrāīl were ransacked by different rulers and were rehabilitated. But here two occasions foretold by their Book conform to the Ḥadīth. Firstly, when Bakht Naṣr, the mighty and cruel King of Babylon conquered them. He was imposed as a

punishment on the Banī Isrāīl for they had transgressed beyond limits. Bakht Naṣr ransacked their cities, plundered Bait al Maqdas and took away all the gold, silver and jewels. He killed many, took many along as slaves and they were thoroughly abased and humiliated. **Allah** says that in the first place we made **Our** slaves, who were very hostile and belligerent, to overpower you. They ransacked your cities and this was **Our** Promise which came true, that is, the punishment was awarded for the crime.

Infidel is also Allah's Slave

Here the non believer have been termed as '*Ibadan Lanā*' meaning 'our slaves'. It shows that everybody is indeed only **Allah's** slave. But the word '*Ibādanā*' is not used which refers to those **He** approves of. Infidels can be imposed over Muslims as a punishment, just as the case is today.

After a long time since Bakht Naṣr had ransacked them, the Banī Isrāīl were redeemed, and they reformed themselves. **Allah** showered **His** Mercy on them and blessed them with a country, increased them in number and affluence and indeed strengthened them. Their Army was upgraded to a mighty force and they defeated Babylon. Banī Isrāīl were once again free, and became powerful. But once they regained power and became strong they again drifted into waywardness. They had been forewarned of the Divine Law that if they practised piety it would be for their own good, and if they adopted evil, they would have to bear its consequences. However, they ignored this warning and returned to their old behaviour.

It was now the second occasion. The Roman Emperor, Caesar attacked them from land and the sea. He too like Bakht Naṣr, ransacked their cities, entered Bait al Maqdas and took away heaps of valuables, laden on carriages. In spite of all this, there is no reason for losing hope as **Allah** is very Compassionate. If the Banī Isrāīl reform themselves, **He** will shower **His** Mercy on them once again. But they must always remember a Divine Rule that once they revert to evil; the circumstances will also reverse to bring about their destruction. The outcome of rebellion is disbelief, and if they die as disbelievers, the ultimate destination is indeed a morbid dungeon called Hell. Now it is this Book, the Qurān that **Allah** has revealed. It guides to the straight path. It not only invites people to adopt the best precepts, practices and dealings in all the affairs of life but also shows the exact way of doing so. And to all those who become believers and practically adopt its ways, for them are the glad tidings of immense reward. And as for the dissidents, those who deny the Ākhirah, a painful doom awaits them.

Section 2

11. And man prays for evil as he should pray for good, and man is ever hasty.
12. And We have appointed the night and the day as two Signs; then We blurred the Sign of the night and made the Sign of the day illuminating that you may seek grace from your Rabb, and that you may know the number of years and the reckoning; and everything We have detailed in full details.
13. And every man: We have fastened his actions round his neck, and We shall bring forth unto him on the Day of Judgment a book preferred him open.
14. Read your book; suffices today your soul against you as a reckoner.
15. Whoever is guided, it is only for himself that he is guided, and whoever strays it is only against his soul that he strays: and not one laden bears the load of another. And We do not chastise until We have raised a Messenger.
16. And when We intend that We shall destroy a town We Command its affluent inhabitants, then they transgress therein, and thus the word is

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ
الْإِنْسَانُ عَجُولًا ﴿١١﴾

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ
وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا
مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ
وَكُلُّ شَيْءٍ وَفَضْلُهُ تَفَصِيلًا ﴿١٢﴾

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ
يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَبِيبًا ﴿١٤﴾

مَنْ أَهْتَدَىٰ فَأِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ
فَأِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نُزِرُ وَاِزْرَةً وَلَا نُزِرُ وَاِزْرَةً
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا
فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

justified on them. Then We annihilate it completely.

17. And many a generation We have destroyed after Nūḥ. And suffices your Rabb, the Aware, the Beholder, for the offences of His bondsmen.

18. Whoever intends the quick-passing world We hasten to him therein whatever We please to whom We intend; thereafter We shall appoint for him Hell where he shall roast, reprov'd, damned.

19. And whoever intends the Hereafter and strives therefore with due striving while he is a believer, then those! Their striving shall be appreciated.

20. To each – these and those – We extend the bestowal of your Rabb, and the bestowal of your Rabb is never restrained.

21. See you! How We have preferred some of them over some others; and surely the Hereafter is greater in degrees and greater in preferment.

22. Set not up along with Allah another god, lest you sit down reprov'd, renounced.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ
يَذُوبُ عِبَادِهِ خَيْرًا بَصِيرًا ﴿١٧﴾

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا
مَدْحُورًا ﴿١٨﴾

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

كُلًّا نُمِدُّهُنَّ أُولَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ رَبِّكَ
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ
أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا
مَكْذُومًا ﴿٢٢﴾

Secrets of Revelation

Why do people opt for disbelief after all, when it neither gives any peace in this life nor is there any hope of eternal reward?

Decisions Taken in Haste

This is due to the impulsive human nature. It is often observed in the worldly life that decisions are taken in haste. A person sometimes prays hurriedly which leads to his own destruction in this world. Just like Nadhr bin Ḥarith had prayed in K'abah in sheer opposition of Islam, as revealed in the Qurān: "O' **Allah**! If Islam is true, then pelt stones on us from the sky, or send some other tormenting doom". **Allah** be praised! Soon after they were crushed at Badr, humiliated at Uḥad and had to return from the Battle of Trench after aborting their mission. And finally Makkah was taken, and they were wiped out as a community.

The Cycle of Days and Nights are Sufficient Evidence

If a person does not hasten and puts his Divine gifted intelligence to use, can he not see the days and the nights as witness to **Allah**'s Magnanimity? They certainly are. The darkness of the night covers so many ugly aspects of human character, and provides every living being moments of sleep and rest. Moreover, the energy lost by the physical body during the day at work is replenished at night.

The day dispenses light, and the struggle for survival commences once again. Right from an ant and a fly to humans, all are seen busy in acquiring provisions of life for survival. Man struggles for the attainment of the blessings created by his Provider. And these days and nights also serve to keep a count of days, months and years.

Solar Calendar is also Permitted

If there remained only days, or only nights, the calculation of time would have been impossible. Thus solar calculation of dates is also permissible, though worships like Ḥajj or Fasting can only be determined through lunar calendar. So this immense system which is regulating the transition of days into nights and vice versa with such precision and punctuality ever since the beginning of time, is by itself a witness, no less significant, on the Magnificence, Wisdom and Omnipotence of its Creator. **He** has explained everything meticulously for the guidance of human intellect and perception. Now it is upto them how they think. But let it be known that **Allah** has garlanded every person's neck with

his conduct and he carries the effects of his evil deeds with him wherever he goes. This can be seen in worldly affairs at individual as well as collective level. While in the Ākhirah an open Record of Deeds will be handed over to everyone. Each person will be Commanded to read it, and be the best judge for himself by checking out each deed registered therein. He must see on how many occasions he had decided to act in Allah's obedience or defiance when he had the privilege to do so. For then, it will be his own decisions that would be requited, either as rewards or punishments.

If someone opts for the right path, decides to obey Allah and exerts for it, he is not doing a favour to anyone else but only to himself, as it is he who will receive the reward. And the one who opts for defiance, he too will have to endure the punishment, as no human being will be burdened by the actions of the other.

The Minor Children of non Believers

The author of Tafsīr-e-Mazharī and other Commentators assert on this basis that the minor children of the non believers will not be condemned to Hell due to their parents' disbelief. Besides, Allah does not punish anyone without providing the means of guidance. Here: "We have sent a Messenger" has been interpreted by the Commentators as 'means of guidance'. In their opinion, it is upto Allah. He sends a Prophet^{AS}, or gives plain intellect to evaluate the symbols of His Omnipotence. To arrive at the conclusion or to confess that He is the One and the Only Supreme Being is imperative. Wherever the teachings of a Prophet^{AS} may not reach, a confession of Allah's Unity through such evaluation will suffice for salvation.

Immoral and Evil Rulers lead to Destruction

When a nation's defiance reaches the limit whereby its destruction is decided, it swells in terms of wealth and the wealthy take to disobeying Allah's Commands. They have the evidence of Allah's Greatness before them, conveyed through a Prophet^{AS} or merely conceived by understanding. Yet the affluent indulge in pleasure seeking, and lead the public on the same path. It is human nature that people tend to follow the elite and ultimately all of them are destroyed. Even after Prophet Nūh^{AS}, people reflowered and prospered. Many a nation were destroyed, leaving behind lessons for mankind. Allah is well Aware of the human conduct and is sufficient to oversee the defiance of people. So one reaps whatever one sows.

Intentions and Designs

If a person strives purely with the intention of acquiring temporal gains, having no trust in the **Ākhirah**, the outcome can never be according to his desires, no matter how good his intentions apparently are. He will get only what **Allah** apportions for him. However, the outcome of his intention will be humiliation and deprivation. He gets nothing in **Ākhirah** save Hell. On the other hand if someone intends to acquire **Ākhirah**, works hard in the right direction, that is, acts according to Sunnah and also holds the correct precepts, he will be rewarded with eternal bliss.

Basic Requisites for Success in **Ākhirah**

There are four basic requirements for eternal bliss:

- (1) **Intentions and Motives.** Whereby a person after having witnessed or studied the logical evidence or having been invited to **Allah**, aims to succeed in **Ākhirah**.
- (2) **Actions.** He begins to act according to his intention rather than sitting idle.
- (3) **Conformance to Sunnah.** His actions are in conformity with the Sunnah, and not dictated by his own choice. The rituals and innovations, no matter how attractive, are of no value when compared to the Sunnah of the Holy Prophet^{SAW}.
- (4) **Correct Belief.** Finally, he must have the right beliefs, otherwise all actions will stand nullified.

Those who fulfil these conditions are the lucky ones whose efforts will be appreciated, and indeed the real success is theirs.

Mundane Affluence is not a Criterion of Allah's Approval

His Providence is common to all. The righteous or the wicked, the believer or the non believer, all enjoy the blessings of health, wealth and children alike. Though people differ from one another, yet this difference does not hinder **His** Providence. **He** provides everyone without exception and has out of **His** Wisdom graded people into rich and poor, rulers and subordinates. But this is only a temporary phase. The real blessings are of **Ākhirah**, which have been reserved for the obedient. The non believers have no share in it. And that indeed is a very great blessing, superior and exalted. So O' Reader! Never ascribe partners to **Allah** in worship in any form. Keep your faith in **His** Unity pure lest you should lose everything, your good deeds as well as your efforts.

Section 3

23. And your **Rabb** has decreed that you should worship none but **Him**, and show kindness to parents; and if either of them or both of them attain old age with you, say not unto them: pooh! And browbeat them not, and speak to them a respectful speech.

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرًا أَوْ لَانْتَهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

24. And lower unto them the wing of meekness out of Mercy, and say: **Rabb!** Have Mercy on both as they brought me up when young.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

25. Your **Rabb** is the Best Knower of what is in your souls; if you have been righteous, then **He** is unto you Penitent, Forgiving.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا ﴿٢٥﴾

26. And give you to the kinsman his due, and also to the needy and wayfarer; and squander not in squandering.

وَمَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا يَبْذُرْ بَذِيرًا ﴿٢٦﴾

27. Truly the squanderers are the brothers of the devils, and the Devil is ever ungrateful to his **Rabb**.

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

28. And if you turn away from them awaiting a Mercy from your **Rabb** which you hope, then speak to them a gentle word.

وَإِمَّا تَعْرِضْ عَنْهُمْ أِتِغَاءَ رَحْمَةٍ مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

29. Let not your hand be chained to your neck, nor stretch it forth to its extremity, lest you sit down reproached, impoverished.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

30. Verily your **Rabb** extends the provisions for whom **He** Will, and measures it out; **He** is in respect of **His** creatures Aware, Beholder.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

Secrets of Revelation

Of the rights of **Allah**, the foremost is the belief in **His** Unity. Any one who fails to accept this very basic belief cannot be expected to obey **Him** in any way. And of the rights of fellow beings, the rights of parents have the top priority. **Allah** demands in this **Āyah** not to worship anyone save **Him**, and to treat parents kindly.

The Rights of Parents

Whereas the **Qurān** enjoins upon every believer to treat the parents with kindness, many **Aḥādīth** expound the blessings and superiority of this act; these also announce that your parents are your **Jannah** or **Hell**. It means that their obedience leads to **Jannah** and disobedience to **Hell**. It is also added that the retribution for all sins can be postponed but the negligence towards parents is a sin punishable in this world as well.

Parents are not to be Obeyed in **Allah**'s Defiance

It is a widely acknowledged principle that "no creation will be obeyed in defiance of the Creator". So the obedience to parents will also be within the perimeters of **Shari'ah** and not in sin or against **Allah**'s Commands.

Parents to be Treated Kindly even if non Believers

It is obligatory to serve the parents even if they are non Muslims and one must pray for their guidance or worldly comfort. All non obligatory tasks will be subject to their consent. For instance if **Jihād** is not obligatory in the first degree, and is **Fardh-e-Kifāyah**, one must not go without their permission

Religious Knowledge and its Propagation

If one possesses obligatory religious knowledge, travelling to become a scholar or to propagate **Islam** without the permission of parents, will be improper. This also applies to those who neglect their duty towards their wives and children, and set out in the name of preaching.

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Treatment to Parents' Friends

Even after the passing away of parents, their friends must be treated as nicely as they were in their lifetime. The Holy Prophet^{SAW} never missed to send gifts to the friends of his beloved wife Khadijah^{RAU} after she was gone.

Children and their Wealth Belong to Parents

The parents can take of their children's possessions whatever they want without even asking them, as their children's wealth is indeed theirs. Once a person complained about his father to the Holy Prophet^{SAW} that he had taken his money. He was told that he, as well as his possessions, all belonged to his father.

It is also enjoined not to treat both or anyone of the parents as a burden when they grow old, nor to show any negligence in their service, nor speak harshly to them. Rather, one must not even show the slightest of annoyance by word or by action, let alone speak harshly. They must be spoken to affectionately and one must be ever ready to serve them. It is also their right that they must be prayed for in these words: "O' **Allah!** Have Mercy on them, just as they had taken care of me in my childhood".

Allah Knows the secrets deep inside the hearts. If wittingly or unwittingly one is rude to them but in his heart he did not wish to do so, it is known to **Allah**. If the intentions are noble, mistakes are forgiven by **Him**, provided one feels sorry over his act and mends his ways.

After the parents are the near relatives who must be treated nicely. If they are needy they must be taken care of financially or emotionally, or at least they must be respected, which is their right and not a favour to them. Similarly the destitute in general must be looked after. It is their right to be taken care of, with affection and financial help, and is a duty incumbent on every Muslim. A wayfarer also deserves to be treated well by a Muslim. **Allah** has enjoined on believers to serve the wayfarers as far as they can afford. Again it is not a favour, but their right. And the wealth given by **Allah** must not be squandered away in frivolous and unnecessary ways, for those who do so are the siblings of Satan. To be acknowledged as superior, they waste **Allah's** Blessings on evil and wrong pursuits. And Satan is indeed disobedient to **Allah**. However, to fulfil one's genuine needs according to the purse does not fall under squandering. And if one has nothing to offer to a destitute, one must at least speak to him gently, with love and affection, and must never be harsh. These are the values of Islam.

And when it comes to spending, it must be organized and planned. One must never touch the extremes. He must not be so niggardly as if his hands are tied to his own neck, that is, he does not even spend on genuine needs. Nor should he open them so wide that he spends more than the required and wastes his money in prodigality going broke and becoming a destitute himself. In short, a medium must be struck. Rise and fall in income is a common phenomenon. So one must adapt to the situation and spend judiciously according to his means. It is a system of **His** Providence whereby **He** increases the income for whom **He** pleases and constricts it for whom **He** Wills. Therefore, in days of affluence one must not squander away in arrogance, and in constraint, must not adopt undesirable means to fulfil his needs. Rather, a balanced attitude in life, in mutual dealings and spending, is the best course of action. Undoubtedly **He** is Aware of the condition of **His** servants and is constantly watching.

Section 4

31. Kill not your offspring for fear of want: **We** provide for them and for yourselves; their killing is a great crime.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ
وَإِبَائِكُمْ إِنْ قَتَلْتَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾

32. And do not approach adultery; it is ever an abomination and vile as a pathway.

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ
مَسِيلًا ﴿٣٢﴾

33. And do not kill anyone whom **Allah** has forbidden except by right, and whoever is killed wrongfully, **We** have surely given his next of kin authority; so let him not exceed in killing; verily he is ever succoured.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا
فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

34. And do not approach the substance of an orphan save with what is best, until he reaches the age of strength. And fulfil the covenant; verily the covenant shall be questioned about.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ
مَسْئُورًا ﴿٣٤﴾

35. And give full measures when you measure, and weigh with an even balance, that is good, and the best interpretation.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطِ السِّتْفِيمِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

36. And do not you go after that of which you have no knowledge verily the hearing and the sight and the hearts, each of them shall be questioned about.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

37. And do not you walk on the earth struttingly; verily you will not by any means rend the earth, nor can you attain the mountains in stature.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ
وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

38. Each of these! The vice thereof is to your **Rabb** ever detestable.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

39. That is part of that wisdom which your **Rabb** has revealed to you, and set not up you along with **Allah** another god, lest you be cast into Hell reproved, damned.

ذَلِكَ مِن مَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ
مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

40. Has then your **Rabb** distinguished yourselves with sons and taken for **Himself** the females from amongst the angels? Verily you say a saying mighty.

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ
إِنثَاءً إِنَّكُمْ لَقَوْلُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

Secrets of Revelation

The next Injunction relates to dealings with children. In pre Islamic days people used to kill their off spring, especially daughters and took great pride in it. **Allah** announces that **He** is the Provider and the Sustainer for everyone,

Who not only blesses with issues but also provides for their sustenance just as **He** provides for the parents. It is, therefore, a grave crime to kill them.

Family Planning

These days contraception is being promoted in the name of family planning to control population growth. This indeed is a grave sin even though it may not fall under infanticide. The reason given in its favour is that population pressure leads to economic crisis and unbearable burden on national resources. Of course, if the abortion is done after the foetus becomes viable in 120 days of conception, it shall fall under the category of murder. Aborting before this period, though not a murder, yet is a grave sin. In another situation if the health of the mother is at stake or there is threat to her life, aborting before viability of the foetus is permissible. A temporary contraceptive treatment is also allowed. A permanent solution such as an operation for sterilization is not permissible as it is forbidden to alter the Divine creation, except for a very cogent reason.

The next Injunction is about adultery, which is a curse. It is not only an act of immense vulgarity but also a path to destruction. It often leads to enmity and killings and creates unrest amongst individuals as well as nations, sometimes even sparkles killings amongst them. The child born of adultery is an outcast in the society. Anyone without familial roots reacts negatively to avenge his misfortune from the entire society by stirring evil in it to the best of his ability. That is why it is enjoined not even to go near adultery, which means to avoid all means which may lead to it. Why adultery finds a mention contiguous to the Injunction on killing of children is because an adulterer, in a way, exterminates his progeny and cannot be called a father of the child so begotten. Because of this, Islam imposes a severe punishment for adultery, that is, stoning to death.

The next Injunction pertains to killing others, because they are also somebody's children given life by their **Rabb**. To deprive them of this Divine Blessing is certainly a grave crime, except for the situation when the verdict is Divine as in Qīṣāṣ, or when an opponent is killed in Jihād. And if someone is murdered wrongfully, **Allah** has given his heirs the right to demand Qīṣāṣ from the murderer. In cases where there may be no heirs, the State is to play the role of the heir and take Qīṣāṣ through its own procedure. There must be a proof; only then the heirs have the right to demand Qīṣāṣ or settle the matter through blood money. It is the right of the heirs; but they must remember not to transgress by over-demanding. **Allah** supports the heir because of being wronged. If the heir turns into an aggressor, obviously the Divine

support will shift to the oppressed. Anybody who has been wronged deserves Qīṣāṣ within the framework of justice. Once evil is retaliated with evil it spreads all over the society, whereas Qīṣāṣ and justice aim at eradicating transgression and establishing justice.

The next Injunction concerns the wealth of orphans from which the guardians must stay away. In other words, they must not usurp the property of the orphans by manipulation. They must, however, spend properly for the betterment of the orphans, until they grow up to take charge of their own affairs. And it is not permissible to snatch away anyone's possessions. In case an adult is so wronged, he can at least demand his rights but an orphan is a child who can neither protect property, nor demand rights.

Pledges

Any promise made must be honoured. The foremost is the one that was made with **Rabb** for **His** obedience in the 'Ālam-e-Amr. On reciting the Kalimah-e-Ṭayyebah, a believer renews this Pledge, which demands total obedience to **Allah** through **His** Prophet^{SAW}. Besides, many contracts have to be made in all spheres of practical life, the fulfilment whereof is imperative. And without a legal excuse these cannot be absolved so long as they are in accordance with Shari'ah. If a promise has been made and later turns out to be against Shari'ah, it will not be honoured. Rather, it will be cancelled after intimation to the other party. And take note that just as all other obligations will have to be accounted for, **Allah** will also question people about their pledges. In other words, the importance of a pledge is no less than other obligations.

Weights and Measures

And when it comes to measuring or weighing, it must be done accurately with a perfect balance. It is best to adhere to this Command as the result it yields is extremely desirable. It plays an important role in creating harmony in relationships amongst people. Fair dealing is also a source of progress in business and affluence. According to scholars, a paid employee and a labourer must work honestly, as it also falls under weighing and measuring.

And vague issues must not be pursued without proper verification. This is a golden rule, which guarantees success and peace in all spheres of life. A major cause of conflicts and disruption of peace in the society is the reaction of people to rumours. (A friend of mine, judge by profession, once asked me to prescribe some auspicious words for him to recite in order to remain calm. I advised him not to lend an ear to anything which did not concern him or for which he had no responsibility, both at home and outside. For recitation,

which he must do to seek **Allah's** Pleasure, he may choose any words from a wide range recommended by the Holy Prophet^{SAW}. On a subsequent meeting he disclosed that most of his worries were over.) Most of the mischief and wickedness is generated by idle gossip and rumours. So it is imperative to ignore such information. Besides, the faculties of hearing and sight are not so cheap as to be put to such worthless use. These are valuable gifts by the Almighty, the use whereof will be reckoned.

***Fawād* or Heart is a Precious Faculty**

The human heart or *Fawād* is the inner part or state of the heart from where desires originate. It is only blessed to the human beings so that the desire to seek **Allah** may develop in them, and the love and passion for **Allah** may progress. But unfortunately, man destroys it by listening to absurdities, and idle gossip and by looking at undesirable scenes. It is a fact that all that is heard and seen affects the heart. Therefore, to see and hear the pious and attend their gatherings is imperative, for this faculty will also be reckoned with.

And do not walk on **Allah's** earth stiff necked. Your gait must not display conceit, for neither can one cleave the earth nor be as tall as the mountains. So not only in actions but also in speech, attire and gait, the spirit of being a humble servant of **Allah**, thoroughly mindful of **His** Magnificence must be displayed. A human being is after all dependant on **Him** while Magnificence and Glory only befits **Him**. All the foregoing Injunctions namely, the Unity of **Allah** and **His** worship, kind treatment to parents, relatives, wayfarers and the needy, denouncing adultery and lewdness, avoiding rumours, honest weighing and measuring, abstinence from even an arrogant gait, are so clearly defined and important that violating them not only creates mischief but is also despised by **Allah**. Praise be to **Him**! What a beautiful way of life Islam is, and how perfect are the morals it teaches!

Allah reminds the Holy Prophet^{SAW} of **His** Great Favour in the form of Revelation, through which such pearls of wisdom have been handed down to mankind. And the world witnessed that he not only conveyed **His** Message but also practically executed all the Injunctions. On these very foundations he raised a society and established a State. So no partners must ever be ascribed to such a Munificent **Rabb**, lest it leads to humiliation and Hell.

Allah also reminds the human beings to ponder over their attitude in response to **His** Favours. They themselves prefer to have sons and if a daughter is born, they hasten to kill her. At the same time they acknowledge that children are

endowed by Allah. Does it make sense then, that the One Who gives sons to them has preferred girls for Himself, for they call the angels as His daughters? On one hand the polytheists object to the teachings of the Holy Prophet^{SAW} and on the other they believe in such absurdities, undesirable even by their own standards. Therefore, what they utter is preposterous, and a momentous crime. The precepts generally held by them are not only wrong but also unacceptable to the human intellect.

Section 5

41. Assuredly We have propounded it variously in this Qurān so that they might be admonished; but it adds only to their aversion.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿١١﴾

42. Say you: were there along with Him other gods, as they assert, then they would have brought a way to the Owner of the Throne.

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَأَبْسَغُوا إِلَيَّ ذِي الْعَرْشِ سَبِيلًا ﴿١٢﴾

43. Hallowed be He, and exalted be He above what they say – a great height!

سُبْحٰنَهُ، وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿١٣﴾

44. There hallow Him the seven heavens and the earth and whoever is therein. And nothing there is but hallows His Praise, but you do not understand their hallowing. Verily He is ever Forbearing, Forgiving.

تَسْبِيحٌ لِّهَا السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ، وَلٰكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿١٤﴾

45. And when you recite the Qurān, We set up between you and those who do not believe in the Hereafter a curtain drawn down.

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿١٥﴾

46. And We set up veils over their hearts lest they understand it, and in their ears heaviness; and when you mention your Rabb

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ، وَلَوُا

Alone in reciting the Qurān,
they turn back as averter.

47. We are the Best Knower of that motive with which they listen to you and whenever they counsel together in secret, when the wrongdoers say, you but follow a man enchanted.
48. See! How they propound similitudes for you. They have strayed away and cannot find a way.
49. And they say: when we shall have become bones and fragments, shall we in truth be raised as new creation?
50. Say you: become you stone or iron.
51. Or anything created of the things more remote in your breasts. Then they will say: who will restore us? Say you: **He Who** created you the first time. Then they will wag their heads at you, and say: when will it be? Say you: perhaps it is near.
52. The Day whereon **He** will call you, and you will answer with **His Praise**, and you will imagine that you had stayed but little.

عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿١٧﴾

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ
وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ
إِلَّا رَجُلًا مَّسْحُورًا ﴿١٧﴾

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٨﴾

وَقَالُوا أَوَإِذَا كُنَّا عِظْمًا وَّرُقْنًا أَوْ نَاعًا لَمَبْعُوثُونَ خَلْقًا
جَدِيدًا ﴿١٩﴾

﴿٢٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٢٠﴾

أَوْ خَلْقًا مِمَّا يَكْفُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ
مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ
فَسَيُنصَرِفُونَ إِلَيْكَ أَرَأَيْتُمْ وَرُسُلَهُمْ
مَتَىٰ هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا ﴿٢١﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَنْظُرُونَ إِنْ لَيْسَ إِلَّا قَلِيلًا ﴿٢٢﴾

Secrets of Revelation

Allah has explained in the Qurān, in different ways, every aspect of life for the people to understand. But disbelief is an ailment which intensifies with

nutriment. Same is the case with these infidels, and the hatred in their hearts increases further.

The Holy Prophet^{SAW} must reason with them that had there been any other partner in **His** Divinity or equal in Attributes, wouldn't it have forced its way upto the 'Arsh and the whole system of the universe would have crumbled by now. This system is running smoothly without any problem only because of its subservience to only One Sovereign, **Who** in **His** Being and in **His** Attributes is far exalted and pure of any partners. **His** Magnificence is far too sublime for their idle gossip.

Everything Practises Allah's Zikr

Not only that every particle of the universe is **His** creation, but also the seven heavens, the earth and everything therein constantly glorifies and remembers **Him**, though human beings with their physical senses cannot hear and understand this glorification. No doubt **He** is extremely Forbearing and Forgiving to respite the negligent amongst the Jinn and humans, until a time preordained. This is the Grace of **His** Clemency. And once the offenders repent, **He** accepts it. The very life of the heavens and the earth depends on **His** Zikr, and anything guilty of neglect passes into extinction. If it is a river, it dries up; the plantation withers away; an animal dies or falls prey to a predator; and if a mountain neglects **His** Zikr, it falls apart or erupts. Except for the infidels among the mankind and Jinn, everything is destroyed on neglecting **His** Zikr. The reason why these two creations survive is that while they have been ordered to practise Shari'ah, they have also been given the option to choose. Now if they do not become believers it is due to **His** Clemency that respite to live until a preordained time is given to them. But if they die on disbelief, the Hell will be their permanent abode.

Moreover, everything in the world is perpetually engaged in **Allah's** Zikr. This **Āyah** cannot be interpreted to mean that everything remembers **Allah** by virtue of its existence, as is sometimes said these days. This is because human senses can perceive the existence of things. Here it refers to Zikr in its real sense which is generally beyond human understanding. However, if **Allah** blesses the Qalb with the capacity to hear, one may hear the Zikr that all things do. For instance, the Holy Prophet^{SAW} heard it as reported in number of **Aḥādīth**. According to one, he heard the mountain glorifying **Allah**. On one occasion, he said that he recognised a rock which used to greet him. Similarly, **Ḥadhrat** 'Abdullah ibn Mas'ūd^{RAU} reports that the Companions^{RAU} would hear the food laid before them praising **Allah**. The famous incident when the by-

standers heard the pebbles praising **Allah** in the palm of the Holy Prophet^{SAW} is well known. 'Allāmah Jalāl ud dīn Sayuṭī^{RAU} comments that the Ḍikr by the pebbles was not the Holy Prophet's^{SAW} miracle but a routine practice of the pebbles. However, his miracle was far more superior, whereby the normal human faculty of hearing was made to hear it. Not only the Companions^{RAU} but even the non believers heard it, while the former could often hear it due to their enlightened Qulūb. The Qurān also states how the mountains and animals would join in Ḍikr with Prophet Daūd^{AS}. The incident of a pillar of the Holy Prophet's^{SAW} Mosque named Hananah is a link in the same chain of events. On being separated from him it started wailing like human beings. The Holy Prophet^{SAW} came down from the new pulpit to hug and caress it and only then it calmed down. Many such events can be quoted from his noble life. So this Āyah does not refer to a Ḍikr by disposition, but indeed everything does **His** Ḍikr in reality. Whoever from the sentient beings, that is human or Jinn, neglects Ḍikr loses his status and faces destruction, for there can be nothing more destructive than admission into Hell.

Infidels listened to the Holy Prophet^{SAW} with Hearts devoid of Kaifiyāt

Not only do the infidels fail to hear the Ḍikr by everything but they have also been deprived of the captivating charm of the Holy Prophet's^{SAW} recitation due to their disbelief and evil conduct. Qurān is the Word of **Allah**, and words carry the feelings of the speaker. And when the Divine Word is recited by the Holy Prophet^{SAW}, it also becomes adorned by a reflection of his splendour. It is simply unbelievable that people may deny or not to fall in love with it. The reason is that their disbelief and misconduct have rendered them incapable of acquiring spiritual feelings. So when the Holy Prophet^{SAW} recites the Qurān, a curtain is drawn between him and the non believers. In other words, their Qulūb are incapacitated to feel the ecstasy it produces, and their minds and intellect are deprived of its wisdom. Rather their hearts are veiled by **Allah** and ears encumbered in a way that they are unable to hear the truth. And when he speaks of **Allah**'s Unity, they simply walk away as they cannot bear to hear the truth.

Deprivation from Qalbi Kaifiyāt and Faidh

It proves that to be without Kaifiyāt-e-Qalbi is indeed a big punishment, awarded on disbelief and wickedness. The light of faith generates Kaifiyāt in the Qalb which amplify because of the Holy Prophet's^{SAW} Barakah. Likewise one can benefit from those who have acquired these Kaifiyāt from any of the accomplished precursors. It is this attainment of Kaifiyāt that can rightfully be

termed as derivation of Faidh from an accomplished saint. Otherwise, receiving mundane benefit is not Faidh.

Though the infidels hear the words of the Qurān in the Holy Prophet's^{SAW} voice yet they are deprived of Kaifiyāt. Whenever they eavesdrop on his recitation and hear something they tell each other that to accept his teachings would be like following a person under spell who does not even know what is good or bad for him. In their heretic opinion, idols are their sole providers, whereas the Holy Prophet^{SAW} strongly repudiates this idea. This they take as insanity and expect such denial only from a person under some magical spell. Today this attitude is on the increase among the Western orientated ignorants who term Islamic Injunctions as brutal, insane and inapplicable. Obviously such opinions can only be held by those who, like the polytheists of Arabia, are deprived of even the lowest level of Kaifiyāt-e-Qalbi.

Magic and its Effects on Prophets^{AS}

Magic is a reality that has its effects. It is possible that the noble people, even the Prophets^{AS} may be affected, as they too are human beings. Just as a Prophet^{AS} can be wounded or fall sick, so can he be affected by magic. However, the effects can never be the same as on an ordinary person, as the more purified a being is the lesser it can be affected, and the quicker these affects clear off. So O My Beloved^{SAW}! Just see how devastated their Qulūb are that they suggest such absurdities for you. Their condition indicates that they have fallen into ignorance to an irrecoverable depth. Therefore, they can never be guided.

One who Derides a Prophet^{AS} can never Attain Guidance

It is evident that one who does not believe in a Prophet^{AS} can recover at some stage, but the one who offends him and blasphemes is deprived of the very capacity to repent. These ignorant disbelievers consider the requickening impossible, and say that once dead they will be reduced to bones and decomposed. So how will they be raised? The Holy Prophet^{SAW} may tell them that the bones or fragments or the dust, which had once been a component of their physical living body would surely be brought back to life and even if they transformed themselves into iron or stone or something still harder, they would still be quickened. They further ask as to who will requicken them? They must be told that it is the One **Who** created them the first time, **Who** created the entire body from a drop of fluid, and fashioned flesh, skeleton, the sensory organs, the vital organs and limbs. **He, Who** gave these organs the ability to perform respective functions, will certainly requicken them from the

remains of their putrid bodies. Overawed, they will inquire as to when would this happen, as none to the best of their knowledge had come back from the dead. So let them know that it may not be too far away. On that Day, they will not be able to deny Allah's Magnificence; rather, they will rise glorifying Him and they will feel that not much time had passed between their death and resurrection. The glorifying by the infidels means that once requickened they will be flabbergasted by the Magnificence of Allah and would admit that He is the Most Magnificent and Omnipotent. They will confess it out aloud but it will not be accepted because the place of endeavour, that is, the world would have gone past. Now the Ākhirah would be unveiled, leaving no room for denial.

Section 6

53. Tell you My servants that they should say only what is best. Satan would stir up strife among them; Satan is to man ever an open foe.
54. Your Rabb is the Best Knower of you, He will have Mercy upon you if He Wills, or He will chastise you if He Wills. And We have not sent you over them as a trustee.
55. And your Rabb is the Best Knower of those who are in the heavens and the earth. And assuredly We have preferred some Prophets over some others, and We gave Daūd a Scripture.
56. Say you: call upon those whom you fancy beside Him; they are able neither to remove the distress from you nor to change it off.
57. Those whom they call upon seek access themselves to their
- وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ
يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ
عَدُوًّا مُّبِينًا ﴿٥٣﴾
- رَبِّكُمْ أَعْلَمُ بِكُمْ إِنَّ بِشَئْرِ حَمَلِكُمْ أَوْ إِنْ يَشَأْ
يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾
- وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا
دَاوُدَ زَبُورًا ﴿٥٥﴾
- قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ
كُفْرَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾
- أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمْ

Rabb, striving which of them shall be the nearest; and they hope for **His** Mercy and fear **His** Chastisement; the Chastisement of your **Rabb** is indeed ever to be guarded against.

58. Not a town is there but **We** are going to destroy it before the Day of Judgment, or to chastise it with a severe chastising; that is inscribed in the Book.

59. And nothing hinders **Us** from sending the Signs except that the ancients belied them. And **We** gave to Thamūd a she-camel as an illumination, but they did her wrong. And **We** send not Signs but to warn.

60. Recall when **We** said to you: your **Rabb** has encompassed mankind. And **We** made the vision **We** showed you but a temptation for man, and likewise the tree accursed in the Qurān. And **We** warn them, but it only increases their exorbitance greatly.

الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ
عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ
الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ
فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ
بِهَا الْأَوَّلُونَ وَءَاتَيْنَا مُوسَى الْنَّاقَةَ مُبْصِرَةً فَظَلَمُوا
بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا
الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ
الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ
إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

Secrets of Revelation

The Holy Prophet^{SAW} must tell **Allah's** servants, the believers, to speak in a pleasant manner, without using any harsh or abusive language, for it gives Satan a chance to make mischief. He initiates mutual strife and is beyond doubt man's blatant enemy.

Speaking Harshly is Improper

It is only appropriate for the Muslims to speak courteously to one another. And if discussion pertains to **Allah** and **His Prophet**^{SAW}, all the more care should be exercised to use the right words and tone, even if the addressee is an evildoer or an infidel. Labelling others as infidel or Hell-bound on trifle issues cannot yield a positive outcome, nor can harshness reform a person. So those engaged in the propagation of Islam must be extremely cautious.

Allah is fully Aware of the situation in which people are and it is not necessary that one should openly expose the disbelief of others. It is upto **Him** to forgive, out of **His Mercy**. **He** may bless an infidel with faith or let a malefactor turn to piety. Or if **He** chooses to punish them by withdrawing the capacity to repent, it is a matter purely between **Him** and them. Even the Holy Prophet^{SAW} has not been made responsible for who will go to Jannah or end up in Hell and why; so there is no room for anyone else to speak on this. All that is required is to convey **Allah's** Message in a pleasant manner.

The Holy Prophet^{SAW} must know that his **Rabb** is well Aware of the state of **His** creation all the time, be it in the heavens or on the earth. If **Allah** exalted him, it is not something new. Prophets^{AS} were given distinction over one another before as well. Just as he has been blessed with a Book, so was Prophet Daūd^{AS} given Zabūr with which they are familiar. So it is nothing unusual that the Holy Prophet^{SAW} has been blessed with a Book that these people deny it. He must tell these non believers and polytheists that they may continue to call out to their deities whom they take as their helpers besides **Allah**. However, they must remember that these deities will not be able to help them. Islam shall spread and they shall be subjugated. If their deities possess any power whatsoever, let them try to block Islam. But neither can they avert a misfortune nor convert it into comfort. Rather the idols of angels, Prophets^{AS} or saints, carved out by them are totally helpless against **Allah**.

Wasilah (Means of Approach)

The idols of angels, Prophets^{AS} or saints which they worship are themselves always seeking means of pleasing **Allah**. They worship and obey **Allah** diligently so that their obedience may serve as a Wasilah to obtain **His** Pleasure. They remain hopeful of **His** Mercy while being fully conscious and apprehensive of **Him**. **He** is without any want. And certainly **His** Punishment is worthy of being feared.

State of Faith

This very state of faith, whereby **His** obedience is employed as a Wasilah or means for attaining **His** Pleasure, pinning all hopes on **His** Clemency, is the ultimate aim. Never should one dare to be obstinate on disobeying **Him**, and **His** Grip must be feared, **He** being independent of all wants. And as for the non believers, not only the natives of Makkah or Arabia, but none of their settlements would be spared from **Allah's** Wrath. Whether they are vanquished by the Muslims, or devastated by a Divine Punishment is secondary. They will nevertheless face a tormenting doom on the Day of Judgment. This is because **Allah** has decreed that disbelief invokes **His** Punishment and will not be given any concessions.

They ask why the miracle they demand is not being manifested. But their demand is invalid. History bears witness that the preceding non believers also made similar demands. But when they were shown what they were asking for, they still persisted on denial and qualified for collective annihilation. For instance, Thamūd had demanded the miracle of the dromedary, and when it was manifested, they hamstrung her and were, as a result, devastated. It is only because of the auspicious raising of the Holy Prophet^{SAW} that collective punishment has been abolished. Now there is no need for the people to demand miracles anymore nor will they be manifested as their aim is to make people realize the Magnificence of **Allah** and to fear **His** Annoyance. When countless miracles of the Holy Prophet^{SAW} are already available for this purpose, there is no need to bring about what these people demand.

The Event of M'erāj is a Trial

What could have been more miraculous than M'erāj? They could not have even thought of demanding such an incredible thing. But this event proved to be a great trial for them instead, and became very difficult for them to accept it. Even today, people who do not wish to believe in it come up with all sorts of interpretations, such as declaring it to be a spiritual and not a physical journey, etc. The word *Rou'ya* here means 'witnessing what **Allah** showed the Holy Prophet^{SAW} on M'erāj'. Whereas these infidels could not even comprehend a simple fact revealed by him that the cactus tree grows in Hell and will be served to its dwellers. They objected by saying how a tree could exist amidst the blazing fire of Hell. This denial is pushing them further into rebellion and wickedness.

61. And recall when We said to the angels: bow down before Ādam. So they bowed, but Iblīs did not; he said: shall I bow to one whom You have created of clay?
62. Iblīs said: bethink You: this one whom You have honoured above me? If You defer me till the Day of Judgment, I will surely seize his progeny save a few.
63. Allah said: be you gone; whoever of them follows you, Hell is your requital, an ample requital.
64. And unsettle them whoever of them you can with your voice, and summon against them your horse and your foot, share with them riches and children and make promise to them, and Satan promises not but to delude.
65. Over my bondsmen you have no authority, and your Rabb suffices as a Guardian.
66. Your Rabb is He Who speeds for you the ship in the sea that you may seek His Grace; verily He is to you ever Merciful.
67. And when there touches you a distress on the sea, those you call upon fall away except He Alone, then when He delivers

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ قَالَ مَا أَسْجُدُ لِمَنْ خَلَقْتِ بِي سَاءَ مَا كَرَّمْتِ عَلَيَّ لَبِئْسَ

قَالَ أَرَأَيْتَ إِنَّكَ هَذَا الَّذِي كَرَّمْتِ عَلَيَّ لَبِئْسَ
آخِرَتَيْنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْسِنُكَ
ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿١١﴾

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ
جَزَاءُ وَكُفْرًا مَوْفُورًا ﴿١٢﴾

وَأَسْتَفْرِزُّ مَنْ أَسْطَظَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبَ
عَلَيْهِمْ بِخَيْلِكَ وَرَجْلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ
إِلَّا غُرُورًا ﴿١٣﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى
بِرَبِّكَ وَكِيلًا ﴿١٤﴾

رَبِّكُمْ الَّذِي يُرْسِلُ لَكُمْ الْفُلْكَ فِي الْبَحْرِ
لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿١٥﴾

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ مُسَدِّلٌ مِّنْ تَدْعُونَ إِلَّا إِيَّاهُ
فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٦﴾

you on the land you turn away,
and man is ever ungrateful.

68. Are you then secure that **He** will not cause a side of land to swallow you up, or send over you a sand storm, and then you will not find for yourselves a protector?

69. Or, are you secure that **He** will not send you back therein another time and send upon you a gale of wind and drown you for your having disbelieved, so that you will not find for yourselves an avenger against **Us**?

70. And assuredly **We** have honoured the Children of **Ādam**, and have borne them on the land and the sea, and **We** have provided them with clean things, and **We** have preferred them with a preferment over many of them whom **We** have created.

أَفَأَمِنْتُمْ أَنْ يَخْشِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ
وَكِيلًا ﴿٦٨﴾

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ
عَلَيْكُمْ فَاَصْفَاءَ مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ
ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ بِنِيْعًا ﴿٦٩﴾

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

Secrets of Revelation

The conceit displayed by these non believers today is like Satan had once displayed and was thrown astray consequently. They have also succumbed to his influence. When **Allah** Commanded all the angels to prostrate before Prophet **Ādam**^{AS}, all of them complied except **Iblīs**. He had been ordered because he was also present amongst the angels. He argued: "O' **Allah**! How can I bow before him whom **You** have created from clay?" In other words, he considered himself superior to Prophet **Ādam**^{AS} and out of this conceit refused to obey even **Allah**'s Command. Instead, he expressed the malice in his heart saying: "**You** have honoured him over me; how can it be justified when he has

just been created while I have worshipped You for so long?" Indeed he was objecting to Allah's Decision, just as these non believers object over the Prophethood assigned to the Holy Prophet^{SAW}.

Satan begged Allah to give him life and respite until the Day of Judgment, so that he may contend the progeny of Prophet Ādam^{AS} and lead them astray. He claimed that he would make the majority to renounce Allah and be subservient to him, save probably a few. Allah granted his wish and gave him the liberty to do as he wanted, warning that all those who would step down from the honour of being human by obeying him will be condemned to Hell along with him, and will be thoroughly requited for taking an evil decision. Giving him a fair chance, Allah permitted Satan to launch all his forces against mankind, seducing them by his voice, becoming partner in their wealth and children, and alluring them through false promises. Indeed the promises he makes to his followers are nothing but lies.

What are Satan's Voice and his Forces?

The author of Tafsīr Qarṭabī quotes Ḥadhrat Ibn 'Abbas^{RAU} that songs and musical instruments like flute etc. are the voice of Satan and are, therefore, forbidden. Although the modern civilization declares music to be the nourishment for Rūḥ, but in fact it is a deadly poison for it. All the advocates of this theory know absolutely nothing about Rūḥ. Rather the musical notes and melody serve to arouse the animal instincts in a human soul. These modern intellectuals mistake this soul for Rūḥ and declare music as its nourishment. Whereas if Rūḥ is nourished, a person does not succumb to baser instincts. Rather, he acquires the capability to overpower them. May Allah forgive those ignorants who have given music religious sanctity by labelling musical concerts as "Qawwali Sharif"(Holy Songs). Indeed, it is an awful transgression. And the term "forces of Satan" refers to his followers, including his own progeny and his obedient Jinn and humans. The Western nations today can be rightfully termed as his forces because for paltry gains they push countries into the inferno of war.

Satan's Partnership in Wealth and Children

Wealth amassed through unfair means is shared by Iblīs, as it is earned by following his advices. Similarly, when it is spent contrary to Shari'ah, again his partnership is established beyond doubt. In the same way, Iblīs becomes a partner in children, if illegal methods are employed for having them, or un-Islamic rituals are observed, or if they are borne out of marriage. And how can it be appropriate to resort to illegal means or polytheistic rituals when all the

powers rest with **Allah**? **He Who** has made it easy for you to sail across the seas to explore and discover means of livelihood. **He** is extremely Generous and Kind to you as **He** has blessed you with the sense and the power to make and execute your plans. Of course, even your own experiences at the ocean provide evidence to **His** Unity. Whenever fierce storms engulf you, threatening destruction, you simply forget all your self appointed deities and cry out to **Him** for help. This is exactly what the Arabs used to do, for they believed that their idols had sway only on land. And when **Allah** safely takes you ashore, once again you resort to disobedience. How thankless you are O' humans! Don't you realise that **Allah** is Omnipotent and has the same control over you when you walk on land? You are by no means beyond **His** Grip. **He** may cause you to sink in earth or strike you with a violent wind to decimate you; for sure you will find no helpers against **Him**. You even become fearless of the fact that **He** may take you again to the seas and perish you; that is, **He** may create such circumstances whereby you are forced to undertake a voyage. And there a violent storm may perish you because of your disbelief, making it impossible for any one to utter a word in your favour in **His** Exalted Court. Do recollect how generous **He** has been in blessing the Children of Prophet **Ādam**^{AS} with honour and superiority over other creations by giving them power over the seas and land, and blessing them with the very best of foods.

The Karamah of Banī Ādam

The greatest of all honours conferred upon mankind is the light of Prophethood, which has not been endowed to any other creation. This light illuminates the hearts and renders people capable of beholding the Divine Splendour according to the individual capacity of each heart, and consequently instils in them the passion and desire to seek **Him**. And in physical and material terms, man outclasses all other creations. The human body is a marvel in terms of its outer features and beauty as well as the functioning of its inner organs. Also with reference to intelligence and perception, creativity and invention of numerous means of comfort and delight, man surpasses all other living beings. And finally, in spiritual terms, man excels every creation.

Section 8

71. Remember the Day when We shall call all mankind with their record; then whoever will be given the book in his right hand

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْتِئِهِمْ فَمَنْ أُوْتِيَ
كِتَابَهُ بِيَمِينِهِ، فَأُولَئِكَ يَقْرَءُ وَنَ

– those will read their book, and they shall not be wronged a whit.

72. And whoever has been blind in this world will be blind in the Hereafter and far astray from the path.

73. And surely they had nearly tempted you away from what We have Revealed to you, that you should fabricate regarding Us something else, and then surely they would have taken you as a friend!

74. And were it not that We had confirmed you had almost leaned towards them a little.

75. In that case, We would have surely made you taste the double of the torment of life and the double of the torment of death and then you would not find a helper against Us.

76. And surely they had almost unsettled you from the land that they might drive you forth from hence. And in that case they would not have stayed after you but a little while.

77. This was Our dispensation with those whom We sent before you of Our Messengers and you will not find a change in this Our dispensation.

كِتَابُهُمْ وَلَا يَظْلَمُونَ فَيَسِيلًا ﴿٧١﴾

وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى
وَأَسَدُّ سَبِيلًا ﴿٧٢﴾

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا
إِلَيْكَ لِتَقْرَأَ عَلَيْنَا غَيْرَهُ
وَإِذَا لَاتَخَذُوكَ خَلِيلًا ﴿٧٣﴾

وَلَوْ لَا أَنْ تَبَيَّنَّاكَ لَقَدِ كَدْتَّ
تَرَكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

إِذَا لَأَذْفَنَّاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ
ثُمَّ لَاتَجِدُكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ
لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْقَكَ
إِلَّا قَلِيلًا ﴿٧٦﴾

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا
وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

Secrets of Revelation

Now if someone opts for evil or follows Satan, he must know that eventually every human being will be gathered on the Day with his Conduct Sheet.

Imām

Imām means the Conduct Sheet as explained in Ḥadīth. It also refers to a leader or a guide, like the followers of the Prophets^{AS} or of their deputies, scholars and saints, and even those following Satan. In this sense, everyone will be raised with the group or the clan he had been following in his life in actions and conduct, because Imām simply means a leader. A leader could be pious or wicked, believer or non believer, as Imāmat (leadership) is not an office like Prophethood. In Qurān itself the term *Ā'ima-tul-Kufr* has been used for leaders of disbelief. So on the Day when the Conduct Sheet will be handed out, a believer will receive it in his right hand. Regardless of whether he had been pious or a sinner, he will at least be spared from disbelief and the eternal doom. So he will be delighted to read it, and no one will be wronged a whit. Whereas the non believers will be given their Conduct Sheets in their left hands, which will make them lose all hope of salvation.

A person who chose to be blind in this life and failed to find the path of guidance cannot expect to find it in the Ākhirah. He will be blinded there too, and just as he had strayed far away from the right path in the world, he will also lose the way to salvation there.

Association with Infidels and Polytheists

These accursed souls have not only strayed themselves but also delude their associates. They tried to instigate the Holy Prophet^{SAW} against the Divine Injunctions and exerted to talk him into it, promising him their support.

Withdrawing Support to Muslims and Friendship with non Believers

The chieftains among the polytheists of Makkah called on the Holy Prophet^{SAW} with the plea that he had been raised as a Prophet^{AS} for mankind, so they should also be given a chance to avail his audience. They said that they could not possibly sit with the insolvents of Makkah, a fact well known. So he may tell the poor Muslims to leave the audience when they arrived. This Āyah was revealed to forewarn the Holy Prophet^{SAW} that the infidels wanted him to act against the Divine Command. To cultivate friendship with them by ignoring the Muslims will be a blatant violation of Divine Injunction. Had he done so, it would connote that Allah had Commanded it, because a Prophet^{AS} can

never go against **Allah's** Will. So to develop friendship at such a cost with an infidel, which indeed is always enmity, is not conceivable.

Had **Allah** by **His** Grace and the endowment of Prophetic Innocence not kept him steadfast, it was possible that he could have inclined to agree to their proposal. This is the grace of Prophethood that its Innocence eliminates any possibility of acting against **His** Command. Apart from this, even by virtue of creation a Prophet's^{AS} personality is so sacred and his nature so pious that he cannot tolerate **His** disobedience. The probability of this inclination was, therefore, only hypothetical.

Punishment for Winning Infidels Friendship at the cost of Believers

The Holy Prophet^{SAW} could never have done so; nor could it have been expected of him, yet by addressing the Holy Prophet^{SAW} the purpose is to emphasize the fact that anyone guilty of this crime would in no way escape **His** Punishment. **Allah** promises such wrongdoers a twofold punishment in this world, to be doubled in Barzakh and in the **Ākhirah**. And they will not find any helper against **Him**. In the light of this Injunction, we must evaluate the Muslim countries and the rulers who act indifferently towards Muslims only to maintain friendly terms with the non believers of the USA and Europe. It is indeed outrageous. May **Allah** guide everyone! 'O Prophet^{SAW}! These very non believers were bent upon driving you out of the city, so how could any goodwill be expected of them. Their inner motive, even in the worldly sense, was to isolate you from your Companions^{RAU} and compel you to leave. But it is a Divine Law that people who expel **Allah's** Messengers^{AS} from their land cannot live in peace either. Had they expelled you, they too would have met the same fate. All the preceding nations who expelled their Prophets^{AS} were annihilated under this law, being the Divine Way. And you will certainly never find any disparity in **Allah's** Ways. So the Makkans also committed the same crime. They forced the Holy Prophet^{SAW} to emigrate, but could not find any moment of peace after he had gone. They got routed in wars, were struck by famine and ultimately lost Makkah, which fell to the believers in the 8th year A.H. Similar is the fate of all those who divorce themselves and their actions from the Sunnah of the Holy Prophet^{SAW}. They are destined to be doomed in this world as well as in the **Ākhirah**. Therefore, for global peace and honour, it is imperative that nations and cities conform to the Prophetic teachings. And it is this obedience to the Prophethood upon which individual respect and dignity are based.

78. Establish you the Ṣalāt from the declination of the sun to the darkening of the night and the recitation at the dawn; verily the recitation at the dawn is ever borne witness to.
79. And of the night keep the vigil therein as an act of supererogation for you; perchance your Rabb will raise you up in a station Praised.
80. And say you: Rabb! Cause me to enter a rightful entrance and cause me to go forth a rightful outgoing, and appoint for me from before You a helpful authority.
81. And say you: the truth has come and falsehood is vanished: verily falsehood is ever vanishing.
82. And We reveal by means of the Qurān what is a healing and a Mercy to the believers; and it only increases the ungodly in loss.
83. And when We show favour to man, he turns away and withdraws on his side; and when evil touches him, he is ever despairing.
84. Say you: everyone works after his disposition, and your Rabb is the Best Knower of him who is best guided on the path.

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ
وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ
مَشْهُودًا ﴿٧٨﴾

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَكَ عَسَى
أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ
صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

وَنُنزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
وَلَا يَزِيدُ الْفَٰكِرِينَ إِلَّا خَسَارًا ﴿٨٢﴾

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنُنَاجِيهِ، وَاِذَا مَسَّهُ
الشَّرُّ كَانَ يَتُوسَّلُ ﴿٨٣﴾

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ، فَرَبُّكُمْ أَعْلَمُ
بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾

Secrets of Revelation

So, O' Prophet^{SAW}! Stand against the oppression of the non believers as well as the conspiracies of the polytheists by establishing **Allah's** worship, which leads to **His** Nearness and Approbation. And it is this Approbation which redeems from troubles and is the best defence against enemies. And establish **Ṣalāt** from noon to the darkness of night; and recite **Qurān** at dawn in **Ṣalāt** and in worship, as this dawn recital is as if being present before **Allah**. Thus one is blessed with the opportunity to present himself before **Him** at dawn after the night's leave, so that he keeps receiving Barakah throughout the day till the next morning.

No Understanding without **Ḥadīth**

This **Āyah** carries the Injunction of the daily five times **Ṣalāt**. However, the timings, the method, the number of cycles, **Rakū'** and **Sujūd** are all explained by **Aḥādīth** and the **Sunnah**. Without it the method of offering **Ṣalāt** is impossible to learn. It is amazing how the deniers of **Ḥadīth** understand it.

Tahajjud

The Holy Prophet^{SAW} is being advised to practise keeping vigils at night with the **Qurān**, that is, worship and **Ṣalāt**. And this late night **Ṣalāt** or **Tahajjud** is **Nafil** for him. **Nafil** refers to that noble act which is not obligatory, nor is it a sin to miss it. However, it is highly meritorious when performed. According to some scholars, the **Tahajjud Ṣalāt** was obligatory for the Holy Prophet^{SAW}, while most of them hold that before the five times **Ṣalāt** was enjoined, **Tahajjud** was obligatory for all believers. After that, it no longer remained obligatory. However, for attaining excellence and higher stations in **Allah's** Nearness the offering of **Tahajjud** alongwith the five times daily **Ṣalāt** has been strongly recommended. To the Holy Prophet^{SAW}, its advantages are being recounted with reference to his singular status, and he is being advised to offer it as a **Nafil Ṣalāt** so that he is ultimately blessed with **Maqām-e-Maḥmūd** (The Highly Praised Station). In other words, when he is to be blessed with such nearness, his worship must also be more and superior.

The Noble are not Exempted from Worship

It brings out that the noble have to worship **Allah** commensurate to their status, unlike the prevailing misconception that a saintly person is absolved of worship. It is obvious that the saints are never exempted from it.

The Cycles of Tahajjud

According to most of the traditions the Holy Prophet^{SAW} offered eight alongwith three of Vitr, making a total of eleven cycles in the early hours of dawn. Some reports mention thirteen which include two of Sunnah of Ṣalāt-al-Fajr. Occasionally, he also offered six or four cycles, which lays down the minimum at four. Besides, he consistently offered Tahajjud save on very rare occasion, when he missed it due to compelling reasons. The author of Tafsīr-e-Mazharī asserts that Tahajjud is not Nafl but compulsory Sunnah for the Muslims, while it was Nafl only for the Holy Prophet^{SAW}.

Maqām-e-Maḥmūd

The scholars record a number of details about this Station of Highest Esteem. The point of emphasis about it is that it is the status to intercede for all including the Prophets^{AS} which will be bestowed upon the Holy Prophet^{SAW} on the Day of Judgment. In fact, it is the highest and the most superior station in Jannah, meant only for the Holy Prophet^{SAW}. Befitting his grace, it is the very best in Jannah, where the Arwaḥ of the Aulia' pay spiritual homage. Maqām-e-Maḥmūd is the only station where the Holy Prophet^{SAW} is accompanied only by Ḥadhrat Abu Bakr Ṣiddiq^{RAU}. Whenever observed spiritually, he is the only one seen seated in the blessed company. Probably this is because his association with the Holy Prophet^{SAW} is unique, as he shares **Allah's** Company with him according to the Āyah "Verily, **Allah** is with us".

Therefore, as a shield against the non believers' oppression, **Allah** has given priority to worship over the worldly means. The employment of available means is to be followed by prayer. Thus the migration to Madinah falls in the category of employment of means, and the Holy Prophet^{SAW} must leave Makkah and pray to **Allah**: "O **Rabb!** Let goodness and sincerity attend my entrance at any place and also my exit and appoint for me from **Your** Presence, a sustaining power".

State and Authority

The enforcement of Islam upon the infidels and the polytheists was not possible unless the Holy Prophet^{SAW} had authority and State power. So **Allah** enjoined this prayer. In other words, authority and rule must be sought for the implementation of Islam, and efforts must be undertaken to acquire it. Otherwise, ungodly and wicked Governments can never be expected to implement Islam.

And when the Holy Prophet^{SAW} turns to Allah's worship and employs temporal means against the non believers backed by prayer, he must declare that truth has come and falsehood vanished. Undoubtedly falsehood was destined to perish. This Āyah was revealed on the eve of Conquest of Makkah. The Holy Prophet^{SAW}, while reciting this Āyah inside the K'abah, smashed the idols with his staff. So it is mandatory to wipe out any remnants of idolatry and ungodly rituals on attaining rule. And Allah reveals the Qurān as a cure and a Mercy for the believers; and they are cured of their ungodly beliefs and wrongdoings, while the non believers compound their loss and misfortune by refuting it.

Qurān is a Physiological Cure Too

Whereas it is obviously a panacea for the Qulūb, the scholars have established that the Qurān is a cure for physical ailments also. So reciting Āyāt from the Qurān and blowing on a patient, or writing them down to wear in a necklace are all proven by Ḥadīth. It is human nature that once devoid of faith, one does not even appreciate the Divine Mercy. He instead resorts to conceit and disobedience when blessed and fails to display gratitude. But when faced with hardships he simply becomes disconsolate, as he has no connection with Allah that he may hope for redemption. The Holy Prophet^{SAW} must announce that every one is following the path of his own choice and acting accordingly. And it is Allah Who knows very well as to who is on the straight path and acting righteously.

Section 10

85. And they ask you regarding the Rūḥ. Say you: it is only the Command of my Rabb, and of knowledge you have been given only a little.

وَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

86. And if We willed, We could surely take away what We have revealed to you, then you will not find against Us any protector.

وَلَيْنَ سِئْنَا لَنُذْهِبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ
ثُمَّ لَنَجْعُدَنَّكَ بِهِ عَدُوًّا وَكَيْلًا ﴿٨٦﴾

Secrets of Revelation

The infidel ask the Holy Prophet^{SAW} what is Rūḥ, as the Ākhirah, the Resurrection and the Accountability are based on the precept that Rūḥ is the basis of life, death and requickening. To the non believers, death means passing into extinction. So what indeed is this Rūḥ; where does it come from, where does it go to and how does it cause life and death? According to Commentators the chieftains of Makkah had sent a delegation to the Jewish scholars at Madinah with the message that Muḥammad^{SAW} had announced his Prophethood, and they wanted to verify it. Those scholars gave them three questions to ask the Holy Prophet^{SAW}:

- (1) Who were the People of the Cave? Their story was only known to the Jewish scholars.
- (2) The account of the person who traversed the East and the West, named Zul-Qarnain.
- (3) What is Rūḥ?

They also said that if he was truly Allah's Prophet^{SAW}, he would answer only two of these questions; otherwise he would answer all three or none. The Holy Prophet^{SAW} was apprised through Revelation. The answers to two of their questions are given in detail in the Qurān, while the third concerning the Rūḥ was not answered in detail. Thus the Holy Prophet^{SAW} was vindicated.

What is Rūḥ?

The Holy Prophet^{SAW} was told to inform them that Rūḥ is by the Amr (Command) of his Rabb. Man is not blessed with the knowledge to perceive the matters pertaining to 'Ālam-e-Amr. This topic has been discussed with reference to 29th Āyah of Sūrah Al Ḥijr. Here it is only hinted that Rūḥ is by Allah's Command. It is not something material, nor is it governed by the usual rules of procreation. Therefore, one cannot discern its reality through known means. Therefore, even if one's knowledge encompasses the entire universe, it is inadequate to comprehend the nature of Rūḥ, because the inherent intellect and understanding endowed to human beings only caters for this material world. And the Rūḥ belongs to 'Ālam-e-Amr which is situated at great heights, far beyond the Realm of Creation.

Is Knowledge about Rūḥ Impossible to Attain?

It is not impossible. The above discussion pertains to natural and acquired human knowledge. But the knowledge revealed to the Prophets^{AS} is not so

limited, nor is it impossible to gain access to these realities through it. Similarly, the Aulia' who attain Allah's Nearness through the Prophets^{AS}, may know these realities through Kashf or other Divine sources. Moreover, it is not that a research about the Rūh should not be undertaken. Rather the scholars have, through times, spoken on this topic and compiled various deductions. Next, attention is drawn to the fact that only His obedience is the source of all learning. He is Omnipotent and can, if it is abused, withdraw the knowledge and guidance revealed through the Prophet^{AS}. And certainly there is no one who can dare to restore it. Even Prophet^{AS}, who is a highly placed personality and a fountainhead of knowledge and Barakah, can do nothing if Allah decides to take away the knowledge of Prophethood. It is, however, a separate issue that Allah, by His Mercy, never withdraws Prophethood once conferred. So O' Prophet^{SAW}! You have been blessed with exceptional Grace. Whereas conferment of Prophethood was by itself a great favour, by assuring its permanence Allah has taken His Favours to their extreme.

Except the Prophets^{AS}, Everyone is Vulnerable

However, it is clear that besides a Prophet^{AS}, everyone else is vulnerable to a loss of cognitive knowledge or the stations of His Nearness. There is only one option to avert this doom; to stay within the limits of the Holy Prophet's^{SAW} obedience, as there is no Divine Protection outside these perimeters. And it is no less a favour unto people that He has sent treasure of knowledge in the form of Qurān and His Prophet^{SAW} is ever ready to convey and explain each and every word of it.

Claim of Qurān's Authenticity not Repudiated todate, nor will it Ever be

If these people deny the greatness of this Book, or take it as an ordinary book, they must call upon the entire mankind and the community of Jinn to league together and compile one like it, which expounds every facet of life with such finality that can never be challenged. It is a Book which encompasses the temporal as well as the eternal needs of the entire mankind. Each and every word of it exudes Divine Refulgence onto the human Qalb. So let it be known that the entire creation joined together can never come up with anything similar to the Qurān. Therefore, putting aside such a treasure of knowledge, which dilates on every need of life with similitudes, and asking silly questions to create confusion does not suit mankind. But the real misfortune is that they are not blessed with faith in this Divine Blessing, and remain stranded in disbelief and denial.

They came up with strange questions which are nothing but absurd objections. But **Allah** does not permit the Holy Prophet^{SAW} to be annoyed or be sarcastic to them, rather provides him with a beautifully succinct and realistic answer.

They insist that they would accept Islam only if the Holy Prophet^{SAW} makes a spring gush forth from earth for them, or if not for them, creates an exquisite orchard for his ownself; or he should slam down the heaven upon them once and for all, or bring about the Day when he claims that the angels will descend down and **Allah's** Court will be held; or he should make for himself a palace studded with jewels and gems as the tall claim of Prophethood does not match with his clay house. Or he should not even live on earth as he is **Allah's** Prophet^{SAW} and should ascend into the heavens to reside with **Him**. They say that even if he does rise to the heavens, they would still not believe in him unless he brings a letter from **Allah** in their name which they can read for themselves. That may then initiate some negotiation. All these demands indicate that they had assumed the Holy Prophet^{SAW} to be a partner with **Allah**, or that he enjoys similar powers as **Him**. So he answers them in a beautiful manner; saying that he has never claimed to be Almighty himself. He is only a man with human imperfections. They are themselves well aware of human strengths and weaknesses. And he is not only a human but also **Allah's** Prophet^{SAW}. If they want, they are welcome to evaluate his human character and see if it supports his claim of Prophethood. They must try and point out any mismatch between his character and his claim that they find. .

As for the Divine Attributes, **He Himself** is the Owner. **He** can gush forth springs from land, or create orchards or inflict calamities, or establish the Day of Judgment; all this is within **His** Domain. .

Prophets^{AS} have Exemplary Character – Mirza Qādyānis' Claim is False

The Holy Prophet's^{SAW} succinct answer also establishes the fact that even as a human being, a Prophet's^{AS} character is exemplary. Our accomplished Shaikh Allah Yār Khan^{RLIA} used to say that on going through the biography of Mirza Qādyāni one feels aggrieved that if he had to make such an exalted claim he should at least have kept his character in view. He did not even consider the fact that such an ignoble character as his did not support his claim in any way.

Section 11

94. And nothing has prevented men
from believing when the
guidance came to them except

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿١٤﴾

that they said: has Allah sent forth a human being as Messenger?

95. Say you: were there on the earth angels walking about contentedly. We would certainly have sent down to them an angel from the heaven as a Messenger.

96. Say you: Allah suffices as a witness between me and you; verily He is in respect of His creatures ever the Aware, the Beholder.

97. And whom Allah guides he is the rightly guided, and whom He sends astray – for such you will by no means find friends beside Him. And We shall muster them on the Day of Judgment lying prone, blind, deaf and dumb, their abode being Hell. As soon as it grows dull, We will increase the Flame for them.

98. This shall be their return because they disbelieved in Our Signs and said: when once we have become bones and fragments, shall we in truth be raised up a new creation?

99. Do they not see that Allah Who created the heavens and the earth is Able to create their likes? And He has appointed for them a term of which there is no doubt; yet the ungodly have

قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ
مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ
مَلَكَاتٍ سُوْلًا ﴿٩٥﴾

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ
لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ
عَلَىٰ وُجُوهِهِمْ عَمِيَائًا وَبُكْمًا وَأَصْمَاءً وَأُوتِنَتْ جَهَنَّمَ
كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

ذَٰلِكَ جَزَاءُ هُمُ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا
أَإِذَا كُنَّا عِظْمًا وَرَفَثًا أَوَنَالِمَبْعُوثُونَ خَلْقًا
جَدِيدًا ﴿٩٨﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فَادِرٌّ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ
لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ
إِلَّا كُفُورًا ﴿٩٩﴾

rejected everything except infidelity.

100. Say you: if it were you who owned the treasurers of the Mercy of my Rabb, you would surely refrain from spending for fear; and man is ever miserly.

قُلْ لَوْ أَنَّم تَعْمَلِكُون خَزَائِنَ رَحْمَةِ رَبِّي إِذًا
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

Secrets of Revelation

The infidels are hesitant to accept the Holy Prophet^{SAW} as Allah's Messenger because he is human. In their view, a human being who eats, drinks and sleeps, is affected by the environment, has a family and a household, and is like them, cannot be accepted as Allah's Prophet^{AS}. They say that Allah will never show Himself to them. It is only through His Prophet^{SAW} that they will receive His Orders. It would mean that in Allah's Name, the power and authority will shift to him. They will certainly not let another man become so powerful. However, if Allah had deputed an angel who had excelled their human qualities, they might have believed in him. This foolish argument and other excuses coined to preserve their own authority were answered in a most placid manner, without the slightest of annoyance or sarcasm. Yes, an angel could have been deputed as a Prophet^{AS} provided the earth had been inhabited by angels living an accountable life in this world of cause and effect, and having needs similar to those of humans. And then the means of fulfilling their needs would also have been provided on earth, which they would have to employ in a way to acquire Allah's Pleasure. Had this been the case, certainly an angel would have been deputed as Allah's Messenger on the earth. Now that the earth is a human abode, the Messenger will also be a human being. He will go through similar needs and fulfil them in accordance with Divine Will to prove that human salvation lies in Allah's obedience and that adherence to Shari'ah is not an impossible task.

Prophets^{AS} and Aulia' are Human Beings who Lead a Normal Life

This Āyah refutes the present day innovations which negate that the Holy Prophet^{SAW} was human. Whereas the hallmark of Prophetic dignity is that a Prophet^{AS} in spite of possessing human needs, never resorts to their fulfilment through ways not approved by Allah. And this is the beauty of Wilayah also

that a Wali diligently handles his temporal affairs in the light of **Allah's** Commands and **His** Prophet's^{SAW} directions, unlike the contemporary absurdities that a Wali is above all human needs, leads a nomadic life and has no urge for food etc.

The Holy Prophet^{SAW} may announce that if despite all historical and logical evidence backed by countless miracles and **Allah's** Book they persist on denial, **Allah** is sufficient as a witness between him and them. **He** is Aware of the efforts and the tremendous hard work being put in by him vis-a-vis their persistence on denial, and is also perpetually overseeing the condition of all creations. Moreover, being **Himself** a Witness, **He** is not dependant on anyone for information.

The Pre Requisite for Guidance

Guidance too is a Divine Gift, and is dependent on the state of the Qalb, whether it has retained the inherent capacity to believe in **Him** or has lost it by sinning. In the latter case **Allah** denies guidance; for it is entirely **His** Domain. Anyone who strays so far away from **Allah** that **He** denies him the chance to revert can find no helper even in the **Ākhirah**. Because of their perverted character they will be gathered physically upside down on the Day of Judgment. They prefer to be deaf dumb and blind to the path of guidance, that they neither bother to see the truth nor speak or hear it. In the same way they will be oblivious to the path of salvation in the **Ākhirah**, and will be condemned to Hell. It is a place of ever increasing flame and the intensity of its heat will constantly rise, never to diminish. This indeed is the consequence of their disbelief. They dare to ask that once dead and reduced to dust, how will they possibly be requickened? Are they so heedless to the Magnanimity of the Creator of the heavens and the earth? **He Who** has brought such a vast universe into existence from nothing is certainly capable of bringing these fools to life once again, for **He Who** first created them from a drop can surely create them again from clay and dust. The time for it has undoubtedly been preordained and it will surely materialize. Unfortunately, their transgression and malefaction became the basis for their disbelief and ingratitude. The Holy Prophet^{SAW} may inform these ingrates that human nature becomes very mean when not blessed with the light of faith. Even if **Allah** had blessed them with control over the never diminishing troves of Prophetic excellences, they would not have benefited anybody. Once blessed with faith in a Prophet^{AS}, the light of faith so broadens the horizons of man's disposition that he is ever ready to relinquish the entire universe for the sake of **Allah**. But without this light, in the present state, even if they were in control of treasures of Prophetic gifts

and light they will guard it like a snake. Because of their meanness they will not be able to appoint anyone as the Prophet. Again the same apprehension will haunt them that even if a Prophet^{AS} is appointed on their own advice they will have to obey him, because he will become the ruler, and they will lose their status.

Ailment of those who Break the Oath of Allegiance

Generally, those who break an Oath of Allegiance suffer from conceit and lust for power. Otherwise, no one takes an Oath of Allegiance without knowing the Shaikh. If the Shaikh is not virtuous, it should not be taken in the first place. But if one has taken the Oath after being satisfied with the Shaikh and then his ego is challenged, he starts looking for excuses to break it. Hence people who break this Oath are never reasonable but narrow minded and mean.

Section 12

101. And assuredly We gave Mūsa nine manifest Signs – ask you the Children of Isrāil – so when he came to them, the Pharaoh said to him: I imagine you to be spell bound, O Mūsa!

وَلَقَدْ مَا آتَيْنَا مُوسَىٰ نَبِيًّا مَّا آتَيْنَا بَيْنَتٍ فَسَلَّ
بَنِي إِسْرَائِيلَ بَلْ إِذْ جَاءَهُمْ مِّثَالُ لَّهُمْ فِرْعَوْنُ
إِنِّي لَأَظُنُّكَ بِمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

102. Mūsa said: assuredly you know that none has sent down these things save the Rabb of the heavens and the earth as an enlightenment, and verily I imagine you doomed, O Pharaoh.

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ بِصَاحِبٍ وَإِنِّي لَأَظُنُّكَ
بِفِرْعَوْنَ مَسْحُورًا ﴿١٠٢﴾

103. Then he sought to scan them out of the land; therefore We drowned him and those with him, all together.

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ
فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾

104. And after him, We said to the Children of Isrāil : dwell on the earth; then when comes the promise of the Ākhirah, We shall assemble you all together.

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ ائْتِكُمُ الْأَرْضَ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ مِنَّا لِيُفِيكُمُ الْوَعْدَ ﴿١٠٤﴾

105. And with truth We have sent down the Qurān, and with truth it has come down, and We have not sent you but as a bringer of glad tidings and a warner.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْهُ وَمَا أَزْسَلْنَكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١١٥﴾

106. And this is a Recitation which We have made distinct that you may recite it to mankind with slow deliberation and We have revealed it at intervals.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١١٦﴾

107. Say you: whether you believe it or believe it not, verily those who were given knowledge before it, when it is recited to them, fall down on their chins, prostrating.

قُلْ مَا يَسْتَوِي سَوَاءٌ أُنزِلَتْ عَلَيْهِمْ مِنْ قِبَلِهِمْ آيَاتٌ أَنْ يَقُولُوا هَذَا نَجْوَى النَّبِيِّ كَمَا حَسْبُوا مِنْ قَبْلِهِمْ وَمَا يَسْتَوِي سَوَاءٌ أُنزِلَتْ عَلَيْهِمْ مِنْ قِبَلِهِمْ آيَاتٌ أَنْ يَقُولُوا هَذَا نَجْوَى النَّبِيِّ كَمَا حَسْبُوا مِنْ قَبْلِهِمْ ﴿١١٧﴾

108. And they say: Hallowed be our Rabb! The Promise of our Rabb was ever to have been fulfilled.

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كُنَّا وَعَدْرَيْنَا لَمَفْعُولًا ﴿١١٨﴾

109. And they fall down on their chins weeping, and it adds to their humility.

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشْيًا عَٰلِيًّا ﴿١١٩﴾

110. Say you: call upon Allah or call upon Raḥmān, by whichever name you call, His are the Excellent Names. And shout not your prayer, nor speak it low, but seek a midway.

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِهَا لِكُنْتُمْ رِجَالًا تُصَلِّونَ وَلَا تَخَافُتُمْ بِهَا وَابْتِغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١٢٠﴾

111. And say you: all praise is to Allah Who has not taken a son, and Whose is no associate in the dominion, nor has He a protector through weakness, and magnify Him with all magnificence.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ سُوْدٌ مِنَ الدَّالِّ وَكَبْرُهُ تَكْبِيرًا ﴿١٢١﴾

Secrets of Revelation

It was this arrogance and vanity that had led the Pharaoh and his people to destruction. We had sent Prophet Mūsa^{AS} unto them with clear Signs. This included nine remarkable miracles, comprising: (1) the Staff (2) the Illuminous Hand, (3) Cure from Stammering (4) the Cleaving of the Sea (5) the Locust Swarms (6) the Infestation of Frogs (7) and of Lice, (8) the Storm, and (9) the Transformation of Water into Blood. These were the nine clear miracles witnessed by every commoner of average intelligence. Some Commentators have also observed that the nine Divine Commandments are referred to as nine Signs of **Allah**. The Holy Prophet^{SAW} is being advised to ask the already knowing Banī Isrāīl how had the Pharaoh responded to these miracles? Despite these clear miracles he had said: "Mūsa! I see you under the influence of magic, for you talk such drivel when you declare someone other than me worthy of being worshipped and the **Rabb** of all creation." This was a statement of sheer arrogance and vanity, the same vice which is preventing these infidels from believing in the Holy Prophet^{SAW}. So Prophet Mūsa^{AS} told him that his statement was just to beguile the masses while he knew that these Signs had been sent by the Sustainer of the universe so that he may take heed and be guided. Had he been the sustainer himself he would have altered these Signs and would not have asked him to pray for deliverance every time. This attitude was suggestive of his destruction, which did not seem far off. But instead of accepting the truth, the Pharaoh began to think of ways of eliminating the Banī Isrāīl lest they pose a threat to his rule. However, **Allah's** Grip is very firm, and **He** not only drowned the Pharaoh but also his entire Army with him. **He** entrusted the whole country to Banī Isrāīl with the instructions to live comfortably on **Allah's** land, and to remember that at the promised Hour they will all be gathered before **Him**. So they must never neglect **Ākhirah** by indulging in wickedness. And this is nothing unusual O Prophet^{SAW} that you have also been appointed by **Us** unto these people with truth. **We** have blessed you with the Book, revealed in absolute purity with no possibility of any corruption or distortion in the process whatsoever.

It is Wrong to Believe that Qurān has been Tampered with

When the Qurān enjoys absolute Divine Protection in its transfer from **Allah** to the Holy Prophet^{SAW}, there is no probability of any alteration. Once conveyed by him and scribed and saved in the hearts of thousands who committed it to memory, how could it have been changed later? It is astounding to believe that the Four Righteous Caliphs^{RAU} had altered the

original Qurān, while their compilation could not be altered by anyone so far. Hence to believe that the Qurān had been altered in any way or can be altered is totally absurd.

Allah has appointed the Holy Prophet^{SAW} as **His** Messenger, and this office demands that he must convey glad tidings to the obedient and inform mankind well in time of the dire consequences of **His** disobedience. Now whether people accept the Message or not is not his responsibility. In fact, this Qurān is a grand miracle amongst the myriad of miracles associated with the Holy Prophet^{SAW}. To facilitate its easy understanding, he must recite it with pauses and clarity. Just as **Allah** has not revealed it all at once, that people had to delve into it in search of the answers to their queries. Rather, **He** revealed solutions to problems as they arose, to facilitate understanding. The Holy Prophet^{SAW} must let the people know that whether they believe in **His** Message or not is a matter between them and **Allah**. As for the authenticity of this Book, it is even recognised by the honest scholars of the preceding Divine Books. And when it is recited before them they fall into Sajdah and declare: Praise be to **Allah**, **His** Promise is bound to be fulfilled. Their Books had prophecies of raising of the Holy Prophet^{SAW} and the Revelation of the Qurān, which are coming true. Similarly the prediction about the Day of Judgment is also true, and will certainly take place. When they listen to the Qurān, tears roll down their eyes and they fall in Sajdah. Because of this they are further blessed with **His** Awe and Kaifiyāt-e-Qalbī. The author of Tafsīr-e-Mazharī asserts that crying while reciting the Qurān is *Mustahab* (meritorious) but the fact is that this is a state of the heart emanating from the strength of one's faith. If one is blessed with tears while reciting, it is a proof of his salvation.

The Makkans objected to the Holy Prophet^{SAW} using the word Raḥmān, while previously he used to call out to **Allah**. He may tell them that **Allah** is the Only **Being** without any partners. And it is **He Who** has many beautiful Attributive Names. So calling by any of these is indeed calling **Him**. The Holy Prophet^{SAW} should recite the Qurān during Ṣalāt in a medium voice, not so loudly that the non believers mock at it, nor so low that even the those following him in Ṣalāt fail to hear. Rather, he must recite in the most balanced manner, pausing frequently. And declare that all Praise is for **Allah** Alone, the like of **Whom** does not exist! **He** neither has a son, nor any partner in **His** Sovereignty. **He** is the One pure of any imperfection or weakness, and there is no one whose assistance **He** may ever require. **He** must be glorified as intensely as **He** rightfully deserves.