

سُورَةُ الْمَرْيَمِ

Sūrah Maryam

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Kāf-Hā-Yā-'Ain-Ş'ad.
2. This is a mention of the Mercy of your **Rabb** to His bondman Zakariyya.
3. Recall when he cried unto his **Rabb** with a low tone.
4. He said: **Rabb!** My bones have waxen feeble and the head is glistening with hoariness, and I have not yet been in my prayer to You, my **Rabb!** unblessed.
5. And I fear my kindred after me, and my wife has been barren; so bestow on me from before You an heir.
6. Inheriting me and inheriting the Children of Ya'qūb, and make him, **Rabb**, acceptable.
7. O Zakariyya! We give you the glad tidings of a boy, and his name shall be Yaḥyā, We have not so far made his namesake in your family.
8. He said: **Rabb!** In what way shall there be a boy for me? My wife

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيَّعَ ۝١

ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ، ذَكَرِيًّا ۝٢

إِذْ نَادَى رَبَّهُ، يَدَاةً خَفِيًّا ۝٣

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۝٤

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۝٥

يَرْتُبِي وَيَرِّثُ مِنْ آلِ يَعْقُوبَ
وَأَجْعَلْهُ رَبِّ رَضِيًّا ۝٦

بِذَكَرِيًّا إِنَّا نَبِئُكَ بِغُلَامٍ أَسْمُهُ يَجِيئُ
لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۝٧

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ

has been barren, and I have reached the extreme age.

9. Allah said: even so! Your Rabb says: it is to Me easy. Surely I have created you before, when you were not anything.
10. He said Rabb! Appoint me a Sign. Allah said: your Sign is that you shall not speak to mankind for three nights, while sound.
11. Then he came forth to his people from the sanctuary and he beckoned to them: hallow your Rabb morning and evening.
12. O Yaḥyā! Hold fast the Book. And We granted him wisdom, while yet a child.
13. And tenderness from Our Presence and purity, and he was pious.
14. And dutiful to his parents, and was not a highhanded rebel.
15. And peace be to him on the day of his birth and death, and on the day he will be raised up.

أَمْرًا قِي عَاقِرًا وَقَدْ بَلَغَتْ

مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ

وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ

أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ

أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾

يَبْعَثُ خِذِ الْكِتَابَ بِقُوَّةٍ وَأَيُّنَا

الْحَكَمَ صَبِيًّا ﴿١٢﴾

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ

وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

Secrets of Revelation

Maryam is a Makki Sūrah and like Al-Kahf narrates many amazing events. Many of these were revealed in reply to the inquiries put forth by the polytheists of Makkah on the instigation of the Jewish scholars who had also told the polytheists that only a Prophet^{AS} could answer these correctly. So Allah revealed unto His beloved these events and also additional ones, about which the polytheists had not even questioned, as they had no knowledge of there events to put forth a question.

Isolated Letters

Kāf Hā Yā 'Ain S'ad. As already discussed the recitation of these Isolated Letters earns the reader due merit and feelings. As for the meanings, it is a secret between Allah and His Prophet^{SAW}. This knowledge may be shared by some devotees because of their sincere adherence to the Holy Prophet's^{SAW} Sunnah to an extent He may permit.

Allah's Way of Blessing

Here a mention of the munificent Providence of Allah is being made that He is not by any means bound by causes, but can bless anyone with anything whenever it pleases Him. However, there are etiquette and conditions to be observed by the seekers. Once these are followed, Allah's Mercy reaches out to them in its own magnificent way.

Conditions and Etiquettes of Invocation

The first condition for asking from Him is that the invoker must be His servant just as the Prophets^{AS} are the most perfect servants of Allah. The ungodly religions ascribed divinity to their religious leaders. Some took them as deities, others as incarnations of Allah; yet others believed in the transmigration of divinity unto them, while some ascribed Divine Attributes to them. But the very foundation of Islam is laid on the fact that a Prophet^{AS}, who invites people to Allah, is His devoted, and most dedicated servant. So the basic qualification for every invoker is that he must acknowledge Allah as his Master and himself as Allah's humble and devoted servant. As for the etiquettes of invocation, see the way it was made by Prophet Zakariyya^{AS}. First of all one must ask Allah secretly from the core of his heart. The matter should be between him and Him and the invocation must not be a pretense.

Zikr-e-Khafi

Hadhrat S'ad ibn-e-Waqās^{RAI} quotes the Holy Prophet^{SAW} as having said that the best Zikr is Zikr-e-Khafi (secret remembrance) and the best Rizq (provision) is the one that suffices.

Secondly, the supplicator must display before Allah his total helplessness. Thirdly, he must have complete trust in His Benevolence. Just as Prophet Zakariyya^{AS} invoked Allah in private: 'O' Rabb! My bones have grown old. He expresses beautifully that he has grown so old that not only his muscles are weakened but also the bones. He added that the flame of old age shot out of his head, denoting the greying of hair. The weakening of hearing, sight and muscles all announce the

onset of old age, just as a flame announces the presence of fire. Praise be to Allah! How lovingly the Prophet^{AS} expresses himself before his Rabb! He further admitted that His Munificence had never turned down any of his requests before. Besides, the basic motive behind the invocation, he said, was Dīn, though it would bring forth worldly benefit too in the form of progeny. He said that he was afraid that his relatives would not only be unable to serve the cause of Dīn, but would also become an obstacle to it.

The Aulia' and their Relatives

It is a strange fact that very few relatives of the Prophets^{AS} actually benefited from them, while majority remained deprived. Similarly relatives of the Aulia' benefited the least and most of them opposed them. The basic reason is that to benefit from a Prophet^{AS} or a Shaikh, reverence, respect and obedience are the basic requirements. But often relatives lack these and instead of taking the Prophet^{AS} as Allah's Messenger take him simply as a brother, a nephew or just another member of the family. Same is true of the relatives of the Aulia' which deprives them of the Barakah. And this is what Prophet Zakariyya^{AS} expresses here that he was apprehensive of his relatives while his worst fear was that his wife was barren who could not bear a child. 'Nevertheless O Provider! You are the Omnipotent, so bless me with an heir, who would prove worthy of inheriting the legacy of the house of Ya'qūb^{AS} and would be Your chosen and beloved servant', he pleaded.

The Prophetic Legacy

Majority of the scholars agree that the legacy of the Prophets^{AS} is indeed their knowledge and teachings and not worldly belongings. It has been recorded in authentic Hadīth and also in the Shi'ite Book 'Kafi Kaleeni' that undoubtedly the religious scholars are the heirs to the Prophet's^{AS}, because the latter do not leave behind gold or silver, but their knowledge is their legacy. Whoever acquires this indeed acquires great wealth. The worldly possessions left behind by the Prophets^{AS} are categorised as alms. The Holy Prophet's^{SAW} weapons, armours and horses etc were not distributed amongst his heirs as legacy, but were given away to his devotees only for Barakah.

Prophet Zakariyya's^{AS} invocation also does not refer to worldly inheritance for he asserts: 'Who shall inherit of me and inherit of the house of Ya'qūb'. This points to inheriting Prophetic knowledge, as the worldly inheritance of Prophet Ya'qūb^{AS} was in any case not an area of concern for Prophet Zakariyya^{AS}. It was to go to his near ones and not to Prophet Zakariyya's^{AS} progeny. Besides, Prophet Zakariyya's^{AS} fear that his kins were not competent to be his heirs applies to the

16. And mention you in the Book Maryam, when she retired from her people to a place eastward.
17. Then she took beside them a curtain. Then We sent unto her Our Spirit, and he appeared to her in the form of a sound human being.
18. She said: Verily I take refuge with the Compassionate from you if you are God-fearing.
19. He said: I am but an envoy of your Rabb, and have come to bestow on you a boy, faultless.
20. She said: how can there be a boy unto me, whereas no human being has touched me, nor have I been a harlot?
21. He said: even so! Your Rabb says: easy it is with Me, and it is in order that We make him a Sign to mankind, and it is a Mercy from Us; and it is an affair decreed.
22. Then she conceived him, and she retired with him to a place far-off.
23. Then the birth-pangs drove her to the trunk of a palm tree. She said: Would that I had died before this and had become forgotten, lost in oblivion.

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ
مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا
رَكِيبًا ﴿١٩﴾

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ
وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلِيُّ هِينٌ
وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً
مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ، مَكَانًا قَصِيًّا ﴿٢٢﴾

فَأَجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلِ قَالَتْ يَا لَيْتَنِي
مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنِيًّا ﴿٢٣﴾

24. Then one called from underneath her: grieve not; your Rabb has placed underneath you a rivulet.
25. And shake towards you the trunk of the palm-tree, dates will drop on you fresh and ripe.
26. So eat and drink you, and cool thine eyes, and if you see of humans anyone say you: Verily I have vowed to the Compassionate a fast, so I shall not speak to anyone today.
27. Then she brought the baby to her people carrying him. They said: O Maryam! You have brought a thing unheard of.
28. O sister of Harūn: your father was not a man of evil, nor was your mother unchaste.
29. Then she pointed to him. They said: how can we speak to one who is in the cradle, a mere child?
30. He said: verily I am a bondman of Allah. He has given me the Book and made me a Prophet.
31. And He has made me blessed wherever I may be and enjoined on me Ṣalāt and purity as long as I am alive.
32. And dutiful to my mother, and not made me high handed and unblest.
33. And peace be on me the day I was born and the day I die and the day I am raised up.

فَنَادَيْنَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ
تَحْتِكَ سَرِيًّا ﴿٢٤﴾

وَهَزَيْتِ إِلَيْكَ يَجْدَعِ النَّخْلَةَ تَسْقُطُ عَلَيْكَ
رُطْبًا جَيِّبًا ﴿٢٥﴾

فَكُلِي وَأَشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيَنَّ
مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ
صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ
لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾

يَتَأَخَتِ هَهُنَا مَا كَانَ أَبُوكِ أَمْرًا سَوًّا وَمَا كَانَتْ
أُمُّكِ بَعِيًّا ﴿٢٨﴾

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ
مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾

قَالَ إِنِّي عَبْدُ اللَّهِ مَاتَنِي الْكِتَابُ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

34. Such is 'Isa, son of Maryam; this is the word of truth, wherein they are doubting.
35. Allah is not one to take to Himself a son. Hallowed be He Whenever He decrees an affair, He only says to it: Be, and it becomes.
36. And verily Allah is my Rabb and your Rabb, so worship Him, and this is a way straight.
37. Then the sects have differed among themselves, Woe to those who deny the witness of a mighty Day.
38. How wonderful in their hearing and in their sight will they be the Day they come to Us! But to day the wrong doers are in manifest error.
39. And warn you them of the Day of Anguish when the affair shall have been decreed, while yet they are heedless and are not believing.
40. Verily We! We shall inherit the earth and whatever is thereon; and unto Us they shall be returned.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ مُبْهَجًا ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونا نُنالِ كِنا الظَّالِمُونَ ۗ الْيَوْمَ فِي ضَلالٍ مُبِينٍ ﴿٣٨﴾

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْها وَإِلينا يُرْجَعُونَ ﴿٤٠﴾

Secrets of Revelation

O' Beloved Prophet ^{SAW}! Narrate the story of Hadhrat Maryam ^{AS} as given in the Qurān; which is even more fascinating and thought provoking than the stories hitherto sought after by the infidels. And the Jews and the Christians have concocted their false ideologies over it. So the truth and the real order of events must be made known to them. It all began when Hadhrat Maryam ^{AS} separated

from her family and retired to a chamber in privacy; Allah sent Angel Jibril^{AS} in human form who conversed with her.

Angels Dialogue with the Aulia'

As mentioned in Āl 'Imrān, Ḥadhrat Maryam's^{AS} mother had pledged to offer her child in Allah's service. Consequently she was dedicated to the service of Bait al Maqdas. Prophet Zakariyya^{AS}, her brother-in-law, acted as her guardian and witnessed many of her Karamah as described earlier. She was a very pious lady, a devout worshipper and extremely noble. So when she saw a man standing before her she exclaimed, 'I seek refuge in Allah, the Most Merciful, from you if you fear Him!' The angel then revealed himself.

To Seek Allah's Protection against Sin

In other words, if a situation develops whereby one is afraid to be forced into sin and there seems to be no way out, one must call out to Allah, as His remembrance is a source of attaining His Mercy and a shield against sin.

Employment of Means Imperative

So Angel Jibril^{AS} told her that he was a Messenger of Allah who had come to give her the glad tidings of a son. His blowing over her shall cause the conception, against the general law of nature. Allah has His own ways. It is by His Omnipotence that in this particular case He let a child be born without a father. However, He still did not forego the means in this world of cause and effect, and made the blowing by Angel Jibril^{AS} a cause.

Blowing is Certainly Effective

It is also proven that blowing is certainly effective. It is forbidden only if the words used are ungodly, or if it is done for an evil purpose. Otherwise reciting Allah's Words and blowing onto someone also invokes His Mercy. However, it is imperative that the person who blows possesses those angelic qualities that are the source of effectiveness, for here the blowing by an angel is under reference. She asked Angel Jibril^{AS} how could she ever have a child when she was neither married nor had she ever thought of sinning. He said that it will be by the Omnipotence of her Rabb, nothing is beyond Whose Powers. And her son will not be an ordinary baby. On one hand he will symbolize Allah's Omnipotence and on the other will be a source of His Mercy and guidance for people.

Divine Mercy

In other words, His Mercy implies that mankind be blessed with guidance. The birth had been ordained, said the Archangel and so it shall be. Her anxiety or apprehension could not avert it. So due to the blowing she conceived a baby. However, human nature and its characteristics persist. When the term of pregnancy drew near she left the settlement fearing infamy, for though she knew the reality, yet people did not and were sure to indulge in sacrilege.

Human Nature Prevails yet the Employment of Means is Imperative

When her labour pains started she held on to the trunk of a date palm and said in deep agony: 'If only I had been dead before this, and been long forgotten by the people.' This was because she thought that her infamy would estrange people from Dīn and would give the infidels a chance for mockery.

Wish for Death

So to wish for death in order to avert a set back in Dīn is not improper.

However, Allah had planned otherwise. Angel Jibril^{AS} spoke to her from behind the veil as it was not proper to meet her in that state lest she is embarrassed. He informed her that Allah had brought forth for her a spring of fresh water, and if she shook the trunk of the fruitless and dry date palm she was standing by it would drop deliciously ripened dates for her. How strange that the Almighty made a spring to flow in a desert, and a dry palm tree to yield ripe fruit, with due consideration to the laws of nature that even as a miracle ripe dates and water were provided, otherwise an excellent treatment at the time of childbirth.

Treatment and Medication

If a woman takes dates soaked in water, it eases the delivery. Moreover by telling her to shake the trunk of the tree, it is endorsed that to acquire provisions one must not only rely on prayers but also make efforts. So she delivered a lovely boy. She was told to eat from the food provided in the form of medication, and to behold her handsome lad, to cherish his sight, and be grateful to Allah. Besides, she would have to return to her people sooner or later, who would never understand her stance. So she must converse in gestures in token of a vow of not speaking to anyone and that they must question the infant directly who he was, and how was he born. Do take note here that the preceding Shari'ah did allow such vows, but Islam abolished it and instead prescribed abstention from vulgar and idle talk.

Aulia' have to Endure Sarcasm

So Ḥadhrah Maryam^{AS} had to return by Allah's Command amongst her people as an unwedded mother with the newly born baby in her arms. In other words, those who strive in Allah's Cause, besides having to sacrifice personal comforts and wealth also have to endure peoples' sarcasm. Allah prefers pure friendship. The mundane comforts are provided to every creation, which will have to be accounted for separately. The chosen People of Allah are also blessed with temporal wealth and power but only after their Qulūb have been cleansed of these desires and are flooded with Allah's Love. In the early days of Islam the Companions^{RAI} had to sacrifice everything in the name of Allah, yet when the company of the Holy Prophet^{SAW} burnished them, the entire world was at their feet. Similarly, to become an unwedded mother, to go through the process of childbirth in the wilderness all alone, and then return with the baby to face the people required a unique level of courage. But it was only after all these hardships that she became a legend and her honourable name secured a place in Allah's Book forever.

Seeing Ḥadhrah Maryam^{AS} with the infant, the people were taken aback. How could it be expected of her, as her entire household had been long known for piety and were the descendants of Prophets Mūsa and Harūn^{AS}? They spoke to her of the righteousness of her parents and deplored the blasphemy she had engaged in. She just pointed at the infant. Like Prophet Mūsa's^{AS} mother she also acted in accordance with her personal Ilhām.

Action over Kashf and Ilhām

Scholars agree that a Prophet's^{AS} Kashf and Ilhām, even his dreams, are Divine Revelations (Waḥī) and it is obligatory for his entire Ummah to act upon them. As for the Kashf and Ilhām of a Wali, if not in conflict with a Prophet's^{AS} teachings, it is only for him to act upon and not a pretext for others. So people laughed at the idea of conversing with an infant. It was then that Prophet 'Isā^{AS} cried out from his mother's arms: "I am a servant of Allah, endowed with His Book and Prophethood." Here people were doubting his birth and lineage, but his answer was that Allah had conferred Prophethood upon him.

Prophets^{AS} and Aulia' Chosen from Noble Lineage; and Parents of a Prophet can be non Muslims but Never Immoral

Prophet 'Isā^{AS}'s answer denotes that the Prophethood itself is an evidence of noble lineage. For a person whose lineage is not pure is like a plant which never bears

fruit. Therefore, those with doubtful lineage are not blessed with Wilayah, neither are they capable of guiding people.

Prophethood is an Eternal Gift

Although Prophet 'Isā^{AS} was declared a Prophet^{AS} much later, yet he announced it in his infancy. This is because Prophets^{AS} are Allah's chosen personages and Prophethood is an eternal gift, bestowed from the very beginning of time. So a Prophet^{AS} is always a Prophet^{AS}, whether in the Realm of Command, in the loins of his father, in the womb of his mother, in this world or in Barzakh. The Prophethood is an inseparable part of his existence, though the time of formal raising is specified. Prophet 'Isā^{AS} also added that Allah had made him extremely auspicious, and wherever he would be, in any Realm or state Allah's blessings and Barakah would be manifested through him. And that he had been commanded to remain steadfast in worship in this world, as well as to offer material and physical sacrifice. He had also been commanded to profoundly respect his mother. Allah had neither made him harsh nor unblessed. Here, the mention of only his mother corroborates that he was born without a father. And the first statement he had made also highlighted the fact that although his birth was a unique event, yet he was merely a servant of Allah; he was by no means worthy of being worshipped, but was himself a worshipper. Moreover, he enjoyed such an exalted level of Allah's Nearness that He invoked peace on him the day he was born, the day he would die and the day he would be resurrected.

This account of Prophet 'Isā^{AS} son of Maryam^{AS} is true and factual, whereas people have fabricated all sorts of tales. For instance, the Jews alleged that he was the illegitimate child of Yūsuf Najjar, though Mirza Qadyani claims Yūsuf Najjar to be his legal father. The Christians called him Allah's son. All this is ridiculous while the truth is revealed by Allah. It is beyond His Greatness that He may beget children who possess the attributes of their father, while the Supreme Being is incomparable and unique. He is Alone and free from having any partners or substitutes. He is so Powerful that when and where He wants something to be He directly commands it and it becomes. Praise be to Him! He Commands not only the existing but also the non existing.

The Holy Prophet^{SAW} must announce that undoubtedly Allah was his Rabb and theirs too. So they must worship Him Alone and renounce all others where they bow in hope of benefit. Only Allah's is the straight Path. In spite of having clear evidence, people have invented all sorts of beliefs and they will have to face the

music on the Day of Resurrection. All confusions they are creating now will end and they will witness and hear the truth, though here they turn away from it.

Day of Anguish

The Holy Prophet ^{SAW} must warn them against the Day of Anguish, when deeds will be evaluated and the infidels will regret immensely. If only they had believed! On this Day the believers too will regret. According to Ḥadīth as reported by Ḥadhrat M'āz ^{RAJ}, the people of Jannah will regret those moments of their lives that passed without **Zikr Allah** (Mu'arif al Qurān). Today, the infidels are forgetting that Day which explains why they fail to accept the faith. Undoubtedly, whatever lies within the earth, in time or space, all belongs to Him. No matter how much respite one is given, eventually all have to return to Him.

Section 3

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| 41. | And mention you in the Book Ibrāhīm. He was a man of truth, a Prophet. | وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿١١﴾ |
| 42. | Recall when he said to his father: Father! Why do you worship that which neither sees nor hears, nor yet avails you at all? | إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿١٢﴾ |
| 43. | Father! Verily there has come to me of knowledge what has not come to you; so follow me, and I shall guide you to an even path. | يَتَابَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿١٣﴾ |
| 44. | Father! Serve not Satan; surely Satan has been rebel against the Compassionate. | يَتَابَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿١٤﴾ |
| 45. | Father! Verily I fear there may touch you a torment from the Compassionate, as that you become a companion to Satan. | يَتَابَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿١٥﴾ |
| 46. | He said: Ibrāhīm! Are you averse to my gods? If you desist not, surely I will stone you, and depart you from me for ever so long. | قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمَ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿١٦﴾ |

47. Ibrāhīm said: peace be on you; presently I shall ask forgiveness for you from my Rabb; verily He is unto me ever solicitous.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ
رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿١٧﴾

48. And I renounce you and all that you serve besides Allah, and I shall call unto my Rabb, and I hope in calling unto my Rabb I shall not be unblessed.

وَأَعْتَرُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا
رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿١٨﴾

49. Then when he had renounced them and all that they served besides Allah, We bestowed on him Ishāq and Ya'qūb and each one We made a Prophet.

فَلَمَّا أَعْتَرَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ
إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿١٩﴾

50. And We bestowed on them of Our Mercy, and We made for them a lofty renown.

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ
عَلِيًّا ﴿٢٠﴾

Secrets of Revelation

The Holy Prophet^{SAW} must also recount the facts about Prophet Ibrāhīm^{AS}, as the infidels of Arabia claimed to be his followers but had concocted beliefs and rituals that were polytheistic. Narrating this incident will also expose whether they were only fond of listening to miraculous events or were indeed seeking the truth. This will also help bring to light the beliefs and practices of Prophet Ibrāhīm^{AS} who was a *Ṣiddiq* and a Prophet.

Ṣiddiq is a Divine Office – Salient Features of Offices of Wilayah

If the term *Ṣiddiq* is taken as being truthful, then all the Prophets^{AS} possess this quality. What then is the distinction due to which Prophet Ibrāhīm^{AS} is being termed a *Ṣiddiq*? The fact is that to be a *Ṣiddiq* or *Ṣiddiqiat* is an august Office which is bestowed upon whoever Allah wills from amongst His Prophets^{AS}. Similarly the highest Office of Wilayah is also *Ṣiddiqiat*. According to *Ṣūfi* Masters, in every era a Wali is appointed as Ghouth. When Allah wills He is promoted as Qayyūm, and further on to a Fard, a Qutub-e-Wahdat and finally to *Ṣiddiq*. These exalted Divine Offices are attained solely due to resolute adherence

to a Prophet's^{AS} ways. Moreover, even a woman can attain the utmost stations of Wilayah, as the Qurān calls Ḥadhrat Maryam a Ṣiddiqah. The disposition of persons given these Divine Offices of Wilayah plays a vital role for the reformation of common Muslims, who begin to be influenced by them. The auspiciousness of the office-bearer's existence affects the very thinking of people all around. It is by Allah's extreme Munificence that in this era, not only is there a Ṣiddiq but the contemporary Ṣiddiq has been by Allah's Grace appointed as Imām-as-Ṣiddiqin (the Leader of Ṣiddiqs). It is because of him that there is an awakening among the Muslims all over the world. Praise be to Allah! It must, however, be marked that Ṣiddiqiat of a Prophet^{AS} is according to his exalted status, while that of a Companion^{RAU} corresponds with his standing and the Ṣiddiqiat of a Wali is commensurate with his capacity. Outside the Prophethood, Ḥadhrat Abu Bakr Ṣiddiq^{RAU} heads all Ṣiddiqs amongst the believers.

When Prophet Ibrāhīm^{AS} grew up to find his father worshipping the idols in his house, he refused to follow his ways. Rather, he advised him in a splendid manner to renounce idol worship and worship One and the Only Allah. He told his father that if he worshipped idols in expectation that they would provide for his needs, he must realize that they cannot even listen to or behold him and his situation. So it was certain that these could be of no avail to him.

The Criteria of Respectability

Prophet Ibrāhīm^{AS} further explained that he was not telling all this in futile but he had been blessed with knowledge through revelation, a knowledge which his father did not possess. In other words, being older in age is not an evidence of respectability. Rather it depends on the level of Allah's Cognition one enjoys. Prophet Ibrāhīm^{AS}, therefore, told his father that he should listen to and follow him so as to be guided to the straight path. He also informed him that his worshipping idols was indeed worshipping the Satan, who had indeed deluded him. A non believer also curses Satan overtly, but practically follows him. When he indulges in idol worship, he indeed worships the Satan, a rebel of the Most Merciful Allah. Prophet Ibrāhīm^{AS} was afraid that his father would be punished and would, in that case, become a companion of Satan.

But woe be to the state of estrangement from Allah! His father was infuriated on the advice of his noble son and labelled him an apostate who was inviting him to be the same. So he warned his son that despite the fact that children are dear to parents but they certainly are not dearer than the deities. And that he must refrain from such advice in future lest he is stoned to death, as well as to stay away from

his sight. Prophet Ibrāhīm^{AS} invoked peace on him and left. This also denotes a decent way of parting in Ibrāhīmi Shari'ah.

Invoking Peace on a non Believer

The Holy Prophet^{SAW}, however, forbids the Muslim Ummah to invoke peace on a non believer, except a group which also comprises Muslims. Prophet Ibrāhīm^{AS} also told his father before parting that he would continue to seek forgiveness for him from Allah, Who was very generous indeed (Take note that Muslim Ummah has been prohibited by Qurān to pray for the forgiveness of any non believer except for their guidance) But in his state of infidelity, they could no longer live together. So he would separate from his father and the deities he worshipped and will only worship his Rabb, for he was sure that away from the ungodly environment he would worship better.

The Influence of Environment on Worships

This means that the environment does affect the worships and it is imperative to move away from the ungodly environments. This also explains why the angels tell a dying person that he could have migrated to some other place away from the evil doers as Allah's land was indeed widespread. So Prophet Ibrāhīm^{AS} migrated to Syria, away from his father and his deities and Allah amply blessed him.

The Reward on Migration

He was blessed with a son Ishāq^{AS} and a grandson Ya'qūb^{AS}, who were both Prophets. Indeed a very noble household, and his descendants were exalted and duly showered by His Mercy. And He honoured them so much that they were remembered with great reverence and respect by everyone.

Section 4

51. And mention you in the Book Musa; he was single-hearted, and was a Messenger, a Prophet.

وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا
وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾

52. And We cried unto him from the right side of the mount, and We drew him near for whispering.

وَنَدَيْتَهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

53. We bestowed on him, out of Our Mercy, his brother Harūn, a Prophet.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

54. And mention you in the Book Ismā'il; he was true in promise, and was a Messenger, a Prophet.
55. And he used to bid his household to Ṣalāt and purity, and he was with his Rabb an approved one.
56. And mention you in the Book Idrīs. He was a man of truth, a Prophet.
57. And We exalted him to a lofty position.
58. These are they whom Allah has favoured from among the Prophets, of the progeny of Adam and of them whom We bore with Nūḥ and of the progeny of Ibrāhīm and Isrā'īl, and of them whom We have guided and chosen. Whenever the Revelations of the Compassionate were rehearsed to them, they fell down prostrating themselves and weeping.
59. Then there succeeded them a posterity who neglected Ṣalāt and followed lusts; so they shall meet presently with the perdition.
60. Excepting those who may repent and believe and work righteously. These shall enter the Garden and shall not be wronged at all.
61. Gardens everlasting which the Compassionate has promised to His bondmen, though yet unseen;

وَأَذْكُرُ فِي الْكِتَابِ إِيْمَاعِيْلَ إِنَّهُ كَانَ

صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ

وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ

مَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ

وَإِسْرَائِيلَ وَإِمَّمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِنَّ تَابِعِيْنَ عَلَيْهِمْ

خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ

وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ عَذَابًا ﴿٥٩﴾

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ

يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ

بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾

Verily His Promise is ever to be fulfilled,

62. They shall not hear therein any vain word, but they shall hear only peace; and they shall have therein their provision morning and evening.

63. Such is the Garden which We shall cause Our bondmen to inherit who have been God-fearing.

64. And we, the angels, do not descend, except by the Command of your Rabb. His is whatever is before us and whatsoever is behind us and whatsoever is in-between;" and your Rabb is never forgetful.

65. Rabb of the heavens and the earth and what is in-between; so Him worship you, and endure patiently in His worship; do you know any one as His compeer?

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾

وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾

Secrets of Revelation

O Prophet^{SAW}! Also relate to them the story of Prophet Mūsa^{AS} as given in the Qurān to beat away their concoctions. The Jews, who used to persuade others to raise objections against the Holy Prophet^{SAW} were themselves ignorant of the history of Prophet Mūsa^{AS} whom they claimed to follow.

The Āyah opens with the announcement that Prophet Mūsa^{AS} was a truly devoted person and was chosen by Allah for His obedience and worship. This excellence is common to all the Prophets^{AS}, as they are innocent.

Allah's Protection

Some of Allah's bondsmen are also blessed with Divine Protection because of adherence to their Prophet^{AS}. The indication is that they enjoy a natural protection from sin at all times. And if by virtue of being human they commit a mistake they are instantly blessed with repentance.

Prophet and Messenger^{AS}

So Prophet Mūsa^{AS} was Allah's chosen bondsman, His Prophet and Messenger^{AS}.

All the Prophets commonly share the attribute of Prophethood but Messengership is specific to those who are raised with a new Shari'ah. And if a non-Prophet is termed as a messenger, it refers to his being a courier or an envoy. It will not establish his Prophethood, as for instance, the angel who brings revelation.

Prophet Mūsa^{AS} was that chosen Messenger of Allah who was summoned by Him to Mount Ṭūr to share some secrets. He was honoured with the opportunity of speaking to Him away from the populace all by himself. And on his request, Allah appointed his brother Harūn^{AS} a Prophet thereby strengthening him. It proves that to remember Allah in seclusion or in conducive environments is very beneficial.

Seclusion

The Holy Prophet^{SAW} is being told to also speak of Prophet Ismā'il^{AS}, with whom the polytheists of Arabia claim relationship. Yet they fabricate lies over Allah, whereas he was an upright man who always honoured his promises and was His Messenger and a Prophet. In other words, he connected mankind with Allah while these polytheists make people drift away from Him, forcing them to worship idols. Besides, he worshipped Allah himself and commanded his family to do the same and to pay Zakāt whereas the polytheists of Makkah considered themselves above any obligation to worship. They had prescribed for themselves lesser rites of Ḥajj than the others. And Prophet Ismā'il^{AS} was very dear to and a favourite of Allah.

The Holy Prophet^{SAW} may also make a mention of Prophet Idris^{AS} who was a Ṣiddiq as well as a Prophet and was honoured with an exalted status. According to the Commentators he was the most devout worshipper of his era. Allah had blessed him with immense capacity to worship whereby his worship and noble needs surpassed those of all the believers of his time put together. Some of the scholars assert that the Āyah 'We raised him to high station' refers to his being physically lifted to the heavens, as he passed away on the fourth heaven. According to Ḥadīth M'crāj (Night of Ascension) the Holy Prophet^{SAW} met him on the fourth heaven. He was closer to Prophet Ādam^{AS} in time, while Prophet

Ibrāhīm^{AS} was nearer to those who boarded Prophet Nūh's^{AS} Ark. Allah declares that they are the beloved souls from the progeny of Prophet Ādam^{AS} who were favoured and honoured with Prophethood. Amongst these children of Ādam^{AS}, none enjoyed divinity. Prophet Ibrāhīm^{AS} was from the progeny of Sam bin Nūh^{AS}, and Prophets Ismā'īl^{AS} and Ishāq^{AS} were his children. And the Prophets^{AS} from the progeny of Prophet Ya'qūb^{AS} down to Prophet 'Isā^{AS} were all guided, chosen and beloved bondsmen of Allah who would fall into Sajdah upon hearing His verses and because of the tenderness of their hearts tears would roll down their cheeks.

Worships and Recitation Attended by Tears

Tears in worship and during recitation of Qurān is an indication of the tenderness of the Qalb. It is highly appreciated by Allah and is amongst His gifts bestowed upon the deeply devoted followers of the Prophets^{AS}. On the contrary, the polytheists including the Jews and the Christians have concocted polytheistic rituals in the very name of these Prophets^{AS}, though much later.

The Invention of Rituals

It was when incompetent and incapable lot succeeded the Prophets^{AS}, who not only neglected the worships but also turned infidels by blatantly denying even their obligatory aspects. They plunged into doom because of their cupidity and lust for power and led others astray by inventing rituals against worships. A similar fate attended many an accomplished Aulia' as they too were succeeded by the imposters who drove their followers away from guidance into rituals, amassed wealth and indulged in carnal desires. All such rascals will be shoved into a deep grotto in Hell where all forms of punishment await them and the punishment for voluptuousness will be super imposed. Proportionate to their desire for highest positions in this world, they will be condemned to the lowest depths in Hell, save those who repented.

The Reality of Repentance

The reality of repentance is that a person corrects his beliefs in the first place, and then acts accordingly. This is why Allah declares that repentance means to embrace Islam and to act piously. Such souls will be admitted to Jannah. They will not be wronged in the slightest. True repentance wipes out sins committed in the past and at times replaces them with virtues.

Wasting Ṣalāt and the Pursuit of Carnal Desires

To waste Ṣalāt also means to show negligence in timings, in ablution or in raiments, or to perform its various cycles in an improper manner. All these acts fall under wasting Ṣalāt. Neglecting worships and indulging in cupidity, coveting good food and garments or palatial houses, connotes the pursuit of carnal desires. However, if one is blessed with capacity to worship, earns lawfully and lives honourably, it is indeed a Divine Favour.

So those who practise piety and possess correct beliefs will indeed dwell in the unseen gardens of Jannah promised by Allah. There will be no idle talk; but only words of peace and the very best of provisions. These bounties and gardens will be given to the pious and the righteous like inheritance. And the Holy Prophet^{SAW} may also let the infidels know that the angel does not bring the revelation on his own but by the Command of Almighty Allah and has no authority to alter it the least. He and whatever surrounds him belong to Allah, Who never forgets. It is He Who is the Rabb of the heavens and the earth and all that lies therein.

Worship is an Evidence of Approval

Therefore, always remain conscious of worshipping and obeying Him, as the one who obeys and worships others is indeed negligent. Have you ever heard of anyone who might be His equal? There is, of course, none like Him. So the one who renounces worship is destined for destruction while the one blessed with the capacity to worship indeed enjoys His Approval.

Section 5

66. And man says: when I am dead, shall I be raised alive?

وَيَقُولُ الْإِنْسَانُ أَإِنَّمَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾

67. Does not man remember that We created him before he was anything?

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِن قَبْلُ
وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾

68. By your Rabb, then. We will surely gather them and the devils; thereafter We will surely bring them around Hell, kneeling.

فَوَرَبِّكَ لَنَحْضُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنَحْضُرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

69. Then, We will surely draw aside from each sect those who were

ثُمَّ لَنَنْزِعَنَّ مِن كُلِّ شَيْعَةٍ أُمَّتَهُمْ أَشَدُّ

most rebellious against the Compassionate.

70. Then surely it is **We Who** know best as to which of them were the worthiest of being roasted therein.
71. And there is not one of you but shall pass over it, an ordinance decreed by your **Rabb**.
72. Then **We** will deliver them who kept from evil and will leave the wrong-doers kneeling therein.
73. And when **Our** clear Revelations are rehearsed to them, the infidels say to the faithful: which of the two portions is better in station and goodlier in company?
74. And how many a generation **We** have destroyed before them, who were goodlier in goods and outward appearance?
75. Say you; whosoever is in error surely unto him the Compassionate lengthens a length, until when they behold that with which they were threatened, either the torment or the Hour; then they shall have to know whosoever is worse in position and weaker in hosts.
76. **Allah** increases in guidance those who let themselves be guided; and with your **Rabb** the righteous works that last are excellent in respect of reward and in respect of return.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

ثُمَّ نَجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًّا ﴿٧٢﴾

وَإِذَا نُتِلَّىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنَاءَ وَرِيءًا يَا ﴿٧٤﴾

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدَدًا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾

وَيَرْبِي اللَّهُ الَّذِينَ هَدَىٰ وَآلَيْتُ الصَّالِحِينَ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾

77. Have you observed him who disbelieves in **Our Signs** and says: surely I will be given riches and children.

أَفَرَأَيْتَ الَّذِي كَفَرْنَا بِئِنَّا وَقَالَ لَأَوْبَىٰ
مَا لَأَوْوَلَدًا ﴿٧٧﴾

78. Has he looked unto the unseen, or has he taken a covenant with the Compassionate?

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

79. By no means! We will write down what he says; and We will prolong for him the torment a length.

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ
لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾

80. And We will inherit from him that of which he spoke and he shall come to Us alone.

وَنَرِيهِ مَا يَقُولُ وَيَأْتِنَا فَرْدًا ﴿٨٠﴾

81. And they have taken gods besides Allah that they might be a glory for them.

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً
لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾

82. By no means! Presently they will deny their worship, and become an adversary unto them.

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

Secrets of Revelation

The amazement and claims of the deniers of **Ākhirah** are indeed baseless. They marvel how once dead and reduced to dust could they be quickened? Have they no sense to realise that when nothing existed, not even matter, the Absolute Creator created everything, including them! So how can requickening be difficult for **Him**? However, they do know that human body is fashioned out of the millionth of a droplet of semen. After death the body will certainly assume some form of matter. So bringing this matter back into shape and life will not at all be difficult for the One Who has done this before.

Link of Human Beings with Satan – Calling of Spirits in Europe

“By your **Rabb**” implies that **His Providence** is an evidence to the fact that **He** will gather all the non believers along with their Satans, crouching around the

Hell. According to Ḥadīth, with every human being a Satan is born, who remains with that person throughout life. This Satan influences and controls a non believer, whereas a believer constantly contests him.

Sublimity of Guidance

When asked if a Satan was also born with him, the Holy Prophet^{SAW} nodded in the affirmative, and added that it had embraced Islam. Praise be to Allah! What a sublime fountainhead of guidance that even the devil coming into contact with him became a Muslim. These devils live a very long life and after a person dies, his twin Satan sits by his grave, or wherever the remnants of the body may be. In the Western non Muslim world, some psychics follow a particular procedure for calling the Spirits of the dead, which indeed are not human spirits but the devils who appear in the guise of the deceased. And since they had accompanied that person throughout life and are well aware of all its aspects, including appearance as well as the thinking of the deceased, they misguide people. These devils are distinct from the other progeny of Iblīs.

The Word Shi'ah in Quranic Terminology

Now from every group of the infidels who had thought that they were rightly guided, the most rebellious will be picked out, which will require no formal investigation as Allah Himself is well Aware of everyone's conduct. These rebels will then lead the rest of the infidels to Hell in a procession.

Though the word Shi'ah means a group or a sect yet the Qurān always uses it for an infidel group, which claims to be on the right path, but is the worst, destined directly for Hell. There is, however, none amongst the mankind who will not pass over Hell. The infidels will continue to fall in it and the believers will cross the Bridge safely while witnessing the fate of the infidels. This indeed is Allah's Promise and will certainly be fulfilled. A believer shall be delivered while the infidels will tumble into Hell.

Punishment is Related to Actions

The reason for this humiliation will be their own theory, for punishment corresponds to the actions. They were also arrogant in the world. Now their infidelity would take them into Hell, while the arrogance would make them fall head down into it. When Allah's verses were recited in their presence, they used to ask the believers as to who was better off in terms of affluence and status? In other words, they thought that had not they been Allah's chosen people they would never have been given wealth and power.

Wealth and Power are not Evidences of Being Guided

They ought to be told that wealth and power was also given to the preceding infidels but it could not save them from Allah's Wrath; Rather the infidel nations far more affluent and mightier were destroyed. Worldly wealth is not a sign of Allah's Pleasure, rather, Allah gives temporary respite to such people. And when they begin to tread the wrong path, it appears easier to them. But when Allah's Hold overpowers them, be it in the form of temporal distress or the accountability in the Ākhirah, they will know as to who earned a morbid abode, relying on tenuous bonds. For those who choose the path of piety, it is made easier for them; and they are given the capacity and power to act. And with your Rabb the most cherished troves are the virtues that sustain to be duly rewarded.

The conduct of these infidels is worth pondering over. Given the wealth and progeny, they resorted to disobedience instead of being grateful. Over and above they also claim that they will be similarly blessed in the Ākhirah. Are they aware of the Unseen, or has Allah made any such commitment to them through any of His Prophets^{AS} or Books? Certainly not. Rather His Law is very clear. Their conduct is being recorded and will add to the intensity of punishment. All worldly wealth, amenities and relationships will terminate and accountability will have to be faced individually. All these provisions belong to Allah, which He can endow to anyone anytime and withdraw at His Will. These ignorant worship others than Allah, and yet expect His help in the Ākhirah. The fact is that on the Day of Reckoning, they will abhor the idols or those whom they had worshipped and will hold them responsible for their misery. They will refuse even to pay any respect let alone worship, and will intensely oppose them.

Section 6

83. Do you not see that We have set the devils upon infidels inciting them by an incitement.

الْمَرْتَرَانَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ
تَوَزُّؤُهُمْ أَزَا ﴿٨٣﴾

84. So hasten you not against them; We are only counting against them a counting.

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

85. On the day whereon We shall gather the pious unto the Compassionate as an embassy.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا ﴿٨٥﴾

86. And shall drive the culprits to Hell as a herd.
87. They shall not own intercession, excepting those who have taken with the Compassionate a covenant.
88. And they say: the Compassionate has taken a son.
89. Assuredly you have brought a thing monstrous.
90. The heavens are well-nigh rent and the earth cleft and the mountains fall in ruins.
91. That they should ascribe to the Compassionate a son.
92. It behoves not the Compassionate that He should take a son.
93. None there is in the heavens and the earth but must come to the Compassionate as a bondman.
94. Assuredly He has comprehended them and counted them a full counting.
95. And every one of them is to come to Him on the Day of Judgment alone.
96. Verily those who believe and do righteous works, the Compassionate will assign for them affection.
97. So We have made it easy in your tongue in order that you may thereby give glad tidings to the

وَسَوْفَ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًا ﴿٨٦﴾

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾

تَكَادُ السَّمَوَاتُ يَنْفَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴿٩٠﴾

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

فَأَنَّمَا يُرِيتُهُ بِلسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ مَقُومًا لَدَا ﴿٩٧﴾

pious and warn thereby a people contentious.

98. And how many a generation We destroyed before them! But can you perceive anyone of them or hear of them even a whisper!

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِيسُ
مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

Secrets of Revelation

Satan's Control over Human Beings

Because of their disbelief and wrong doings, Allah has let Satan prevail over them, who continuously instigates them to do evil, and makes it look commendable to them. So there is no need to hurry, as human life is very limited, and each individual is allowed to complete the tenure. These infidels will be worth watching on the Day when the believers will be honoured with royal hospitality of the Most Merciful Allah, and these evil doers will be driven to Hell, thirsty. There will be no one to speak or intercede on their behalf, which will only be by Allah's Will and Permission and He has banned intercession for the non believers.

Their humiliating entry into Hell must not surprise anyone as their crime was equally grave. They claimed that Allah had begotten a son; and this is such a grievous lie that it can cleave the sky, or rend the earth and reduce the mountains to fragments if they were called upon to make this statement.

Everything is Alive and has Understanding

In other words, the heavens, the earth and the mountains not only live but also possess a certain level of understanding. Even they dread to indulge in disbelief. And if they become heedless of Zikr, they simply disintegrate, let alone that they be defiant.

Allah is far too exalted to beget a son. This does not match with His Greatness, as a son is often quite similar to his father, whereas Allah is matchless in His Being and in His Attributes. The entire creation in the heavens and earth is subservient to Him. It is He Who keeps a count of the span of their lives and it is before Him that they will stand accountable for their deeds on the Day of

Judgment. Had there been **His** son, he would not have been a slave but another Master, which is impossible.

Sincere Love, an Evidence of Divine Acceptance

All those who embrace the faith, enjoy correct beliefs and act nobly, **Allah** will induce mutual love in their hearts. On the Day of Judgment when the non believers will be busy accusing one another, these noble souls will be a source of intercession for one another. Besides, pious people are blessed with sincere and unselfish mutual love even in this world, where all mutual relationships are tainted by vested interests.

Qurān can be Understood Only from the Holy Prophet^{SAW}

O' Beloved^{SAW}! This Qurān is made easy on your tongue. This means that when the Holy Prophet^{SAW} explains the Qurān it becomes very easy to understand, otherwise it is beyond the scope of human intellect. Those who endeavoured to understand it on their own, went astray, as endorsed by history. The Holy Prophet^{SAW} must caution the righteous and forewarn the squabbling wrongdoers and infidels over their ill fate. The mundane consequences of disbelief and evil conduct met by many a famous nations are also in their knowledge. Has anything been heard of them ever since? They indeed have been wiped off from the face of the earth, as if they had never existed, while the eternal torment will be additional.