

## سُورَةُ طه

## Sūrah Tāhā

## Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Tāhā.
2. We have not sent down the Quran on you that you should be distressed.
3. But only as an admonition to him who fears.
4. A down-sent from Him Who has created the earth and the high heavens
5. The Compassionate Who on the Throne is established.
6. His is whatsoever is in the heavens and whatsoever is on the earth and whatsoever is in-between and whatsoever is underneath the earth.
7. And if you speak the word aloud, then He knows the secret and the most hidden.
8. Allah! No God is there but He. His are the Excellent Names.
9. Has there come to you the story of Mūsa?
10. Recall when he saw a fire and said to his family: stay you I have perceived a fire! Perhaps I may bring a brand from it for

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ١

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ أَن لَتَشْفَىٰ ١

إِلَّا لَذِكْرَ لِمَن يَخْشَىٰ ٢

نَزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ ٣

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ٤

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ٥

وَإِنْ يُجْهَرِ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَ وَأَخْفَىٰ ٦

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ٧

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ٨

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا  
لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ

you, or I may find guidance at the fire.

11. Then when he came thereto, he was cried unto: O' Mūsa!
12. Verily I! I am your Rabb, so take off your shoes; you are in the holy valley, Ṭuwa!
13. And I! I have chosen you. So listen to what will be revealed.
14. And I! I am Allah. No God is there but I so worship Me and establish Ṣalāt for My remembrance.
15. Verily the Hour is coming. I wish to conceal it in order that every one may be recompensed according to what he has endeavoured.
16. So let him not who disbelieves in it and follows his own desire keep you away from it lest you perish.
17. And what is in your right hand, O' Mūsa?
18. He said: it is my staff. I lean on it, and with it I beat down fodder for my sheep and for me there are other purposes in it.
19. Allah said: cast it down. O' Mūsa.
20. So he cast it down, and lo it was a serpent running along.
21. Allah said: seize it and have no fear. We shall restore it to its former state.

عَلَى النَّارِ هُدًى ﴿١٠﴾

فَلَمَّا أَنهَا تُودَى بِمُوسَى ﴿١١﴾

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٣﴾

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

إِنَّ السَّاعَةَ ءَانِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٥﴾

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى ﴿١٧﴾

قَالَ هِيَ عَصَايَ أَنُوكِّؤُا عَلَيْهَا وَاهْتَرِسُ بِهَا عَلَى غَنَمِي وَلِي فِيهَا مَشَارِبٌ أُخْرَى ﴿١٨﴾

قَالَ أَلْقِهَا يَا مُوسَى ﴿١٩﴾

فَالْقَنَاقِلُ إِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾

قَالَ خُذْهَا وَلَا تَخَفْ سَتُعِيدُهَا سِيرَتَهَا الْأُولَى ﴿٢١﴾



22. And press your hand to your side; it will come forth white, without hurt, as another Sign.
23. That We may show you of Our greater Signs.
24. Go you to the Pharaoh, he has grown exorbitant.

وَأَضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ  
مِنْ غَيْرِ سَوْءٍ ؕ آيَةٌ أُخْرَى ﴿٢٢﴾  
لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾  
أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾

\*\*\*\*\*

## Secrets of Revelation

Sūrah Ṭāhā was revealed in Makkah. It discusses the amazing events that took place between Prophet Mūsa<sup>AS</sup> and the Pharaoh. More incredible is the fact that this Sūrah led to the conversion of Ḥadhrat 'Umar Farūq's<sup>RAU</sup> to Islam. One day, he set out from his house in rage to eliminate the Holy Prophet<sup>SAW</sup>, the person who, he thought, had created such a rift in the city. On his way he met a Companion<sup>RAU</sup> who, noticing his demeanour, asked him what he was upto. 'Umar said that he was going to close the chapter of the new religion once and for all. The Companion<sup>RAU</sup> asked him to take care of his own household first, for his sister had already embraced Islam. He was further infuriated and was soon at his sister's door. Inside her house, Ḥadhrat Khubāb bin Art<sup>RAU</sup> was teaching his sister and his brother-in-law this very Sūrah. He heard the voice but could not make out anything. He asked his brother-in-law to open the door and let him in. He hid Ḥadhrat Khubāb<sup>RAU</sup> somewhere and opened the door. 'Umar asked him what he had been reading. He tried to evade the question but he told him that he had come to know that they had accepted the new religion. He assaulted his brother in law; his sister intervened and received a blow to her head. Both now boldly announced that what he had heard was true and he was free to do whatever he could.

Shaikh Allah Yar Khan<sup>RUJ</sup> quotes a relevant couplet from the Shi'ite Chronicle *Ḥamla Ḥaidery* compiled by 'Allama Bāzil Irani;

'Whether you like it, or hate

We have accepted Muḥammad's<sup>SAW</sup> faith,

We are here, if you wish to assassinate

But do not expect us to turn apostate

This firm statement of his sister, with blood oozing out of her wound, jolted his heart. He demanded to see what they had been reading. He, being a well read



person, was aware of scholastic beauty of literature. Her sister replied that it was a sacred scripture while he was not clean and if he wished to see it he would first have to take a bath.

### **Qurānic Āyāt were Documented as soon as Revealed**

This incidentally indicates that the Qurān was documented ever since its revelation and the general concept that it was done in the era of Caliph 'Usman<sup>RAI</sup> is incorrect. The Arabs had started scribing the Qurān in their own local dialects. When Islam had spread all over Arabia Caliph 'Usman<sup>RAI</sup> collated all endeavours to the original dialect of the Holy Prophet<sup>SAW</sup>.

Anyway, 'Umar took a bath and picked up the leaflet on which were scribed the opening Āyāt of this very Sūrah. As he read he was astounded. He exclaimed that it was indeed a unique Scripture and the One Who Alone controlled everything ought to be utterly Magnificent. On hearing this comment Ḥadhrat Khubāb<sup>RAU</sup> came out from his hiding and said, "'Umar! Yesterday I heard the Holy Prophet<sup>SAW</sup> praying to Allah to strengthen Islam through Abi al Ḥakam bin Hashām or 'Umar bin Khatab; I presume that his prayer has been accepted in your favour." So he accompanied Ḥadhrat Khubāb<sup>RAU</sup> and embraced Islam, which is a very well known event.

### **The Disciple and the Desired**

So Ḥadhrat 'Umar<sup>RAU</sup> came to be known as the Holy Prophet's<sup>SAW</sup> desired while the rest of the Ummah as the disciples. This is a personal and individual honour enjoyed by him.

Ṭāhā are the Isolated Letters discussed earlier to be a secret between Allah and His Prophet<sup>SAW</sup>. The Sūrah begins with a Divine Announcement that the purpose of revelation of the Qurān was certainly not to strain or over burden the Holy Prophet<sup>SAW</sup>, who after spending a hectic day, painstakingly propagating Islam would stand in worship for long hours at night. He recited the Qurān standing for such long hours that his feet would swell. After Allah disallowed this practice, he would rest during the first half of the night, and keep vigil during the other half for offering Tahajjud and reciting the Qurān. This was purely aimed at the attainment of Divine Nearness, yet Allah forbids him from self imposed stress and fatigue.

### **Night Vigils or Chillah for Worldly Gains**

It is incorrect to undergo strenuous exercises like reciting the Qurān for 40 days (i.e. Chillah) standing on one leg throughout the night for any worldly benefit. Rather reciting only for worldly motive itself is incorrect. However, one should recite for understanding and for attaining Allah's Pleasure. This may then be



followed by a supplication for worldly benefits. And this exactly is the intention of the Holy Prophet's<sup>SAW</sup> Aḥādīth, which prescribe the recitation of certain Qurānic Āyah as beneficial in certain circumstances. They must be recited with devotion purely for Allah's P!easure as distinct from making the recitation a means of temporal gains.

The Qurān is a guide and an admonition for those who develop reverence and awe for Allah. Imām Ibn-e-Kathīr<sup>RIJA</sup> quotes a Ḥadīth that Allah would tell the learned scholars on the Day of Judgment that He had granted them knowledge with the very intention of forgiving them, so it does not matter how much they have erred. But to qualify as such a scholar one must possess the quality of "fearing Allah," a condition laid down by the Āyāt under discussion. And this is not a word of someone oblivious of the world but it is His Word, He Who has created the earth and the heavens and everything that lies therein.

### Established on 'Arsh

Besides, He has not abandoned these after creating them but has established Himself on the 'Arsh which denotes, in modern dialect, that it is the Divine Secretariat or the Control Centre for the earth and the heavens. This is only to facilitate understanding otherwise Allah is far too Glorious and Exalted to be restricted by location or direction. Nowadays a group amongst the Muslims is propagating the belief that Allah is personally seated on the 'Arsh while His Knowledge encompasses everything. But the truth is that His Being encompasses everything. The early scholars reject this misconception with great clarity. They assert that any assumption that Allah is seated on the Throne would determine a direction or location for Him thereby restricting and limiting Him. And the limited is always mortal. Therefore, this belief is incorrect. The accomplished Shaikh Allah Yar Khan<sup>RIJA</sup> asserts that the belief held by the noble ancestors was that the meaning of the Āyah can be known but the state is unknown; no one can comprehend the intrinsic state.

And all that lies on the earth and in the heavens, or within the depths of the earth, where human knowledge or probing instruments have no access, all belong to Allah. He is well Aware of what is spoken out aloud or sprouts as a thought inside the heart. Rather He is also Aware of the thoughts yet to materialize. And He is Allah save Whom no one deserves to be worshipped. And His are all the Beautiful Names.

So O' Prophet<sup>SAW</sup>! Did you hear the story of Prophet Mūsa<sup>AS</sup>, which recounts the hardships encountered by the Prophets<sup>AS</sup> in the matter of propagation of the Message? Certainly you will also face similar challenges. So instead of keeping vigil all night you must focus your attention on spreading this Word.



## **To Strive for Reformation of Mankind is far Superior**

This proves that striving for the betterment of mankind is more important and meritorious than mere worship in seclusion.

In this Section, the story of Prophet Mūsa<sup>AS</sup> begins from the time of his formal raising as Allah's Prophet and Messenger. According to the events described elsewhere in the Qurān when the Pharaoh gave orders for his execution, he managed to escape to Madyan where he met Prophet Shu'aib<sup>AS</sup>. He married his daughter and served him for promised years. Then he set out to return to his native land. He had been separated from his mother, brother and sister for the last ten years, and hoped that such a long time might well have obscured the story of his escape.

He left with his wife and an attendant stealthily on a track off the usual route. They reached the valley on the right flank of Mount Ṭūr at dusk. Since it was winter, the temperature fell further at night and it became quite cold. He saw a light shining in one of the passes of Mount Ṭūr. He asked his family to stay put while he got some fire for them and found some one there to guide them to the right route through the wilderness. When he reached the spot, he witnessed something totally amazing: a tree engulfed by flames, as if made of fire, but instead of being consumed it was blooming even more. He stood dumb founded when he heard a voice: 'O' Mūsa! Your Rabb is speaking to you.'

## **Ilhām or Ilqa, and Wijdān are Attended by a Feeling of Certainty**

According to the learned Commentators, Prophet Mūsa<sup>AS</sup> heard the voice as if it was coming from all the directions. And not only was it audible to his ears but it was as if his entire body was listening. They also beautifully answer the question how Prophet Mūsa<sup>AS</sup> was so sure of it being the voice of his Rabb. Allah had set his Qalb at rest over it so that he could believe. The Aulia' who do not have Kashf are blessed with an inspiration in their hearts known as Wijdān, a state of certainty whereby the Qalb is content. However, if a Satanic whisper also finds its way in, this state of certainty is lost.

## **To Hear Allah's Word Directly**

The Commentators quote many an Aḥādīth in this context, and it is also obvious as the Divine Address is direct: O' Mūsa! This establishes beyond doubt that it was heard directly. In other words, if Allah Wills, one can hear His Words directly without a medium as the very miracles of the Prophets<sup>AS</sup> are manifested as Karamah of the Aulia'. Prophet Mūsa<sup>AS</sup> was also commanded to take off his shoes as he was in the sacred valley of Ṭuwā.



## Ṣalāt can be Offered in Shoes if Clean

Taking off shoes denotes respect. It may be that in those days the shoes were made of untanned leather. However, if the leather is tanned and the shoes are clean, it is permissible to offer Ṣalāt without taking these off. This has been endorsed by the practice of the Holy Prophet<sup>SAW</sup> and his Companions<sup>RAI</sup>. Yet the shoes made in Europe and America must be scrutinized carefully, as they use the hog skin as the inner layer, which remains unclean even after tanning. Therefore, Ṣalāt cannot be offered in such shoes, which even render the feet unclean.

Prophet Mūsa<sup>AS</sup> was informed that he had been chosen for Prophethood and Messengership, which is always an endowment from **Allah**. He must, therefore, listen very attentively to what was being revealed.

## Etiquettes of Listening to Qurān

According to Ḥadīth, the Qurān must be listened to with due respect and decorum, to the extent that no part of the body should engage in any other activity. When these etiquettes are observed **Allah** grants the listener the capacity to understand it.

## Ẓikr is the Soul of Ṣalāt

**Allah** spoke to Prophet Mūsa<sup>AS</sup> that **He** indeed was **Allah** save **Whom** no one deserved to be worshipped. So he must worship **Him** and establish Ṣalāt for **His** Ẓikr. The author of Mu'arīf ul Qurān asserts that Ẓikr **Allah** is the soul of Ṣalāt, and it is during Ṣalāt that the honour of engaging in Ẓikr is availed by the heart, the tongue and the limbs. Nevertheless, all worships are confined to a particular time-frame while **Allah's** Ẓikr remains enjoined at all times. Undoubtedly, the Day of Judgment is at hand. It is **His** Wisdom that **He** wishes to keep the promised moment concealed from everyone. **He** will recompense each soul for his / her actions. It is **His** Favour that **He** has foretold of the portent Day so that mankind may prepare for it. Otherwise, over each individual hangs an individual Qayamah, that is the death, while ultimately everyone has to gather for accountability. And a denier of this Day cannot deter a believer from **Allah's** worship by force or attractive offers. He is the one who himself has lost faith by pursuing his vain temporal desires and must not be allowed to divert any believer from the right path, lest the latter is also destroyed.

Prophet Mūsa<sup>AS</sup> was again asked what was he holding in his hand. He said, 'O' **Rabb** this is an ordinary staff. I often lean on it and use it while grazing my herd and it serves me many other purposes.



## Elegance in Seeking

Though the Divine Question was quite simple demanding a brief answer, yet observing the generous downpour of Mercy, he could not resist prolonging the dialogue. The most delightful speech in the entire universe is that of Allah and when someone is honoured with a direct address, it is simply marvellous. Of all the bounties peculiar to Jannah the most delectable will be beholding Allah and hearing His Speech. He may bless this unique honour to whoever He pleases even in this very life. Away from the hustle bustle of city life, the Ocean of Clemency was unveiling His Personal Splendour in the midst of wilderness. Nevertheless, the elegance in seeking demands that the limits are not crossed. Prophet Mūsa<sup>AS</sup> did prolong his answer but not so much as to go beyond the limits, adding succinctly that the staff served him many other purposes. Praise be to Allah!

He was Commanded to cast his staff, and it turned into a real serpent moving to and fro. By virtue of being human, the Prophet<sup>AS</sup> was afraid, but Allah Commanded him to get hold of it and as soon as he would do so Allah would revert it to his staff. He was also commanded to place his hand under his armpit and it would come out luminous. This would be the second miracle to witness the Divine Omnipotence. With these proofs of his Prophethood, he must now proceed to Pharaoh's Court who had indeed transgressed.

### Miracle Substantiates Truth and Prophet's<sup>AS</sup> Strength is his Truthfulness

It is proved that a Prophet's<sup>AS</sup> miracle is the evidence of his truthfulness, indeed the very strength with which he is raised. Therefore, only that supernatural event will qualify as a Wali's Karamah which will endorse the Prophet's<sup>AS</sup> truthfulness and uphold Dīn. Otherwise it will be mere trickery. Besides, the uprightness of a Wali's conduct is a pre-requisite to the manifestation of Karamah.

## Section 2

- |     |   |                                       |
|-----|---|---------------------------------------|
| 25. | He said: Rabb! Expand for me my breast. | قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾  |
| 26. | And ease for me my affair.              | وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾            |
| 27. | And loosen a knot from my tongue.       | وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾ |
| 28. | That they may understand my speech.     | يَفْقَهُوا قَوْلِي ﴿٢٨﴾               |



29. And appoint for me a minister from my household.

30. Harun, my brother.

31. Strengthen me through him.

32. And associate him in my affair.

33. That we may hallow You often.

34. And may make mention of You often.

35. Verily You! You are of us ever a Beholder.

36. Allah said: surely you are granted your petition, Mūsa!

37. And assuredly We conferred a benefit on you another time.

38. When We inspired to your mother what We inspired.

39. Saying: cast him in the ark, and cast him in the river, and the river will throw him on the bank, and then an enemy of mine and an enemy of his will take him up. And I cast on you love for Me, in order that you may be formed under My eye.

40. Recall when your sister was walking along and saying: 'shall I direct you to one who will take care of him? Thus We returned you to your mother that she might cool her eyes and she might not grieve. And you slew a person, but We delivered you from sorrow, and We tried you with several trials. Then you tarried for years among the People of Madyan, then you came according to fate, Mūsa!

وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٣١﴾

هَارُونَ أَخِي ﴿٣٠﴾

أَشْدِّدْ بِهِ أَمْرِي ﴿٣١﴾

وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ﴿٣٦﴾

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿٣٧﴾

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَى ﴿٣٨﴾

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۚ وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَلَّتِ نَفْسًا فَفَجَّيْنَاكَ مِنَ الْغَمِّ وَفُتِّتَ فُتُورًا ۚ فَلَيْتَ سِينِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَى ﴿٤٠﴾



41. And I formed you for **Myself**.
42. Go you and your brother with **My Signs** and do not slacken in **My remembrance**.
43. Go you both to the Pharaoh; verily he has waxed insolent.
44. Then say to him a gentle saying: may be he is admonished, or he may fear.
45. The two said: **Rabb!** We fear that he may hasten against us, or may wax insolent.
46. **Allah** said: fear not; verily I shall be with you both, Hearing and Seeing.
47. So go to him, and say: we are envoys of your **Rabb**, so let the Children of **Isrāil** go with us, and do not chastise them; surely we have come to you with a Sign from your **Rabb**; and peace be upon him who follows the guidance.
48. Verily it has been revealed to us that the torment will be for him who denies and turns away.
49. The Pharaoh said; who is the **Rabb** of you both, **Mūsa**?
50. **Mūsa** said: our **Rabb** is **He Who** gave everything its existence, then guided.
51. He said: then what did happen to the former generations?
52. **Mūsa** said: that knowledge is with my **Rabb** in the **Book**; my **Rabb** neither errs nor forgets

وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿١١﴾

أَذْهَبَ أَنْتَ وَلِخُوكِ بَنَاتِي وَلَا تَنْبِأِي ذِكْرِي ﴿١٢﴾

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٣﴾

فَقُولَا لَهُ قَوْلًا لِّئَلَّا يَعْلَمَ رَبُّكَ أَنَّوَيَخْتَفُونَ ﴿١٤﴾

فَالَا رَبَّنَا اتَّخَفَا أَن يَفْرُطَ عَلَيْنَا أَوْ أَن يَطْغَىٰ ﴿١٥﴾

قَالَ لَا تَخَفَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴿١٦﴾

فَأَنبِئَا فَقُولَا إِنَّا رُسُلَا رَبِّكَ فَأَرْسِلْ مَعَنَا  
بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِثَابِتٍ  
مِّن رَّبِّكَ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ﴿١٧﴾

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ  
وَتَوَلَّىٰ ﴿١٨﴾

قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ﴿١٩﴾

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٢٠﴾

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٢١﴾

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي  
وَلَا يَنْسَىٰ ﴿٢٢﴾



53. Who has appointed for you the earth as a bed. And has opened for you the pathways in it, and has sent down from the sky water, and thereby We have brought forth all manner of plants.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا  
سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ  
أَنْوَاجًا مِنْ نَبَاتٍ شَتَّى ﴿٥٣﴾

54. Eat and pasture your cattle; therein are Signs for men of sagacity.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِأُولِي النُّهَى ﴿٥٤﴾

\*\*\*\*\*

## Secrets of Revelation

Prophet Mūsa<sup>AS</sup>, upon finding the portals of endowment ajar, tried to gather as much blessings as he could, and presented one request after the other before Allah. The very first thing he sought was '*Sharah-e-Şadar*'. (Opening of the Bosom)

### Sharah Şadar

It refers to a state when knowledge descends directly from Allah unto the heart about topics or issues discussed, and the bosom becomes an ocean of knowledge. This knowledge indeed is termed as '*Ilm-e-Luduni* (the inspired knowledge) which opens the bosom in which it is inspired. According to Qurān when Allah showers His Mercy on someone He opens his bosom for Islam. This is a blessing generally enjoyed by the Aulia'. However, some fortunate ones are especially gifted with such knowledge from Allah that they can converse at length on just about any topic, despite the fact that they never acquired any formal education thereof.

Prophet Mūsa<sup>AS</sup> then presented his second request, which was to make his task easy as this indeed was the domain of Allah. No matter how perfect a person may be or how much authority he wields, whatever means he employs to achieve a particular result are made effective only by Allah. He also requested Allah to untie the knot of his tongue which means that not only should his bosom be overflowing with knowledge, but he should also be able to expound these facts before others.

### Loosening the Knot from the Tongue

Here many Commentators quote an incident that while in his childhood at the Pharaoh's palace, Prophet Mūsa<sup>AS</sup> had once grabbed and pulled at the



Pharaoh's beard in innocence. This enraged him. His wife intervened to pacify the Pharaoh to forgive Mūsa because he was only a child and had done it unwittingly. Not satisfied, the Pharaoh put him to trial. He ordered two trays to be brought before the child, one of jewels and the other of smouldering embers, just to see whether he was wise enough to differentiate between the two. He is said to have picked up an ember and put it in his mouth, and the consequent burn led to a stammer. This reassured the Pharaoh that he was only a child who could not differentiate between a jewel and an ember.

The Commentators assert that here Prophet Mūsa<sup>AS</sup> is requesting Allah to cure the said stammering. However, this does not appear plausible because according to the Qurān, the Pharaoh after his conversation with Mūsa<sup>AS</sup> remarked that he was unable to explain things. Prophet Mūsa<sup>AS</sup> himself acknowledged that his brother Harūn could speak more eloquently than him. So the beauty of the invocation lies in the fact that he requested Allah for the capability to effectively expound the knowledge inside his bosom. Often we come across people abrim with knowledge acquired through extensive study but they simply cannot express it. Even amongst the Aulia' there have been some blessed with abundant knowledge but they could not convey it to others. Indeed, fortunate are those blessed both with knowledge as well as the power to convey it, thereby benefiting mankind immensely. Prophet Mūsa<sup>AS</sup> further requested Allah to make his speech so effective that it may penetrate the hearts of the audience.

### **The Deputy or the Minister**

He also requested Allah to appoint for him a deputy who would share his burden of responsibility. He prayed that he may be from his family. This refers to the fact that for accomplishing any significant task, a person is dependant on his associates and subordinates. The term *Wizier* (deputy or minister) originates from here, and a *Wizier* shares the burden of responsibility of his boss. So it becomes mandatory for the boss to personally know someone before appointing him as his deputy. He must also be sure of his capability to handle the job, as well as of his loyalty towards him. Besides, he must also be certain that his chosen deputy will prove to be his strength in the affairs of the State. A ruler must ponder over all these considerations while selecting his cabinet. Otherwise, appointment of Ministers to win support for remaining in power can be well compared to the situation when a person puts his load on a donkey. It can carry the load alright but certainly cannot be a deputy. Similarly the follies of incompetent deputies cannot be a source of strength for the ruler in running the State. So Prophet Mūsa<sup>AS</sup> requested Allah to appoint his brother Harūn<sup>AS</sup>



as his deputy, who was capable enough to share the duties of Prophethood and Messengership with him. They will together glorify **Him** and remember **Him** and that **He** was constantly Aware of their situation.

### Collective Zikr

It is obvious that a person may worship, do Zikr or glorify **Allah** alone also. However, given the right company and the conducive environment, one can certainly put up a better performance. Besides, collective Zikr is very beneficial, because each individual enjoys a personal relationship with **Allah** and the Divine Lights reflecting on each participant together cause a composite stream of **His** Refulgence to engulf and benefit everyone. It is also established here that propagation of Dīn is imperative. Prophet Mūsa<sup>AS</sup> was raised for the very purpose of inviting the Pharaoh to **Allah**, yet Zikr itself is the lifeline for every Prophet<sup>AS</sup>, Wali and believer. Life is a prerequisite to propagation of Dīn. Anyone oblivious of Zikr will be assumed as dead and how can the dead propagate? So Prophet Mūsa<sup>AS</sup> wished for his life, health and power, which can only be acquired through **His** Zikr. **Allah** accepted all his requests. Praise be to **Him**! What a Grace that whatever was asked was granted, so much so that at that very moment Prophethood was conferred upon Harūn<sup>AS</sup>, who was blessed with revelation and duly educated on his Prophetic responsibilities. So when Prophet Mūsa<sup>AS</sup> arrived in Egypt, Prophet Harūn<sup>AS</sup> was waiting for him outside the city, ready to share the formidable task.

### Invocation is also Destiny

Whereas Prophethood had been endowed upon Harūn<sup>AS</sup> since eternity, he was formally raised upon the invocation of Prophet Mūsa<sup>AS</sup>. Similar was the raising of the Holy Prophet<sup>SAW</sup> in an answer to Prophet Ibrāhīm's<sup>AS</sup> prayer. Thus it stands established that invocation is also part of destiny. As all events are pre-determined and the timings of occurrence as a result of an invocation are fixed so is the invocation predestined. On the eve of his requests, **Allah** also recounts to Prophet Mūsa<sup>AS</sup>, how he had favoured him when he was not even capable of praying and was a newly born child; when death lurked over him at the hands of Pharaoh's soldiers. At that time **Allah** had inspired into the heart of his mother.

### Ilhām and Ilqa

As discussed earlier, Aulia' are blessed with Ilhām and Ilqa, which is also termed as Wahī'. It may be extended not only to Aulia' but also to trees, rocks, fire, oceans indeed to anything. For instance, 'and **We** inspired the bee'. This form of inspiration is natural as every living thing is born with it commensurate to the purpose of its creation. Another type of inspiration can be seen in the



story of Prophet Ibrāhīm<sup>AS</sup> when Allah directly commanded the fire to cool down.

The third type is the Ilhām of a Wali because of his devoted adherence to the teachings of a Prophet<sup>AS</sup>. Or one may enjoy an exalted level of Divine Nearness, and the Ilqa takes place as in case of Prophet Mūsa's<sup>AS</sup> mother. Or an angel may speak to a person as with Prophet 'Isā's<sup>AS</sup> mother. The blessings of Ilhām and Ilqa have been available to the chosen few ever since the advent of man in this world and will continue to be so until the end of time. The only prerequisite is a total adherence and submission to the Prophetic teachings. However, it is important that whatever one learns through Ilhām must be within the limits of Shari'ah, otherwise it will be invalid. Secondly, only the recipient is bound to follow it and not others while the '*Wahī*' peculiar to the Prophets<sup>AS</sup>, is obligatory to be followed by the respective believers.

### River at Command

The mother of Prophet Mūsa<sup>AS</sup> was inspired to put her infant in a box and lower it into the river. It would be carried to a place predetermined to be picked up by a person who is Allah's as well as his enemy. This Āyah contains an indirect command for the river as well that it should carry the box to the specific point reserved for the royal couple for swimming and sight seeing. The river promptly complied with. Actually every creation including the earth, rocks and trees possesses a certain kind of cognisance whereby it remembers its Provider and Sustainer. It witnesses events, and will provide evidence on the Day of Judgment. And it also obeys the Divine Commands it receives. It is recorded that the rocks and the trees greeted the Holy Prophet<sup>SAW</sup> as his miracle; so is the conversation of mountains and the animals with him. It is also a part of history how Caliph 'Umar<sup>RAU</sup> wrote a letter to River Nile and it obeyed his orders.

A tributary from the river passed through the Royal Palaces, where the royal couple used to bathe and swim. Prophet Mūsa<sup>AS</sup> was carried safely to that point. Allah also favoured by giving him a certain charm. Whoever saw him fell in love with him. This is an excellence usually bestowed by Him upon His devoted servants.

### Allah's Chosen Ones are Adored

While the Prophets<sup>AS</sup> enjoy a singular status, there are also personages amongst the Aulia' who are adored by the people while the enemies hearts sink at their sight.



Prophet Mūsa<sup>AS</sup> was brought up under His Supervision. Praise be to Him! He availed the services of the enemy for the purpose and at the same time nursed him by none other than his own mother. It so happened that when the box carrying the little infant arrived at the river bank, the royal maids picked it up. The Pharaoh, after being warned by his sooth sayers that a boy born in Banī Isrāīl would topple his empire, had ordered all newly born boys of Banī Isrāīl to be killed. Faced with the consequent problem of potential shortage of labour to serve him and his people, he relaxed the killing to every alternate year while sparing the baby girls altogether. Prophet Harūn<sup>AS</sup> was born in the year of exemption while Prophet Mūsa<sup>AS</sup> was born in the year of killing. So Allah saved Prophet Mūsa<sup>AS</sup> by inspiring his mother with a plan and foiled the vile designs of the Pharaoh by bringing him up in his very palace, so that he had the royal training and was abreast with the affairs of the State.

When the royal maids carried the box to the royal couple, the Pharaoh instantly commented that the baby must have been abandoned by a Banī Isrāīli and ordered his execution. But his childless wife, moved by her natural instinct, intervened that the baby was so adorable and suggested adoption. Once brought up by them he would no longer be an enemy, she said. And the Pharaoh agreed.

### **Love for Allah's Chosen Bondsmen leads to Guidance**

Though driven by a motherly instinct, yet her heart was drawn towards a Prophet<sup>AS</sup>. This proved to be a source of guidance for her. In other words, the love for Allah's chosen servants serves as a means of attaining guidance, while enmity leads to eternal derailment from the straight path as in case of the Pharaoh who held him in despise, and became deprived eternally.

Now when Prophet Mūsa<sup>AS</sup> had been adopted, search began for a suitable lady to nurse him. He would not suckle any woman. His sister, who had been on the look out as instructed by her mother, met the royal maids and suggested a lady best suited for the job and gave her mother's name and address. She was summoned to the palace and the child readily accepted her suckling. Allah describes this favour: "We returned you to your mother that she might cool her eyes and she might not grieve."

So she nursed her own son on payment from the royal exchequer, until he was old enough to return to the royal palace. He was naturally inclined towards Banī Isrāīl, firstly because of his biological ties and secondly because he had been raised amongst them. One day he saw one of the Pharaoh's men maltreating an Isrāīli in the market place. He intervened and a scuffle developed. Mūsa<sup>AS</sup> punched the man so hard that he died on the spot. Allah says: "And you slew a person but We delivered you from sorrow." This



followed another test. Soon he found the same Isrā'ili involved into another scuffle. Mūsa<sup>AS</sup> was annoyed and told him that indeed he was the mischief monger. Yet he tried to make the Qibti step aside. But the Isrā'ili got terrified assuming that Prophet Mūsa<sup>AS</sup> was going to hit him. So he implored not to kill him like he had killed the Qibti the other day. Hearing this, another Qibti reported the matter to the authorities and the Pharaoh issued orders for the arrest and execution of Prophet Mūsa<sup>AS</sup>. As the news reached him, he fled the kingdom. The trial mentioned here refers to his undertaking a long and tedious journey, to an unknown destination, all by himself, without any prior planning, preparation or provisions. A detailed account has been given earlier. Allah favoured him once again with a safe arrival at Madyan, where he stayed for a decade with Prophet Shu'aib's<sup>AS</sup> family. He married his daughter and found a home in exile. When the time approached for his formal raising and for the honour of a Divine Dialogue, he arrived at the appointed rendezvous automatically.

### Coincidences

We use the term "accidentally" or "by coincidence" only because we are unaware of Divine Plans, whereas all events are a part of the pre programmed system of life. This has been discussed earlier.

Allah having chosen the two for Himself, bids them to take along the miracles as testimony to their Prophethood and proceed to execute their assignment being mindful of His Zikr, with full concentration, without showing any slackness.

### The Proof of Being Allah's Servant

The greatest evidence of being a chosen servant of Allah is that a person diligently obeys Him, in words and in actions. Rather he becomes obedience personified and exploits all his faculties to invite people to Allah. Therefore, a Wali's Karamah is only manifested for the upholding of Dīn. The second indication is that such a person is blessed with a state of constant Zikr, as described by the Qurān: "Go you and your brother with My Signs and do not slacken in My Zikr". The direction is not to allow anything to hinder Zikr. A Prophet<sup>AS</sup> is, in any case, an embodiment of Zikr. His entire body practises it including the clothes he adorns and the land he treads. Therefore, the question that a Prophet<sup>AS</sup> can ever be heedless of Zikr does not arise. However, when the two of them would face the tyrannical and arrogant Pharaoh and invite him to Allah, his previous hostility towards them is bound to increase, so there was a chance of corresponding decrease in their attention towards Zikr. Hence the



Command is to pay primary attention to His *Zikr* and in a lesser degree to the Pharaoh.

Now those who hold that mere worship, *Tasbeeh* (hymning His Praises) and propagation of Islam is *Zikr*, may like to ponder over the facts that: (1) A Prophet<sup>AS</sup> never neglects his worship. (2) There can be no better *Tasbeeh* than the recitation of Allah's Words before the Pharaoh and what could be more superior than inviting a tyrant to Allah? Then why is this not sufficient and what kind of *Zikr* is so important that it is being stressed upon for the two Messengers of Allah? Obviously it is *Zikr-e-Qalbi*, which always leads to His Company.

So Allah Commands both to proceed to the Pharaoh in a state of constant *Zikr*. In other words, the basic requirement for propagation of Islam is a Qalb constantly engaged in *Zikr*. Any person with a heedless Qalb cannot be expected to influence the Qulūb of others. Although the Pharaoh had crossed all limits of wickedness, yet the Prophets<sup>AS</sup> must speak to him in a polite and caring manner, because the intention is not to abase or embarrass him over his misconduct.

### **The Basic Concept of Religious Propagation**

The main objective is to invite the Pharaoh to guidance for his own betterment. Therefore, the Prophets<sup>AS</sup> must speak lovingly, affectionately and softly with him, for hatred and arrogance can never attract anyone. It will only be the love and affection, which could initiate a spark in the Pharaoh's heart. It is possible that this spark causes him to understand what is good for him, and he may accept the guidance or begin to fear the consequences of annoying Allah.

### **The Barakah of Allah's Company**

The Prophets<sup>AS</sup> pledging their obedience submitted that they were ready to execute the assigned task. Yet they were afraid of the possibility that the despot, without even listening to them, may order their arrest and send them directly to prison or even sentence them to death. So how would such a rebel be addressed and conveyed the Divine Message? Allah reassured them that they had nothing to worry for He was with them and Oversees and Hears everything. In other words, He assured them of His Company as their Rabb, for both of them were His Prophets<sup>AS</sup> and enjoyed hearts constantly engaged in *Zikr*. The tyrant would have to listen to them. Both the Prophets<sup>AS</sup> arrived in the Pharaoh's Court and pronounced their Prophethood. They said that they had neither come for any vested interest nor did they have anything to do with the royal court. However, they were Prophets<sup>AS</sup> who had been sent by Allah, also the Rabb of Pharaoh. It was He Who had given him life, a physical existence, power and



kingdom, and to Him he was to return one day. This indeed is what is expected of His Providence. Therefore, he must believe with them, free the suppressed Banī Isrāīl, and allow them to live where they wanted to.

### **Prophets Miracles Match the Contemporary People of Excellence**

'As for the proof of our Prophethood, Allah has blessed us with miracles of amazing nature as well as His Company and Benevolence,' they said. That was an era marked with perfection in sorcery, so their miracles were such as could humble any skilled magician. During Prophet 'Isā's<sup>AS</sup> era, conventional medical science prevailed in all its excellence. So his miracles of curing the blind and the leper or blowing into a bird made out of clay to animate it or bringing the dead back to life were to humble the contemporary medical science. The era of the Holy Prophet<sup>SAW</sup> ushered in innumerable inventions, which influenced civilization and a number of nations claimed to be civilized. His outstanding miracle is the Islamic civilization and by no standards can any other civilization match it. Any merit found in contemporary societies has been picked up from Islam. Before its advent mankind did not possess much good; indeed every society derived its virtues from Islam. If only the Muslims would understand this reality!

Prophets Mūsa<sup>AS</sup> and Harūn<sup>AS</sup> told the Pharaoh that by manifesting their miracles they wanted to make him realize that the route to salvation was indeed the path of guidance while waywardness always led to destruction. It was in his own interest to choose the right path. Allah has declared that He would not spare those who turn their backs on His guidance and refute it, so he too would not be able to escape Divine Punishment.

### **Prophets<sup>AS</sup> also Reform Peoples Mutual Dealings**

Obviously Prophets<sup>AS</sup> are not raised for the mere purpose of propagation, which is not effective unless appropriate solutions to real life problems and the most workable method of tackling these are also spelled out. Here Prophet Mūsa<sup>AS</sup> did not only invite the Pharaoh to Allah but also demanded freedom of Banī Isrāīl undertaking the responsibility to make them live as practising believers. And when the Pharaoh refused, he led them out of Egypt without his consent. In this contest, the tyrant perished in the sea and the Prophet<sup>AS</sup> guided the Banī Isrāīl in all aspects of practical life; the affairs of the State, the politics and the basic beliefs. Similar mode of action was adopted by the Holy Prophet<sup>SAW</sup>. So mere propagation is not the entire task but is one of the many facets of the Prophetic mission.

The Pharaoh asked who indeed was the Rabb of the twain, who had dared to send Messengers demanding his obedience? Even if there existed any other



Rabb, in his view it had to be far inferior to him, as he had pronounced himself as Rabb-e-A'la (the most superior provider).

### **Innate Capabilities and Zeal - Evidence to Allah's Greatness**

Prophet Mūsa<sup>AS</sup> reacted in the most splendid manner. He said that their Rabb was the One Who had created everything and had put it to work according to its innate capacity. For instance, a honey bee makes the honey and runs functioning of the hive. Every tree yields specific fruits, flowers and juices and each animal knows the art of living. All this is Allah's domain. But if Pharaoh claimed to be the Rabb, he challenged him to alter this system, and grow grape vines on mango trees, or alter the transition of day and night, or make a land animal live in the sea.

### **A Person Failing to Answer Quarrels**

The Pharaoh stood humbled and resorted to vain arguments. He asked the Prophets<sup>AS</sup> that if they were speaking the truth about there being a Rabb other than him, then what would be the fate of those who had died believing in him as God. He thought that the Prophets<sup>AS</sup> would instantly declare them hell bound thereby offending their progeny, who would continue to support him. But the Prophets<sup>AS</sup> are blessed with vast knowledge. They declared that they had been tasked to deal with the living only and as such obliged to invite them to the truth. However, if the people did not accept, it was also their duty to forewarn them of the dire consequences well in time. As for the fate of the bygone, it was a matter entirely between them and Allah, Who Knows the best.

### **A Propagator Must Avoid Unnecessary Argument**

Besides, the deeds of every individual are recorded in a Register and the Knowledge of Allah is Perfect. There is neither a possibility of Him making an error nor any chance of missing out any record. If the Pharaoh wanted to see a reflection of the superiority of His Knowledge, he should look around himself. He may see the dust beneath his feet, how each particle carries a host of properties and enjoys a compatibility? He has created so many resources of life on earth making it inhabitable, He makes the water pour down from heights, satiating each and every grain of soil. In turn, a variety of fruits, flowers and vegetables grow, people earn their livelihood and rear cattle and other animals. The entire system, if viewed in terms of meticulous programming and excellence, offers myriads of evidence on Allah's Greatness for men of understanding.



55. Of it We created you and to it We return you and from it We bring you forth once again.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ  
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

56. And assuredly We showed him Our Signs, all of them, but he denied and rejected.

وَلَقَدْ أَرَيْنَاهُ مَا بَيْنَنَا كُلُّهَا فَكَذَّبَ وَأَبَى ﴿٥٦﴾

57. He said: have you come to us that you may drive us out of our land by your magic, Mūsa?

قَالَ أَجِئْنَا لِنُخْرِجَنَّكَ

مِنْ أَرْضِنَا بِسِحْرِكَ يَمْوَسَى ﴿٥٧﴾

58. So we shall confront you with a like magic; so make between us and you an appointment in an open space, which we shall not fail, neither you.

فَلَسَّاتِنَّا بِسِحْرٍ مِّثْلِهِ. فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ

مَوْعِدًا لَا تُخْلِفُهُ. نَحْنُ وَلَا أَنْتَ مَكَانًا سَوَى ﴿٥٨﴾

59. Mūsa said: your appointment is the gala day. And that the people be gathered in the forenoon.

قَالَ مَوْعِدُكُمْ يَوْمُ الزَّيْنَةِ

وَأَنْ يُحْشَرَ النَّاسُ ضُحَى ﴿٥٩﴾

60. Then Pharaoh turned away, devised his stratagem and then he came.

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾

61. Mūsa said to them: woe unto you! Fabricate not a lie against Allah, lest He extirpates you with a torment, and surely, he who fabricates, loses.

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ

كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ

وَقَدْ خَابَ مَنْ أَفْتَرَى ﴿٦١﴾

62. Then they wrangled about their affair among themselves and kept secret their private counsel.

فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَى ﴿٦٢﴾

63. They said: verily these two are magicians, intending to drive you forth from your land by their magic and to do away with your superior way.

قَالُوا إِنَّ هَٰذَيْنِ لَسَّاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ

مِنْ أَرْضِكُمْ بِسِحْرِهِمَا

وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُتَى ﴿٦٣﴾



64. So devise your stratagem and then come in a row. Fortunate to-day is he who overcomes.
65. They said: either you cast, or we shall be the first to cast.
66. He said: nay, cast you down. And lo! Their ropes and their staves, by the magic, made to appear to him as though they were running.
67. Then a sort of fear in his mind Mūsa felt.
68. We said: have no fear, verily you, you shall be the superior.
69. And cast you down what is in your right hand; it shall swallow up what they have wrought. They have only wrought a magician's stratagem, and the magician does not prosper wherever he comes.
70. Then the magicians were cast down prostrate. They said: now we believe in the Rabb of Mūsa and Harūn.
71. Pharaoh said: what did you believe in **Him** before I gave you leave? Surely he is your chief who taught you magic. So I will surely cut off your hands and feet on the opposite sides; and will, surely crucify you on the trunks of the palm-trees; and you will surely know which of us is sterner in torment and more lasting.

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَنْتُوا صَفًّا  
وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى ﴿١١﴾

قَالُوا يَنْمُوسَى إِمَّا أَنْ تُلْقَى  
وَإِمَّا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿١٢﴾  
قَالَ بَلْ أَلْقُوا فَإِذَا حِجَابُهُمْ وَعَصِيُّهُمْ  
يُحِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَمْهَاتِنَى ﴿١٣﴾

فَأَوْحَسَ فِي نَفْسِهِ خِيفَةَ مُوسَى ﴿١٤﴾

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿١٥﴾

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا  
كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَقَى ﴿١٦﴾

فَأَلْقَى السَّحَرَةُ سُجَّدًا  
قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿١٧﴾

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ مَأْذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي  
عَلَّمَكُمُ السِّحْرَ فَلَا تُقِطِعْ أَيْدِيَكُمْ وَأَرْجُلَكُمْ  
مِنْ خَلْفٍ وَلَا صَلِّبْكُمْ فِي جُذُوعِ النَّخْلِ وَلْتَعْلَمَنَّ  
أَيُّكُمْ أَشَدُّ عَذَابًا وَأَبْقَى ﴿١٨﴾



72. They said: we shall by no means prefer you over what has come to us of the evidences, and over **Him Who** has created us. So do decree you whatever you shall decree; you can decree only in respect of the life of this world.

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾

73. Verily we! We have believed in our **Rabb** that **He** may forgive us our affairs, and also that to which you have constrained us in the way of magic. And Allah is the Best and Most Lasting.

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ﴿٧٣﴾

74. Verily he who comes to his **Rabb** as a culprit, for him is Hell, in which he shall neither die nor live.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

75. And he who comes to **Him** as a believer, and has done righteous deeds, then for them are high ranks.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾

76. Gardens everlasting with running streams, abiding therein; that is the reward for him who has purified himself.

جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ﴿٧٦﴾

\*\*\*\*\*

## Secrets of Revelation

**He** also created you from the same soil wherefrom **He** grows fruits, vegetables and grain. By processing those through different stages **He** creates the sperm where from **He** fashions the human body. **He** then returns the human body to this soil once again scattering all its components. Whether a body is cremated or buried or eaten away by the animals, it eventually reverts to the basic unit of matter, except those whom **Allah** wishes to preserve. And **He** is so Powerful that **He** will again fashion these scattered particles into a human body and quicken it. Together with these explanations, and beautiful words of advice abounding in wisdom, all the miracles given to Prophet Mūsa<sup>AS</sup> were also



manifested to the Pharaoh. However, he belied and blatantly refused to accept the truth. But the miracles were too extraordinary to be ignored and the Pharaoh could not dare order the arrest or execution of the Prophets<sup>AS</sup>. He did acknowledge the superiority of what he called as magic and said that through it Prophet Mūsa<sup>AS</sup> intended to snatch his kingdom from him.

### **Miracle and Magic**

This was the second illogical argument which the Pharaoh put forth only for face saving. First he had inquired about the fate of those who had died earlier and now after witnessing all the miracles manifested to invite him to **Allah**, he began to confuse the issue saying that it was plain magic. The fact is that magic aims at acquiring only worldly gains and fame while a miracle is manifested for upholding the truth.

It was an era of perfection in magic in Egypt and the Pharaoh had many accomplished magicians. He announced to contest the Prophets<sup>AS</sup> and claimed that his magicians will also manifest by their magical powers a presentation similar to what the Prophets<sup>AS</sup> had done as a miracle. He asked the Prophets<sup>AS</sup> to fix the time and venue where the contest would take place so that they may have no excuse to be absent. He demanded that the Prophets<sup>AS</sup> must be present at the appointed time and place. He and his magicians would for sure be present as they had called the contest.

So Prophet Mūsa<sup>AS</sup> suggested that it be held on a day of one of their festivals so that maximum people can witness it, while the time would be mid morning. The Pharaoh accepted and summoned all the magicians. All the necessary arrangements were made and he arrived with them, on schedule. Prophet Mūsa<sup>AS</sup> told the magicians that he did not intend to display an art, nor was it a magic contest, rather his duty was to invite the people to **Allah**. So they must not stand in its way. Besides, calling the miracles a magic tantamounted to fabricating a lie over **Allah**, for they are endowed by **Him** to **His** chosen people, whereas magic is only an art which can be learnt even by evil-doers and non believers. He feared that by refuting the miracles, they would invoke **His** Wrath and may perish like those who belied **Allah** before them.

### **Facts must be Logically Presented in Sermon**

This sermon jolted the magicians, for it was backed by logic and historical evidence which could not be denied. So they got together for secret consultations whether to contest or to withdraw. They also arrived at the same conclusion that the two were definitely magicians, but of extremely high calibre, who were intending to seize control over the country through their magic to enforce their ancestral religion. Therefore, the best course of action



was to put together all the magical forces they had at their command and collectively encounter the two, for it was no longer an individual contest but had become a national cause. And the victorious that day would gain control and state power once for all. So putting together all their experience and knowledge and having agreed on a common agenda they stepped into the arena. Yet in their hearts the superiority and greatness of Prophets Mūsa<sup>AS</sup> and Harūn<sup>AS</sup> had taken root.

### **Greatness of Prophets<sup>AS</sup> when Acknowledged Leads to Guidance**

The magicians failed to appreciate the Prophethood and the miracles yet they did acknowledge that the two were indeed great people, even though they took them only as magicians. Out of respect they asked Prophet Mūsa<sup>AS</sup> if he preferred to display his part first or were they allowed to begin with their performance. Prophet Mūsa<sup>AS</sup> permitted them to open the contest and display their craft. So they cast down the cords and staves they had brought along.

### **Magic cannot Change the Originality**

The power of their magical spell made the spectators see their instruments as serpents wiggling and creeping all over the place. These indeed were ropes and staves but under the influence of magic appeared as snakes and serpents without transforming in essence. This was such a spectacular display that even Prophet Mūsa<sup>AS</sup> was taken aback though he concealed it from his opponents.

### **Prophets<sup>AS</sup> too have Natural Instincts**

By virtue of being human, Prophet Mūsa<sup>AS</sup> was also influenced by the awesomeness of the display. Instantly it was revealed to him that there was nothing to be afraid of, for neither would they defeat him nor could they impede Allah's Dīn; victory would indeed be his. All he had to do was to cast down his staff. Prophet Mūsa<sup>AS</sup> complied with and it turned into such an enormous serpent which not only overwhelmed everything but also devoured all the snakes and serpents clearing the arena in a moment. This is because a wizard's sorcery is but a deception while a miracle is a manifestation of Divine Omnipotence.

### **Difference between a Wizard and a Saint**

Similarly Karamah is also an offshoot of the miracle. The craft of a wizard after so much effort is unravelled by the single glance of a truly devoted servant of Allah. Wizards, sorcerers or the so called professors of today can never attain virtue. And those deprived themselves cannot be expected to benefit others.



## Effects of a Miracle Vary according to State of Qalb

When this amazing miracle was manifested the magicians knew that it was not magic. Had it been so, it would have rendered their spell ineffective, reverting the serpents back to ropes and staves, but no magic could turn the ropes to thin air. And the Prophet<sup>AS</sup> got hold of it after performance, and it turned into the same staff. The point to take note is that the same display was before the Pharaoh who was enraged while the magicians fell down prostrate. It was just because the magicians did enjoy respect for the Prophets<sup>AS</sup> in their hearts, even though not as Prophets<sup>AS</sup> but only as men of excellence. And the darkness of Pharaoh's heart further increased because of his hostility. It must, therefore, be realized that even if one does not benefit from the Aulia', he must have reverence for them.

## Epitome of Faith and the Influence of Tawajjuh

The magicians not only fell down prostrate but also announced that they had become believers in the Rabb of Prophets Mūsa<sup>AS</sup> and Harūn<sup>AS</sup>, the One Who had sent the two with His Message. The Commentators assert that during their Sajdah the magicians were shown a vision of the Ākhirah, the Jannah and the Hell. Besides, the way they discussed Ākhirah before the Pharaoh indicates that because of the Prophet's Tawajjuh, the Prophetic knowledge was transmitted directly into their hearts. The vision of the Ākhirah gave them the courage to dauntlessly speak out to the Pharaoh. This indeed is the excellence, which ought to be sought in a Shaikh that in his company, a seeker is blessed with vision of the Ākhirah, a strong faith and a heart receptive to the knowledge of Dīn.

The Pharaoh got furious on their declaration without his formal permission. He asserted that had there been any truth in the Prophets' Message he would have himself accepted it and also allowed them to do so. He alleged that Prophet Mūsa<sup>AS</sup> must have been their mentor in sorcery and that they had deceived him, while in fact he himself was deceiving all who had witnessed the truth themselves. He announced their punishment that he would amputate their hands and feet alternately and crucify them on date palms, to make them realize whose punishment was severer and worth avoiding. They would also know as to who commanded more authority and was greater in power.

The magicians, turned believers, declared that in comparison to the vision they were blessed with and the knowledge that illuminated their hearts his words carried no significance for them whatsoever. They told the Pharaoh that while he claimed to be Rabb they now enjoyed the cognition of the real Rabb, their Creator, leaving no room for his authority. Nevertheless, he did wield a worldly



and temporary authority and was thus free to do what pleased him. But they had realized that his decision would only affect their temporal life, whose end would present them in the Court of the Magnificent Rabb, in Whom they now believed. And it was their only wish that Allah may forgive their past follies especially their last mistake which they had committed under duress by contesting His beloved Prophet<sup>AS</sup>. They also cautioned the Pharaoh that all goodness lay with Allah, Who lives forever, while he was mortal and void of any goodness. Moreover, he must also remember that anyone who returned to Him defiant would be condemned to Hell by Him where he would neither live nor die. They also reminded the Pharaoh that there was still time for him to reflect. Whoever becomes a believer and submits himself to the teachings of His Prophets<sup>AS</sup> will be amply rewarded and will eternally reside in evergreen gardens with rivers flowing through. Whoever purifies his heart and grooms it with the light of faith will be rewarded likewise. Thus the people whom the rising sun had witnessed as the royal magicians, saw them as martyrs of Prophet Mūsa<sup>AS</sup> in the cause of Allah, at dusk.

#### Section 4

- |     |   |  |
|-----|---|--|
| 77. | And assuredly We revealed to Mūsa saying: depart with My bondmen in night, and trickle for them in the sea a dry path; you shall fear neither overtaking nor shall you be afraid. | وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَى ۖ              |
| 78. | Then the Pharaoh followed them with his hosts, and there came upon them of the sea what came upon them.   | فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ ۖ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ۖ  |
| 79. | And the Pharaoh led his nation astray, and guided them not.   | وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۖ   |
| 80. | O Children of Isrā'īl! We delivered you from your enemy, and We made a covenant with you on the right side of the mount and sent down on you Manna and Quails.                    | يَسَىٰ ۚ إِسْرَءِيلَ ۚ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَ وَوَعَدْنَاكَ حَافِئًا مِنَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالْقُلُوبِ ۖ |
| 81. | Saying: eat of the clean things with which We have provided   | كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ   |



you, and wax not insolent thereabout, lest My Wrath may come down upon you; and upon whom My Wrath comes down, he surely perishes.

82. And verily I am the Most Forgiving to him who repents and believes and works righteously and lets himself remain guided.

83. And what has made you hasten from your people, Mūsa?

84. Mūsa said: why. They are close on my footsteps, and I hastened to You, Rabb! That You might be well-pleased.

85. Allah said: verily We have tried your people after you, and Samri has led them astray.

86. Therefore, Mūsa returned to his people indignant and sorrowful, He said: my people! Did not my Rabb make to you an excellent promise? Did then the promise seem to you too long in coming? Or did you desire that the Wrath of your Rabb should come upon you, so that you failed to keep my appointment?

87. They said: we did not fail to keep your appointment of our own will, but we were laden with the load of the people's trinket, so we threw them, as did the Samri into the fire.

88. And he produced for them a calf, a body with a low. Then they said: this is your god and the god

عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾

وَمَا أَغْجَلَك عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِنَّهُ مُوسَىٰ فَنَسَىٰ ﴿٨٨﴾



of Mūsa, and him he has forgotten.

89. Did they not see that it did not return a word to them, 'and owned for them neither hurt nor profit?

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا  
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

\*\*\*\*\*

## Secrets of Revelation

In short, when despite witnessing all the miracles and Prophetic teachings the Pharaoh refused to accept guidance, Allah commanded Prophet Mūsa<sup>AS</sup>, to take "My slaves", that is Banī Isrāīl, by night out from the kingdom of Pharaoh to rid them of his atrocities. Although Banī Isrāīl had erred time and again yet because of their association with Prophet Mūsa<sup>AS</sup>. Allah has conferred upon them the title of 'My Slaves'.

### The Barakah of Association with the Men of Allah.

In other words, the association with the men of Allah is a great award and a source of attaining His Mercy.

Prophet Mūsa<sup>AS</sup> was commanded to lead the Banī Isrāīl towards the sea. On reaching the coast, he was to strike the water with his staff and as a result dry pathways would open out in the sea, without a trace of dampness. Besides, Allah gave him the assurance that he need not worry of being caught by the Pharaoh, nor fear drowning. Relying completely on Him, he must simply get on the move. Prophet Mūsa<sup>AS</sup> set out with Banī Isrāīl by night by Allah's Command. In early hours of the following morning, the Pharaoh got a wind of the escape. He immediately took his legions out to follow the fugitives. By then the Banī Isrāīl had arrived at the coast. The Qurān also reveals in another Āyah that the Banī Isrāīl had exclaimed: "we have been caught", but Prophet Mūsa<sup>AS</sup> reassured them that the Munificent Rabb was with him.

As he struck his staff, there emerged twelve pathways in the sea separated by high walls of water. So each tribe followed a path and as they walked on they could see one other through and even talk among themselves. When the Pharaoh arrived, they were right in the middle of the sea. In hot pursuit, he led his army onto these pathways. Halfway through, when the Banī Isrāīl had crossed over to the other side, the water reverted to its normal flow drowning everyone including Pharaoh himself. And they all perished. It was not only



a worldly catastrophe but the ill fated Pharaoh had also led his people into the eternal disaster by misguiding them.

Allah addressed the Banī Isrāīl that **He** had destroyed their worst enemy and spared them his atrocities. **He** promised them another favour, and Commanded them to proceed to the Valley on the right flank of Mount Tūr so that they be handed down a Divine Scripture. And when they were stranded in the Valley of Taiah, Allah sent down fast food for them in the form of sweets and quails and bid them to enjoy it without exceeding the limits, that is, not to disobey **Him**. Neither must they try to snatch others' share, nor resort to hoarding, for in that case they were sure to invite Allah's Wrath, and whoever incurs it shall stand devastated. And anyone who repents and mends his ways will find Allah extremely Clement and Forgiving.

### **Striving is Imperative**

Prophet Mūsa<sup>AS</sup> set out eagerly after appointing Prophet Harūn<sup>AS</sup> as the acting Amīr, for he knew that the caravan would move at its own pace while he had the Divine Orders to fast for thirty days (later extended to forty) after arriving at Tūr. It was then that the Book was given to him. In other words, striving is imperative for receiving Barakah.

### **Violating Allah's and Prophet's Commands causes Distress both in Dīn and Worldly Affairs**

However, the Banī Isrāīl failed to reach the Valley, for according to the Commentators, they disputed among themselves and stayed back. As a punishment, they were put to trial. A magician amongst them by the name of Samri, outwardly a believer, moulded a calf and invited them to its worship which some of the ignorant promptly obeyed. On the other end, Allah asked Prophet Mūsa<sup>AS</sup> why had he arrived ahead of his nation? The Prophet<sup>AS</sup> apologised and explained that he had thought that they too would arrive soon being right behind him, while his passion to be in **His Presence** caused the haste.

Allah informed him that the Banī Isrāīl had been put to trial by **Him** for abandoning their journey. Samri had misguided them and right now some of them were busy worshipping the calf. Prophet Mūsa<sup>AS</sup> was deeply hurt and exasperated. He returned to his people in fury and saw for himself what he had been told. He asked his people why had they forgotten the sublime reward Allah had promised them upon reaching the Valley? It was not something to be forgotten. It was indeed their misfortune to have invoked Allah's Wrath by discontinuing the journey. They pleaded that they had not done it wilfully, because a strange thing had happened. They were carrying along a lot of jewellery belonging to the People of the Pharaoh which they cast into fire on



orders of Prophet Harūn<sup>AS</sup>, who had announced that it was sinful to keep the possessions of the infidels. So it was decided to melt the ornaments and keep the gold in its basic form until Prophet Mūsa<sup>AS</sup> returned to decide the final disposal. But it so happened that Samri had picked up some soil from the footprints of Archangel Jibril's horse, after observing that the soil beneath its hooves would quicken into greenery.

He had then moulded the ornaments into a calf which produced some sort of sound. Some of the Commentators assert that it was simply a statue with apertures through which the wind whistled. But from the performance of Samri, a majority of Commentators agree that the calf did show signs of life, and one of them was, that it produced the sound.

And Samri told them that the calf indeed was their God as well as Mūsa's<sup>AS</sup>, who had by mistake gone elsewhere while his God was speaking through the calf. Allah questions that even if there was a sound, whether it was answering their calls or had become the master of their gain or loss? It was only by witnessing a wonder that the foolish had believed the calf to be their God.

## Section 5

90. And assuredly Harūn had said to them afore. 'My people! You are only being tempted with it, and verily your **Rabb** is the Compassionate, so follow me and obey my command.

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِيَ ﴿٩٠﴾

91. They said: We shall by no means cease to be assiduous to it until Mūsa comes back to us.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩١﴾

92. Mūsa said: Harūn! What prevented you when you saw them going astray?

قَالَ يَهْرُونُ مَانَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

93. That you followed me not? 'Have you disobeyed my command?

أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾

94. Harūn said: my own brother! Hold me not by my beard nor by my head; really I feared that you

قَالَ يَبْنَؤُمْ لَا نَأْخُذْ بِبَيْحَتِي وَلَا بِرَأْسِي إِنْ حَسِبْتُ أَنْ تَقُولَ فَرَّقْتُ بَيْنَ بَنِي إِسْرَءِيلَ



would say: 'You have caused a division among the Children of Isrā'īl and have not kept my word.'

95. Mūsa said: What was your object, Samri?

قَالَ فَمَا خَطْبُكَ يَسْمَرِيُّ ﴿١٧﴾

96. He said: I saw what the people did not see. So I seized a handful of dust from the footstep of the angel, and then I cast it into the fire; thus my mind embellished the affair to me.

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ، فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿١٨﴾

97. Mūsa said: be gone you! Verily it shall be yours in life to say: no contact, and verily yours is a tryst which you shall not fail. And look you at your god to which you have been devoted; we shall surely burn it, and scatter it in the sea in your presence.

قَالَ فَأَذْهَبَ فَإِنَّ لَكَ فِي الْحَيَوةِ أَن تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ، وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْبِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٩﴾

98. Your God is only Allah, the One; other than Him there is no God. He Comprehends everything in knowledge.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا ﴿٢٠﴾

99. Thus We recount to you some tidings of what has preceded; and surely We have given to you an admonition from before Us.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِن لَّدُنَّا ذِكْرًا ﴿٢١﴾

100. Whosoever turns away from it verily they shall bear a burden on the Day of Judgement

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿٢٢﴾

101. And they shall abide therein. Vile will it be for them on the Day of Judgement as a load.

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿٢٣﴾

102. The Day when the Trumpet will be blown and We shall, on that

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ



Day, gather the guilty blear-eyed.

الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

103. Muttering among themselves: you did not stay save ten days.

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾

104. We very well know what they will say when the best of them in judgement will say: you did not stay save for a day.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَثْلَهُمْ طَرِيقَةً  
إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾

\*\*\*\*\*

### Secrets of Revelation

Prophet Harūn<sup>AS</sup> tried his best to stop them from idolatry, telling them that they were under trial and were going astray. He added that their Creator was indeed Munificent, Who had not seized them instantly on this violation, so they must repent, follow his instructions, and accept his advice. But they did not pay heed and insisted on continuing the calf worship until the return of Prophet Mūsa<sup>AS</sup>. According to Commentators the Banī Isrāīl had split into three groups. One stuck to the obedience of Prophet Harūn<sup>AS</sup>; though small in number. The second engaged in calf worship with the provision that if Prophet Mūsa<sup>AS</sup> was to forbid it on his return, they would stop it. The third group stood fast on the calf worship and expected Prophet Mūsa<sup>AS</sup> to join in.

Meanwhile Prophet Mūsa<sup>AS</sup> returned very annoyed with Prophet Harūn<sup>AS</sup> as to why he had not fought the evil like him, who had stood up against a tyrant of the Pharaoh's calibre. And why had he spared the evildoers when he had been appointed for their reformation, ignoring his instructions. Prophet Mūsa<sup>AS</sup> seized his beard and his hair in anger. Prophet Harūn<sup>AS</sup> begged his brother to give him a chance to explain. He told him that the Banī Isrāīl were all set to fight and there were very few people on his side. Secondly, he was hopeful of their reformation on your return. Had he taken to fighting, the Banī Isrāīl would have split into two groups forever, a situation his brother would have never approved of, rather it would have annoyed him further.

#### Ijتهād

Both the opinions were based on Ijتهād. Prophet Mūsa<sup>AS</sup> favoured an encounter with the dissidents while Prophet Harūn<sup>AS</sup> saw hope for their reformation on the former's return and thus tolerated them. Both were sincere and aimed at seeking Allah's Pleasure and the betterment of His slaves. None



of the two can be declared wrong. In fact this is the kind of difference in opinion that arises amongst the Mujtahidin, unlike the present day practice of concocting a new religion under the cover of Ijtehād.

Prophet Mūsa<sup>AS</sup> now turned to Samri and asked him why had he created such a mess. Samri said that he had witnessed something amazing, which others had failed to see. When the Pharaoh was being drowned, he saw Angel Jibril<sup>AS</sup> mounted on a horse. Wherever his horse stepped, an instant growth of greenery appeared on that barren patch of land. Some of the Commentators assert that Angel Jibril<sup>AS</sup> had come on a horse to take Prophet Mūsa<sup>AS</sup> to Mount Tūr. Samri added that he had picked up the soil from where the horse had stepped, inserted it in the moulded calf and the signs of animation appeared in it whereby it made strange sounds.

This was something his soul had instigated him to do, and he complied. Prophet Mūsa<sup>AS</sup> announced that Samri was to be condemned to a life of loneliness and humiliation. He had tried to divert the people from the Path of Allah for his personal fame. Now his punishment was that he would shun the company of people and will beg them to stay away from him and not to touch him.

Because of Prophet Mūsa's<sup>AS</sup> curse, anyone who touched Samri or was touched by him, both would run a fever. So he would stay away from people and whenever he saw someone approaching, he would scream at the top of his voice, begging not to be touched. Besides, Prophet Mūsa<sup>AS</sup> also warned him that punishment of the Ākhirah was additional and Allah's Promise is always honoured. Therefore, he would surely be subjected to it and at the same time deprived of the capacity to repent.

### **Some Sins Deprive a Person of the Capacity to Repent**

The deity he had created for establishing his own eminence would also be reduced to ashes and scattered all over the river to demonstrate that anything which even failed to protect itself was certainly not worthy of worship. And He Who truly deserves to be worshipped is Allah having no partners and Whose Knowledge encompasses everything. He is ever Aware of the condition of each and every soul.

This is how Allah informs the Holy Prophet<sup>SAW</sup> over the events that befell the preceding nations in proof of his Prophethood, for neither had he ever read a book nor attended any school, nor had he been anyone's student. So the facts revealed unto him are purely a Divine Favour and characteristic of Prophethood. Besides, Allah gave him a Book which guides through every



aspect of human life and is a bounty par excellence, while the past events revealed in it are helpful in deciding one's future course of action.

### Various Forms of Turning Away from Qurān

And whoever turns away from this Book will have to constantly face the consequences on the Day of Judgment. The term "turning away" has been interpreted in two ways by the scholars; firstly it is taken as denial. Obviously, a denial will result in disbelief making the denier liable to Hell. The second meaning denotes that a person does not even try to read or understand the Qurān, or only reads it to look for a solution to his worldly problems or reads it incorrectly without making any efforts for correct recitation, or never bothers to read it all his life. The worst form of turning away is not to think of practising it. May Allah protect us! And the burden of this apathy towards Allah's Book will indeed be an evil burden on the Day of Judgment. When the Trumpet will be blown the infidels or the deniers of this Book will be quickened brown eyed, of a most disgusting hue, because they had failed to employ their vision to the truthfulness of Allah's Book. Frightened, they will whisper to one another that the interlude between the death and resurrection did not seem too long, as if only ten days had gone past. In other words, would think that they have been summoned for accountability too soon and would be terrified at the very thought of what may happen. While the wise amongst them would say that the interlude was no more than a day. This wisdom stems from the fact that compared to Ākhirah the worldly life including the period of Barzakh will appear extremely short, merely a day.

### Section 6

105. And they question you regarding the mountains. Say you: my Rabb will scatter them with a total scattering.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾

106. Then He shall leave it a level plain.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

107. In which you shall not find any crookedness or ruggedness.

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾

108. That Day they shall follow the caller for whom there shall be no crookedness and voices shall be humbled for the Compassionate;

يَوْمَ يَذِرُ الْمُنَادِى الدَّاعِىَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾



so that you shall hear but  
muttering.

109. That Day intercession will not  
avail except him for whom the  
Compassionate gives leave, and  
of whom He Approves the word.

110. He Alone knows what is before  
them and what is behind them,  
and they cannot encompass it  
with their knowledge.

111. Downcast will be faces before  
the Living, the Self Subsisting,  
and disappointed will be he who  
bears a wrong.

112. Whosoever works of the  
righteous works and is a believer  
he will not fear wrong or  
begrudging.

113. And thus We have sent it down,  
an Arabic Recitation, and have  
propounded variously therein of  
the threats, that perhaps they  
may fear God, or that it may  
generate in them some  
admonition.

114. Exalted is Allah, the True King!  
Hasten you not with the Quran  
before its Revelation to you is  
finished, and say you: Rabb:  
give me increase in knowledge.

115. And assuredly We covenanted  
with Ādam before, then he  
forgot. Indeed We did not find  
steadiness in him.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ  
وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ  
عِلْمًا ﴿١١٠﴾

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ  
مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ  
ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ  
مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ  
مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ  
زِدْنِي عِلْمًا ﴿١١٤﴾

وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ  
فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾



## Secrets of Revelation

The infidels enquire of the Holy Prophet<sup>SAW</sup> how could the hard rocks and high mountains fall apart? He must let them know that their Rabb shall scatter each particle thereof and will level the earth leaving no elevation or depression or any type of growth on it. That Day, mankind shall obey the Caller so diligently that every person would straightaway reach the rendezvous.

According to the Commentators, Angel Isrāfil will blow the Trumpet standing on the dome of Bait al Maqdas and will call out loudly, "O' rotten bones, putrefied skins and broken hair! Come forth and gather before your Rabb." Every dead will requicken and begin to move in that direction. And all those with chirping tongues today will walk dumb-founded with terror, so slowly and steadily that nothing shall be heard except the faint sound of their footsteps. That will be a hard Day when the interceders will intercede only for those duly permitted by Allah, that is the believers. A person dying on disbelief will be deprived of intercession.

Allah is well Aware of what they did in their temporal life, but the infidels failed to appreciate this magnificent Divine Attribute. On that Day the entire creation shall stand before Him breathless and downcast. And those toiling under the burden of transgression shall suffer the most; polytheism being the worst form of transgression.

### The Link between Precepts and Practices

Often it is the infidel who indulges in polytheism. On that Day peace will only be for those who had acted righteously and were believers. They will not be wronged and none of their good deeds will go waste. Here the righteous deeds are placed ahead of faith, which means that the preservation and strengthening of faith depends on righteous deeds. Negligence in conduct definitely affects faith and weakens it.

The Qurān is revealed in the Arabic language. It discusses past situations and all possible eventualities at length with clarity to help mankind in its efforts to find ways of avoiding distress and in seeking Allah's Nearness. By listening to these events, one can contemplate and may ultimately be blessed with repentance and reformation. Gracious and Exalted is Allah, the Greatest and the True Ruler. He is so kind to His creation that He forewarns them time and again of the impending situations.

The Holy Prophet<sup>SAW</sup> is told not to make haste in repeating the revelation but to keep listening until its completion. He used to repeat the Āyāt after Angel Jibril in order to memorize. Allah desires him to listen in peace assuring him that to



inscribe these in his memory is **His** responsibility. However, he must pray to **Allah** for augmenting his knowledge. Praise be to **Him**. Even though the Holy Prophet<sup>SAW</sup> was blessed with the greatest trove of knowledge yet he is being advised that he must keep on asking for more and will be duly blessed, as **Allah's** Knowledge is boundless.

### No Limits to Wilayah

**Allah's** Cognition is indeed the yield of knowledge and is synonymous to Wilayah. So there are no limits of Wilayah as well. Though there is a limit of meditations and spiritual stations yet the spiritual states are limitless. **Allah** may bless anyone **He** chooses and continue to endow these endlessly.

While the past events are being discussed, at the core is the story of Prophet **Ādam<sup>AS</sup>**, highlighting the enmity of Satan towards mankind. His very first victim was Prophet **Ādam<sup>AS</sup>** himself. When **Allah** sent him to Jannah, **He** directed him not to eat from a specific tree. However, **Ādam<sup>AS</sup>** was beguiled and forgot. To act by mistake because of forgetting is not the least a sin while the Prophets<sup>AS</sup> are innocent. But even minor lapses by the near ones are taken seriously. And, at that time, he had not been formally appointed a Prophet, for there is no possibility of the slightest lapse in the execution of revealed Commands.

## Section 7

116. Recall when **We** said to the angels: seek obeisance to Adam. They sought obeisance, except Iblīs; he refused.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٦﴾

117. Then **We** said, Adam! Verily he is an enemy to you and your spouse, so let him not expel you twain from the Garden, lest you be distressed.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ  
فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

118. It is for you that you shall not hunger here nor go naked.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾

119. Nor that you shall thirst here nor shall suffer from the sun.

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى ﴿١١٩﴾

120. Then did Satan whisper to him, and said: Adam I shall direct you

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّخِذُكَ



to a tree of eternity and a dominion that ages not.

121. Then the twain ate of that tree; so they beheld their nakedness, and they took to stitching upon themselves with leaves of the Garden. Thus did Adam disobey his Rabb, and erred.

122. Thereafter his Rabb accepted him, and relented toward him and guided him.

123. Allah said: get down you twain here from together. Some of you are an enemy to some others. Then if there comes to you guidance from Me, whoever follows My guidance, shall neither go astray nor be distressed.

124. And whoever turns away from My guidance, verily for him will be a shrunken livelihood, and We shall raise him up sightless on the Day of Judgment.

125. And he will say: Rabb! Why have You raised me sightless whereas I have been able to see?

126. Allah will say: in a like way did Our Signs come to you, and you ignored them, so you too shall be ignored this day.

127. We thus requite him who transgresses and does not believe in the Signs of your Rabb; and surely the torment of the Hereafter is most severe and most lasting.

هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلُ ۚ ﴿١٢٠﴾

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾

قَالَ كَذَلِكَ أَنتَ أَتَىكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾



128. Has it not served as guidance to them 'how many a generation We have destroyed before them, in whose dwellings they walk? Verily therein are Signs for men of reason.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ  
فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿١٢٨﴾

\*\*\*\*\*

## Secrets of Revelation

The relevant part of Prophet Ādam's<sup>AS</sup> story is revealed here. When the angels were commanded to prostrate before him in respect-Iblīs until then residing amongst them - plainly refused, while all the angels obeyed. Details may be seen in Sūrah Al-Baqarah. Allah informed Prophet Ādam<sup>AS</sup> that Iblīs was an enemy to him and his wife, so they must watch out lest his deception causes their expulsion from Jannah. They shall then be exposed to the problems of life and he shall have to work hard for survival.

### Hard Work is a Rule for Survival

To work hard for acquiring the means of livelihood is typical to the life of this world. So every individual must work in order to earn a lawful living. To hope for affluence without toiling is absurd.

### Husband is Responsible to Fulfil Wife's Four Basic Needs

Only Prophet Ādam<sup>AS</sup> is addressed with regard to the hard work, while the warning of expulsion from Jannah was given to both the spouses. The scholars explain that this Āyah assigns the responsibility for the maintenance of wife to the husband. He is obliged to work hard to earn a living. The term 'maintenance' covers four basic needs as hinted here namely, eating, drinking, clothing and lodging. So whoever is responsible for maintaining somebody will have to attend to these basic needs. Anyone spending over and above this on his wife or children will be considered as doing a favour. There is no concept of hunger in Jannah as unlimited bounties shall always be available. Neither is there worry for clothing nor any shortage of water to cause thirst nor of shelter against adverse weather. Yet the Satan allured Prophet Ādam<sup>AS</sup> by lying to him about the forbidden tree. He said that its fruit facilitates eternal stay in Jannah as well as the Divine Nearness, which he enjoyed. In another version, the Satan swore upon Allah which moved Prophet Ādam<sup>AS</sup> and the twain ate from the forbidden tree.



## Human Nature

Instantly they were stripped off the clothes of Jannah; and tried to cover up their shame with large tree leaves. To conceal one's body is the human nature. Nudity was against human temperament even before man's descent on earth. The naked society of the West projects its deprivation from the basic human traits. Though coveted by the majority today, yet it is a society which the West has picked up from the animals.

Ādam<sup>AS</sup> disobeyed the Divine Command and erred. Mark the words "disobeyed" and "erred" which speak of his high status as even minor slips by the chosen ones are taken a serious view of by Him. The scholars agree that no one must utter these words for Prophet Ādam<sup>AS</sup> except while reciting the relevant Qurānic verses or the Ḥadīth wherein mentioned. It is also forbidden to associate the adjectives used by the Qurān with the Prophets<sup>AS</sup>, for instance, to call Prophet Ādam<sup>AS</sup> as "Āṣī", (disobedient) or Prophet Mūsa<sup>AS</sup> as 'Ajeer' (employee) or Prophet Yūnus<sup>AS</sup> as 'Zālim' (transgressor). These words must never be used even for a deceased believer let alone the most exalted ones amongst mankind, the Prophets<sup>AS</sup>.

When Prophet Ādam<sup>AS</sup> was ushered into this world, Angel Jibril<sup>AS</sup> taught him agriculture, cooking and weaving. He was forewarned that the animosity between Satan and mankind will continue forever, and so will Allah's guidance through His Prophets and His Books. Those who turn away from His guidance and forget His Zikr will be subjected to twofold punishment. First of all their livelihood shall be straitened. This must not be assumed as financial or worldly hardships as these are faced in the highest degree by the Prophets<sup>AS</sup> as well as the Aulia'. Yet it does not cause any anxiety to their Qulūb in contrast to the evil-doers who despite being filthy rich are not spiritually satiated. Greed for more keeps them restless. Most of them die accumulating wealth throughout life while strange diseases haunt them. The Qulūb of Allah's truly devoted servants, on the other hand, remain illuminated and tranquil with Divine Lights under all circumstances.

The second aspect of the punishment will be that the heedless of His Zikr shall be resurrected blind on the Day of Judgment. They will cry out at this ordeal and argue with their Rabb that in the world they had enjoyed eyesight. They will be told that He had sent so many of His Signs including His Prophets<sup>AS</sup> and His Scriptures but they failed to pay attention. Although the power to see was also meant to serve many worldly needs, yet its real purpose was to behold the Magnificence of Allah, which they forgot altogether. In turn, Allah has forgotten them and deprived them of their sight. To 'forget' is contrary to His



Greatness. Therefore, wherever such words are used with reference to Him in the Qurān, these will be interpreted to mean the consequences of forgetting by the transgressors and will not be taken literally.

Whoever exceeds the limits of faith and fails to believe in **His** Revelations will be requited likewise. While this Āyah pertains to Barzakh or the Day of Resurrection, there is an eternal life beyond where the punishments shall be severer and never ending.

Why can't these infidels, vainglorious over their worldly affluence and pleasures, envisage the ruins they often pass by and the accounts of the doomed nations inscribed on the leaflets of history? They had also possessed abundant resources of life but were annihilated in punishment for their waywardness. They were decimated in a way that nothing was spared, and surely these accounts carry a word of admonition for the wise.

## Section 8

129. And had not a word gone forth from your **Rabb** and a term determined, it must necessarily have come.

130. So bear you patiently with what they say, and hallow the praise of your **Rabb** before sunrise and before sunset; and hallow Him in parts of the night and the ends of the day, so that you be pleased.

131. And do not strain your eyes after what We have given pairs of them to enjoy: the splendour of the life of this world, that We might try them therein; and the provision of your **Rabb** is the best and most lasting.

132. And bid your household for **Ṣalāt** and persevere you therein. We do not ask any provision of



you; it is **We Who** provide you.  
The happy end is for piety.

133. And they say: why does he not bring us a Sign from his **Rabb**? Has not there come to them the fulfilment of what is in the former Scriptures?

134. And had **We** destroyed them with a torment before it, they would have said: our **Rabb**! Why did **You** not send us a Messenger that we might have followed **Your** Signs before we were disgraced and humiliated?

135. Say you: everyone is on the watch; so watch on, and soon you shall know who are the fellows of the even path and who has let himself be guided.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ  
أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى ﴿١٣٣﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ  
لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا  
فَتُنَبِّئَنَا بِآيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنُخْزَى ﴿١٣٤﴾

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ  
مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

\*\*\*\*\*

## Secrets of Revelation

And certainly these infidels would also have been instantly doomed had Allah, by pre-determining the time of death and resurrection, not given them the respite. Until then they are free to amass worldly affluence, also a form of trial. So the Holy Prophet<sup>SAW</sup> must forbear the nonsense they utter and dedicate his time in hallowing **His** Praise. Most of the Commentators interpret this as *Ṣalāt* because the following *Āyah* mentions the timings. It lays down that Allah must be worshipped before sunrise, during the day and after sunset. Indeed, **He** should be worshipped continuously as Allah's *Zikr* is a safe fortress against harassment by the enemy. And it is **His** Worship that provides the capacity to be patient and tolerant. **His** *Zikr* is not only a source of attaining **His** Nearness and the capacity to worship **Him**, but also leads to **His** Company in the temporal affairs. So a believer is never alone, **Allah** being constantly with him to help.

Besides, the affluence of the infidels must not even be noticed, it being the cause of their alienation from Allah. And the best of provisions is the one given



by Him. In other words, when a believer earns livelihood in accordance with the dictates of Islam, his efforts and his labour are counted as worship. And whatever he lawfully earns is considered a Divine Gift and is indeed the best of provisions. It is not only a source of tranquillity in this world, but will also attract Allah's eternal favours in the Ākhirah. So if a non believer is devoting all his precious time in amassing wealth, it is a big headache for him, while a believer's time spent in lawful earnings is counted as Allah's Worship. The Holy Prophet<sup>SAW</sup> must, therefore, prevail upon his family to worship Allah and himself stand fast on it. Likewise, every believer must himself persevere on Allah's Worship and bring about an environment for the members of his household to conform to it rather than himself becoming negligent. Allah does not expect human beings to create provisions, it is He Who provides. These provisions are merely for sustenance of the physical body, while real affluence is the one peculiar to Ākhirah, which can only be acquired through piety, that is, His worship, Zikr and obedience.

These infidels still insist that they have not seen any evidence or substantial Sign to become believers. Could there be a better evidence than the prophecies given by their own Books regarding the raising of the Holy Prophet<sup>SAW</sup> and the revelation of the Qurān? Had they been decimated before it, they would have certainly complained why did the Munificent Allah not send a Prophet<sup>AS</sup> unto them so that they could obey him and followed His Commandments to avert this humiliation and ruin. But given this opportunity, their attitude towards Divine Favours is that of ingratitude. So the Holy Prophet<sup>SAW</sup> must tell them that every individual expects a certain outcome from each activity he undertakes. Only time will tell who had been on the track of guidance and success. In other words, if they do not accept Islam they must wait for the death and resurrection, when the consequences will become manifest. This indeed is the greatest of deprivations suffered because of the lack of contemplation and failure to accept the faith. They will, of course, perceive the truth on the Day of Reckoning but it would be too late and certainly of no avail, except adding to their anguish and regret.