

سورة الأنبياء

Sūrah Al Anbyā'

This Sūrah was revealed at Makkah. It comprises seven Sections and 112 Āyāt. It continues the topic under discussion in the previous Sūrah; that the people are so engrossed in their mundane affairs, in amassing wealth, or in meeting their physical needs that they are completely heedless of the Ākhirah, the accountability and the punishment in the grave.

Each revelation by Allah is a masterpiece of wisdom and exoteric reasoning, yet the people take these revelations lightly or frolicsome, and remain occupied in their activities ignoring the evidence provided. By contrast in temporal matters, a person working in any field when informed of better ways of making profit, instantly wants to know the new technique and listens attentively. But for the Ākhirah the inevitable and eternal, they are least pushed to an extent that they do not even wish to ponder over the evidence. This is due to heedlessness, their Qulūb being totally absorbed in mundane affairs.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Their reckoning has approached mankind, while they are turning away unheedingly.
2. No fresh admonition from their Rabb comes to them but they listen to it while they are sporting.
3. Their hearts being in a light mood. The wrongdoers keep secret their whispers among themselves: This is but a mortal like yourselves; what! Will you be affected by magic while you know?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ

وَهُمْ فِي غَفْلَةٍ مَّعْرِضُونَ ﴿١﴾

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ

إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

لَأَهِيَّةَ قُلُوبِهِمْ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا

هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ

السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾

4. The Prophet said: My Rabb knows the word in the heavens and the earth; and He is the Hearer, the Knower.

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١﴾

5. Aye! They say: a medley of dreams; aye! He has fabricated it, aye! He is a poet, so let him bring us a Sign, as the ancients were sent with.

بَلْ قَالُوا أَضْغَنْتُ أَحْطَمٍ بَلْ أَفْتَرْتَهُ بَلْ هُوَ
شَاعِرٌ فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأَوْلُونَ ﴿٢﴾

6. Not a town which We destroyed before them came to believe: Will these believe?

مَاءَ أَمْنَتَ قَبْلَهُمْ مِنْ قَرِيْبَةٍ أَهْلَكْنَاهَا أَفَهُمْ
يُؤْمِنُونَ ﴿٣﴾

7. And We sent not before you but human beings to whom We revealed; so ask the People of the Admonition if you do not know.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَلَوْا
أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤﴾

8. And We made them not bodies requiring no food, nor were they immortals.

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ
وَمَا كَانُوا خَالِدِينَ ﴿٥﴾

9. Then We fulfilled to them the Promise, so We delivered them and those whom We Willed, and destroyed the extravagant.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ
وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٦﴾

10. And assuredly We have sent down to you a Book in which is admonition for you; will you then not reflect?

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا
تَعْقِلُونَ ﴿٧﴾

Secrets of Revelation

A Qalb Heedless of Zikr, becomes Heedless to Ākhirah

It is implied that if a Qalb is not engaged in Allah's Zikr it will tend to neglect the Ākhirah and will be totally engrossed in worldly pleasures. As a result, it is disinclined even to the most convincing argument. These infidels do mumble amongst themselves in secret because a human being, by nature, cannot remain

indifferent to **Ākhirah**. However, in order to satisfy their vanity, they tell one another that this claimant of the Prophethood is but a human being like them. In other words, they expect that a Prophet^{AS} should be above humanity. They assert that he is either a magician or knows the art of subduing the hearts, through which he makes wonders and people begin to believe in him. Overtly they say that they do not attach any importance to whatever he does, but covertly they reassure one another that it is they who are on the right stance. The Holy Prophet^{SAW} must tell them that they may conceal from one another but they cannot do so from his **Rabb, Who** listens to each and every whisper in the universe. **He** is the **Knower** and the **Hearer Who** knows what people are going to say before they actually do.

They do not even stick to what they themselves say as it is totally baseless. They allege that what the Holy Prophet^{SAW} propagates is nothing but confused thoughts and the disturbed dreams, which he ascribes to **Allah** as revelations and thus lies over **Him**. Or else he is a poet par excellence who can compose colourful phrases. If not so, why does he not bring about the miracles they demand, as did the preceding Prophets^{AS}. They may be asked to speak the whole truth about such nations who had failed to become believers even after the miracles were manifested. And they were destroyed as a consequence of their adamant denial. "Shall these people become believers", asks **Allah**? In other words, it is in **Allah's** Knowledge that they are not demanding miracles in pursuit of guidance or for becoming believers. **Allah** does not wish to destroy them as a nation and, therefore, is not manifesting what they demand, by way of **His** Mercy.

An Ignorant is Obligated to Follow a Scholar

All the Prophets^{AS} raised before the Holy Prophet^{SAW} and blessed with revelation were also human. The Holy Prophet^{SAW} must tell his ignorant critics that they had better ask the learned ones, that is, the scholars of the preceding Divine Books who had since embraced Islam. The erudites conclude here that it is obligatory for an ignorant person to conform to the scholars.

None of the Prophets^{AS} had been blessed with a super natural existence, setting him beyond human needs such as hunger, thirst, or death. **Allah** honoured all the promises **He** had made to them and delivered them from every temporal and eternal distress by **His** Mercy. And all those who believed in them were saved and the transgressors destroyed. This is the law of nature manifest as a common factor in the accounts of all preceding nations. Rather the people of Arabia in particular and the believers in general have been favoured by **Allah**. **He** has not only blessed them with guidance by mentioning them in **His** Book,

but also granted them status unique and everlasting over and above the worldly successes. Had there been no Qurān, the history of Arabs would have been different; no one would have ever known them.

Do these infidels lack the sense even to recognise the Divine Favours?

Section 2

11. How many a town did We overthrow which were doing wrong, and We caused to grow up thereafter another nation!
- وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً
وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾
12. Then when they perceived Our revenge, lo! They were from it fleeing.
- فَلَمَّا أَحْسَبُوا أَنَّنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾
13. Flee not, and return to that wherein you luxuriated and your dwellings, perhaps you will be questioned.
- لَا تَرْكُضُوا وَأَرْجِعُوا إِلَىٰ مَا أَتَرَقْتُمْ فِيهِ
وَمَسْكَنَكُمْ لَعَلَّكُمْ تُسْتَلُونَ ﴿١٣﴾
14. They said: Woe be to us, surely we have been wrong-doers.
- قَالُوا وَيَوَيْلُنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾
15. And this ceased not to be their cry, until We made them a harvest reaped, extinguished.
- فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّىٰ جَعَلْنَاهُمْ
حَصِيدًا خَمِيدِينَ ﴿١٥﴾
16. And We created not the heavens and the earth and what is in-between in play.
- وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿١٦﴾
17. Had We intended that We should choose a sport, surely We would choose it from before Us if We were going to do that.
- لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَآتَّخِذْنَاهُ مِنْ لَدُنَّا
إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾
18. Aye! We hurl truth against falsehood, so that it breaks it, and lo! It vanishes, and woe to you for what you utter!
- بَلْ نَقْدِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ
فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا نَصِفُونَ ﴿١٨﴾
19. His is whosoever is in the heavens and the earth and those near Him are not too proud to
- وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ
لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ. وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾

pay Him homage nor are they ever weary.

20. And they hallow Him night and day, they flag not.

21. Have they taken gods from the earth, who rise up the dead?

22. Had there been gods, besides Allah, in-between the twain, surely the twain could have gone to ruin. Hallowed be Allah, the Rabb of the Throne, from what they utter!

23. Questioned He shall be not as to what He does, while they shall be questioned.

24. Have they taken gods beside Him? Say you: Forth with your proof! This is an admonition to them with me and an admonition to those before me. But most of them know not the truth. So they are averters.

25. And We did not send any Messenger before you but We revealed to him: There is no god but I, so worship Me.

26. And they say: The Compassionate has taken a son. Hallowed be He! Aye! They are bondmen honoured!

27. They precede Him not in word, and by His Command they work.

28. He knows whatsoever is before them and whatsoever is behind them, and they intercede not except for him whom He

يَسْبِحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

لَا يَسْتَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْتَلُونَ ﴿٢٣﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ

هَذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مِنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

الْحَقِّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ

أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ

بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ

بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ

إِلَّا لِمَنْ أَرَادَ نَصِي وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

approves. And in awe of Him they are fearful.

29. And whosoever of them should say: Verily I am a god beside Him, such a one We will requite with Hell. Thus We requite the ungodly.

وَمَنْ يَقُلْ مِنْهُمْ آتِ إِلَهٌ مِّن دُونِهِ فَذَلِكَ
نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

Secrets of Revelation

Many a settlements, preceding in time, were destroyed because of their misconduct. Their destruction created not a void in the world, which lived on. Allah replaced them by other people. Witnessing the coming doom the transgressors had realized and panicked to find refuge. But who has ever escaped the grip of the Almighty? He declared that they need not try to run away from their homes and pleasures but look for their sympathizers instead. They confessed that it had been their utter misfortune whereby they opted for the path of transgression. So they screamed and wailed until crushed by Allah's Punishment just like a decimated field or a stubbed flame. Some of the Commentators suggest that this refers to the settlements of Yemen, but the Qurān makes a general mention here. The traces of such ruins can be seen all over the earth as an admonition.

Allah has not created the heavens and the earth and its most beautiful and meticulously perfected System in idle sport. Had He been interested in merriment He would have created something befitting His Grace. What fun could a humble and mortal creation be for the Eternal, the Immortal Creator?

This vast network of the System, wherein there is life and death, provisions for everyone, colourful florescence and fruits, the sun, the moon and the stars, the smooth transition of days and nights, the weather cycle and a beautiful and well determined proportion in everything provides evidence to His Magnificence. All this serves as a source of His Cognition. These infidels should not persist in falsehood as everything has its limits, which when crossed, He makes truth stand up against it and a single stroke thereof destroys the falsehood. The angels whom the infidels call His children themselves worship Him and dare not raise their heads in His Court, nor step out of His obedience. They are constantly at His service without the slightest repose. Had they been His progeny, they too would have been similar in attributes and as such worthy of

worship rather than being worshippers themselves. Or those whom the infidels take as their deities whether humans, the Jinn or the idols; can they give life to anyone? Certainly not. What then is the basis for taking them as gods? Have they no sense even to realize that had there been two Gods, the systematic running of this universe could not have been possible. Rather its entire structure would have fallen apart, for the twain would not have agreed on everything. The smooth functioning of the System suggests that everything is subservient to a Single Sovereign Allah, Who is above all what they associate with Him and is the Sole Owner of the 'Arsh, the control center for the entire universe. He Alone is the Administrator of the entire System which is totally under His Command.

He is the Absolute Ruler, Who can do what He likes, and no one can dare question Him. All the creation is accountable before Him and is obliged to obey Him. Any neglect will call for reckoning. If they choose to take others as god, the Holy Prophet^{SAW} must ask them to provide some proof, just as he has Allah's Book to support his beliefs. They should see this Book and also all the preceding Divine Books to discover for themselves that Allah Alone is worthy of worship. Unfortunately they suffer from ignorance. A majority amongst them do not even understand simple facts and walk away. Otherwise the celebrated group of Prophets^{AS} has over and over again emphasized the same reality that He Alone is worthy of worship. Yet the infidels insist that Allah had sons; like the Jews do with regard to Prophet 'Uzair^{AS} and the Christians about Prophet 'Isā^{AS}. Allah is far too exalted, free of such absurd blames. These Prophets^{AS} are indeed His chosen and honoured servants. Whether it is the angels or the Prophets^{AS}, all are His creation who never falter in His worship and obedience and are ever ready to execute His Commands. He is indeed Aware of the past, present and the future of each individual. They will only intercede for those duly permitted by Him, that is, for the believers while the infidels will remain deprived of it.

Candid Worship Generates His Awe; and Devotees are never Proud of it

The noble souls despite their piety and resolute worship always remain in awe. They are overwhelmed by His Greatness, and dare not utter a word before Him without His Permission. And if anyone amongst them was to seek that he too be worshipped, he will be condemned to Hell, as no one is beyond His reach. And every transgressor is to be punished. In other words, while there is not the slightest possibility of any such desire by these sacred souls, yet the warning is there. How can then the infidels indulging in polytheism, a grave transgression, be spared?

30. Have not those who disbelieved considered that the heavens and the earth were closed up, and then We rent them? And We have made of water everything living. Will they not then believe?

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ
كَانَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا
مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

31. And We have placed in the earth firm mountains lest it should move away with them, and We placed therein passages for paths, that perhaps they may be guided.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا
فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

32. And We have made the heaven a roof, safe; and from the Signs thereof they are averters.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا
وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ ﴿٣٢﴾

33. And He it is Who has created the night and the day, the sun and the moon, each in an orbit floating.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

34. And We have not, before you, granted immortality to any human being. so if you pass away, are they to be immortals?

وَمَا جَعَلْنَا لِلْبَشَرِ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ
فَهُمُ الْخَالِدُونَ ﴿٣٤﴾

35. Every one is going to taste of death, and We shall try you with evil and good as a temptation, and to Us you will be returned.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ
بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

36. And when the infidels look at you, they only take you up for mockery: Is this the one who mentions your gods with contempt? While in the mention of the Compassionate they are themselves blasphemers.

وَإِذَا رَأَوْكَ الَّذِينَ كَفَرُوا إِذْ يَتَّخِذُونَكَ
إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ
وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٦﴾

37. Man was created of haste. I shall surely show you My Signs, so ask Me not to hasten.
38. And they say: When is this torment coming, if you say the truth?
39. If the disbelievers only know of the time when, they shall not be able to ward off the Fire from their faces nor from their backs nor shall they be succoured!
40. Aye! It would come upon them on a sudden and will dumbfound them; they shall not be able to avert it, nor shall they be respited.
41. And assuredly mocked were the Messengers before you, then there surrounded the scoffers what they had been mocking at.

خَلَقَ الْإِنْسَانَ مِنْ عَجَلٍ سَأُورِيكُمْ
مَا يَنْتَظِرُونَ فَلَا تَسْتَعْجِلُونِ ﴿٢٧﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ

إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ
عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ
وَلَا هُمْ يُنصَرُونَ ﴿٢٩﴾

بَلْ نَأْتِيهِمْ بَغْتَةً فَتَبَهِتُوا

فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٣٠﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَأَحَاقَ بِالَّذِينَ

سَخِرُوا مِنْهُمْ مَا كَانُوا بِهٖ بِمْتَهِنِينَ ﴿٣١﴾

Secrets of Revelation

These Āyāt assert that initially the heavens and the earth were closed up, a fact that modern science duly endorses. It is known today that when the earth came into existence, there were no rains powering down from the heaven and no signs of life on it; the cycle of life had not yet started. And when the Munificent Provider chose to make the world inhabitable He inaugurated the two; and allowed the system of life to flow. The energy and light from the sun and the blowing winds began to perform their functions. The clouds poured down, the soil began to host myriads of plantation, yet all this was not by chance or accident. It is indeed a Divine System with water as the essential ingredient of life, be it animalistic or botanical. No one can alter this elementary fact even if he wants to. Animal life has been created out of a drop of fluid, while the seeds of the plants also sprout in dampness. And water is the most important ingredient of food consumed by human beings and animals as well as the

plants. It is indeed strange that infidels deny the One Whose Omnipotence is so manifest.

It is He Who laid the burden of the mountains on some parts of earth to give it the required stability. These mountains serve many useful purposes like keeping the earth steady, serving as pathways and path finders and providing landmarks for determining the travel routes. Had the whole surface of earth been a plane or a desert, man would have remained wandering and lost. These heights and depressions guide the human beings in determining the routes of travel. Moreover He made the heavens a secure roof over this terrestrial system; neither hackneyed nor damaged. Just as a roof provides protection to the entire building, this heavenly roof provides protection to the entire system of the universe, while the center for controlling this system is also located in there.

Ironically these infidels are oblivious of such significant signs. It is He Who has created days and nights, the sun and the moon, gliding in their orbits. In other words, He is so Powerful and Knowing that by making the cycle of days and nights He has created the ways of existence, and by threading the sun, the moon, the stars and the planets together into a system He has woven the fabric of life. Every object is constantly on the move in a predetermined orbit and speed. And this movement causes the cycle of days and nights, as well as the climates and is the source of all animation. He is so Powerful that He does not allow any variation in the movement or functioning of these heavenly bodies; be it their disposition, temperature or radiance. However, whenever He may choose, He will create a minor clog somewhere to topple the entire system. And all this will not be a futile exercise; rather, everyone will have to bear the brunt of its consequences.

The infidels flutter that the Holy Prophet^{SAW} will not live on; he will die eventually and the matter would be closed forever. But this notion is certainly misplaced for they too will die. Can death resolve or end the matter? Certainly not. So the best thing to do is to prepare for it. And indeed death is nothing but a state of life through which every living soul has to pass.

What is Death?

Here the terrestrial creation is addressed; so the question whether the celestial beings, the angels or the creation in Jannah will also experience death is not the issue. Some scholars opine that for a moment death would prevail over everyone while others exempt the latter from it. As for human life Allah reveals that death does not mark its end, rather it is a change in its state. Rūḥ is a subtle body made of light, which provides the physical body a life line or a

link. Once this link is terminated, the state is called death. But this death again neither denotes the extinction of Rūḥ, nor its disassociation from the components of the body. However, the link between the Rūḥ and the body, which sustained the earthly existence ends. This is a general rule; for there is a difference in the death of a believer and a non believer and a striking difference in the death of the former and a martyr. The Rūḥ of a martyr maintains such a strong link with the body that Allah forbids calling him as dead. The link maintained by the Arwaḥ of the Prophets^{AS} is even stronger, rightfully termed as '*Ḥayāt an Nabi*' (Life of the Prophet) whereby death does not affect life but only acts as a source of transition from this mortal world to the eternal abode. This is why the Qurānic injunction "every soul must taste death" does not denote extinction rather a change in its state. The associated distress is natural, though the servants of Allah derive pleasure out of it. For them it means admission into the Court of the Beloved, and a freedom from the shackles of life; ushering in a singular pleasure and making the bitterness of death palatable. In contrast wasting life in pursuit of worldly pleasures is certainly unwise, for every worldly experience, be it comfort or distress is essentially a trial. A person in distress is tried whether he puts his trust in Allah or proceeds to others while the one in comforts is tested whether he stands fast on obedience or heads for destruction by his arrogance. And everyone has to eventually return to Allah through the door of death.

The infidels deride the Holy Prophet^{SAW} all the time and criticize him for calling their idols false and forbidding idol worship. In other words, they label him for not believing in their idols while they deny and refuse to remember Allah, the Most Merciful, Whose countless bounties they enjoy. So it is they who are reproachable, yet they sit on judgement over the Holy Prophet^{SAW} in haste without even pondering over the facts.

Haste is Never Positive

Haste is natural to mankind. The treatment for all weaknesses in human temperament is faith in Allah, while the infidels are deprived of it. However, the Holy Prophet^{SAW} must not be impatient as Allah will show him manifest signs to draw a line between the truth and the falsehood. This promise was fulfilled with the victory of Islam at Badr and Uḥad and the Conquest of Makkah.

The infidels also ask the Holy Prophet^{SAW} that if he was true, where was the Promised Hour? It does not mean that whenever someone denies him, the Day of Judgement should commence. Rather every event will inevitably take place at a time preordained. How ignorant indeed are the deniers? If only they could

know that the sequel to denial is the inferno of Hell. It will incinerate their lovely faces and delicate bodies and they will neither find strength to drive off the flames, nor any helpers. And it will occur suddenly when they shall be totally absorbed in temporal business and preoccupied with their families. They shall be instantly seized by death, revealing the Ākhirah before them. They will stand dumbfounded, for neither will they be able to avert its woes nor will there be any respite left for action, as the time to repent would have gone past.

This ordeal is not only confined to the Holy Prophet^{SAW} but Prophets^{AS} preceding in time also faced the same. The history of bygone nations is witness to the fact that those who mocked at the Prophets^{AS}, their mockery boomeranged on them with such force that they were annihilated to a symbol of admonition for all times to come. So if these infidels persist, history shall repeat itself. This indeed is the Law of Nature!

Section 4

42. Say you: Who guards you from the Compassionate by night and day? And yet they avert themselves from the remembrance of their Rabb.

قُلْ مَنْ يَكْفُرُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ
بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾

43. Have they gods who defend them against Us? They have no power to succour themselves; and against Us they cannot be kept company with.

أَمْ لَهُمْ مَا لِيهِمْ تَمْنَعُهُمْ مِنْ دُونِنَا
لَا يَسْتَعِينُونَ نَصَرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا
يُصْحَبُونَ ﴿٤٣﴾

44. Aye! We let these people and their fathers enjoy until there grow long upon them the life. Observe they not that We come upon their land, diminishing it by its borders?! Will they then triumph?

بَلْ مَنَعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ
الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

45. Say you: I only warn you by the Revelation; and the deaf do not hear the call when they are warned.

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصَّمَّةُ
الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

46. And if only a breath of the torment of your Rabb were to touch them, they will cry: Woe to us! We have been the wrongdoers.

47. And We shall set balances of justice for the Day of Judgement. Then no one will be wronged at all if it be but the weight of a grain of mustard-seed, We shall bring it; and suffice We as reckoners.

48. And assuredly We gave to Musa and Harun the distinction and illumination and an admonition for the God-fearing.

49. Those who fear their Rabb, Unseen, and who are fearful of the Hour.

50. And this is an admonition blessed, which We have sent down; will you then be its rejectors?

وَلَيْنَ مَسَّتْهُمُ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٦﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ
مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿١٧﴾

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً
وَذِكْرًا لِّلْمُتَّقِينَ ﴿١٨﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿١٩﴾

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٢٠﴾

Secrets of Revelation

The Holy Prophet^{SAW} must tell the infidels that nobody can protect them against Allah's Punishment, nor is anyone keeping a watch over them around the clock. It is only because of Allah's Mercy that they are availing the worldly comforts despite having turned away from His remembrance.

Rahmāniyat

As mentioned earlier, Rahmāniyat is the aspect of Divine Mercy embracing human physical existence, ages, sustenance etc. in this worldly life. All other creations pass into extinction as soon as they become heedless of His Zikr, while human being lives on physically until the given respite. He may become spiritually dead though, as the basis of life is faith. However, the display of this

aspect of Mercy is confined to this world, while *Raḥīmiyat* (Graciousness) will be displayed on death and afterwards. That is why it has been said 'Raḥman le Duniya wa Raḥīm le Ākhirah' (Merciful for the world and Gracious for the Hereafter). So if these infidels are enjoying a respite in this world it is certainly not because of their idols. Can these idols save them from Allah's Grip, being unable to even protect themselves? If someone wants to shatter them they cannot offer any resistance and there is no way to find any support against Allah. It is only by His Mercy that these infidels have availed a host of His bounties generation after generation. They enjoyed but never bothered to offer thanks nor remembered Him. But for how long? Don't they observe the repeated victories of Islam and the disbelief losing its ground? Do they still brood a hope for victory?

Muslims and Universal Dominance

In the above Āyah, Allah has foretold of the believers' dominance over the non believers, besides their impending punishment in the Ākhirah. It was a time when the former had nothing save Allah's Support while the non believers had all the material resources at their disposal; wealth, power, weaponry and manpower. Yet Allah said that by His Will the Muslim armies were constantly reducing the land under the control of the infidels. He has enjoined Jihād on the believers as long as disbelief exists on this earth. And indeed the land did become straitened for infidelity. Ironically today, the Muslims stand alienated from Islam and are engrossed in imitating the non believers, losing all dignity. And despite having the lion's share of the world's resources, they are being dominated by the infidels. May Allah unite the believers and guide them!

O' Prophet^{SAW}! Let the infidels know that when you warn them of the dire consequences of disbelief and disobedience, it is not mere words of a person but the Divine Revelations, the authenticity of which is beyond doubt. Their disbelief has made them deaf and they cannot hear anything good which may save them from a great disaster. However, it is for sure that His punishment will open up all windows of understanding. If they were to experience a fraction of that torment, they would instantly give up disbelief, and acknowledge that they had indeed transgressed by alienating themselves from Allah. Of course, they will discover their folly only when Allah will set up the Scales on the Day of Judgment. Good and bad deeds of each individual will be weighed with immaculate precision and no one will be wronged in the least; insignificant deed of the size of a mustard seed will also be taken into account and the most paltry action will not escape notice. After all who can be better at

reckoning than Him; and it will be done in such a way that it shall leave no room for any review whatsoever.

The Holy Prophet^{-SAW} did not say anything new. Rather, all the Prophets^{-AS} these infidels claim to believe in, such as Mūsa^{-AS} and Harūn^{-AS}, were also given a Divine Book, a criterion of truth, a light for the hearts and a guidance to His Zikr and Nearness. These facts had also been told by them but they are now turning their backs. Therefore, faith in the unseen is desired, for once the Hell and the punishment are seen no one will be able to deny. Here the truthfulness of a Prophet^{-AS}, the magnificence of the Book and the manifestation of His Omnipotence are sufficient proofs to believe in the Ākhirah, the requital and the teachings of the Prophets^{-AS}, without actual observation. Whoever attains faith and ponders over the Day of Reckoning, for him the Divine Books are laden with light for the subtle heart. The Qurān abounding in the Divine Refulgence and Splendour testifies its revelation by Him yet the infidels resort to denial.

Section 5

51. And assuredly We gave rectitude to Ibrahim afore-time, and him We had ever known.
52. Recall when he said to his father and his people: what are these images which you are bowing to?
53. They said: We found our fathers their worshippers.
54. He said: Assuredly you, you and your fathers have been in error manifest.
55. They said: Have you come to us in seriousness, or are you among those who sport?
56. He said: Aye! Your Rabb is the Rabb of the heavens and the earth Who created them; and of that I am among the witnesses.

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا
بِهِ عَلِيمِينَ ﴿٥١﴾

إِذ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي
أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ
فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ
وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾

57. And by Allah, I am surely going to devise a plot against your idols, after you have turned your backs.

وَتَاللّٰهِ لَا كَيْدَ لَنَا بِمَنكُمۡ
بَعْدَ اَنۡ تَوَلَّوۡا مُدْبِرِيۡنَ ﴿٥٧﴾

58. Then he made them fragments, all except the big one of them, that perhaps to it they may return.

فَجَعَلَهُمۡ جُذَآءَ اِلَّا كَبِيْرًا لَهُمۡ
لَعَلَّهُمۡ اِلَيْهِ يَرْجِعُوْنَ ﴿٥٨﴾

59. They said: Who has done this to our gods? Surely he is of the evil-doers.

قَالُوۡا مَنۡ فَعَلَ هٰذَا بِاِثٰنِ اِلٰهِنَا
اِنَّهٗ لَمِنَ الظّٰلِمِيۡنَ ﴿٥٩﴾

60. They said among themselves: We heard a youth, called Ibrāhīm speak of them with disrespect.

قَالُوۡا سَمِعْنَا فِتۡیٰیۡنَ يَذٰكُرُهُمۡ يُقَالُ لَهُ وِیْرٰهِيۡمُ ﴿٦٠﴾

61. They said: Bring him then before the eyes of the people, perhaps they may bear witness.

قَالُوۡا فَاْتُوۡا بِهِۦٓ عَلٰی اَعۡیُنِ النَّاسِ
لَعَلَّهُمۡ یَشْهَدُوْنَ ﴿٦١﴾

62. They said: Are you the one who has done this to our gods, Ibrahim?

قَالُوۡا اَنتَ فَعَلْتَ هٰذَا بِاِثٰنِ اِبْرٰهِيۡمَ ﴿٦٢﴾

63. He said: Rather he has done it, the big one of them; so question them, if they ever speak.

قَالَ بَلۡ فَعَلَهُ كَبِيْرُهُمۡ
هٰذَا فَسْـَٔلُوۡهُمْ اِنۡ كَانُوۡا یَنطِقُوْنَ ﴿٦٣﴾

64. They then turned to themselves and said: You it is who are the evil-doers.

فَرَجَعُوۡا اِلَیۡ اَنْفُسِهِمۡ فَقَالُوۡا اِلَیۡكُمْ
اَنْتُمُ الظّٰلِمُوۡنَ ﴿٦٤﴾

65. Thereafter they were put to utter confusion, saying: Certainly you know that they speak not.

ثُمَّ لَکِسُوۡا عَلٰی رُءُوسِهِمۡ لَقَدْ عَلِمْتُمۡ
مَا هٰتُوۡا لِآءِ یَنطِقُوْنَ ﴿٦٥﴾

66. He said: Do you worship them besides Allah, what can neither profit you nor hurt you.

قَالَ اَفَتَعْبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ
مَا لَا یَنفَعُکُمۡ شَیۡئًا وَّلَا یَضُرُّکُمۡ ﴿٦٦﴾

67. Fie upon you and upon what you worship besides Allah, will you not then reflect?

اَفِ لَکُمۡ وِلٰعَاتِعْبُدُوۡنَ
مِنۡ دُوۡنِ اللّٰهِ اَفَلَا تَعْقِلُوۡنَ ﴿٦٧﴾

68. They said: Burn him and succour your gods, if you will be doing.

قَالُوۡا حَرِّقُوۡهُ وَاَنْصُرُوۡا اِلٰهِنَا کُنۡتُمۡ
فَاعِلِيۡنَ ﴿٦٨﴾

69. We said: O Fire! be you coolness and safety for Ibrāhīm.
70. And they wanted to do him harm, but We made themselves the worst losers.
71. And We delivered him and Lūt, to the land in which We had placed the blessings for the worlds.
72. And We bestowed upon him Ishāq and Ya'qūb as a grandson, and each one We made righteous.
73. And We made them leaders, guiding by Our Command, and We revealed to them the doing of good deeds and the establishment of Ṣalāt and the giving of Zakāt; and of Us they were the worshippers.
74. And as to Lut; We gave him judgement and knowledge, and We delivered him out of the city which had been working foul deeds; verily they were a people evil, wicked.
75. And We caused him to enter Our Mercy; verily he was of the righteous.

فَلَمَّا بَسَّرْنَا كُونِي بَرْدًا وَسَلَامًا عَلَيَّ وَإِبْرَاهِيمَ ﴿٧١﴾

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ
الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً
وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا
إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ
وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٣﴾

وَلُوطًا إِذْ بَيَّنَّا لَهُ حُكْمًا وَعَلَّمَا
وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ
الْفَحْشَاءَ إِنَّهُمْ كَانُوا قَوْمًا سَوِيًّا فَنَجَّيْنَاهُ ﴿٧٤﴾

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾

Secrets of Revelation

Inspite of clear evidence, the infidels continue to deny the truth. This is because disbelief has impaired their capacity to accept the faith. An example of this ordeal can be seen in the account of Prophet Ibrāhīm^{AS}. Allah had blessed him to discern righteousness according to his status and He bears witness to his

excellence in terms of knowledge and practice. He had tried his level best to convince the infidels of his time logically. When he saw his own father together with his nation involved in idolatry, he wondered aloud that a brave nation of a mighty kingdom stood before statues carved out of stones, worshipped and begged them for help. They answered that their action was not whimsical, because they were copying their ancestors, who were astute, experienced and brave, and were the founders of the kingdom. And even if they could present no justification for idol worship, the practice of their wise forefathers was sufficient as a pretext. Prophet Ibrāhīm^{AS} told them that just as they are wrong, so had been their ancestors. How could the stones fashioned into idols become their gods, he added? They asked Prophet Ibrāhīm^{AS} for some proof or was he simply joking? He explained that those stones could not possibly fulfil their needs and it is only Rabb Who provides for the whole universe, being the Creator and Sustainer of this entire System. He added that he himself is the greatest living witness to this truth.

Invitation to Allah

This claim was an invitation for people to acquire the inner light necessary for cognisance of the Reality. If they wished, they should follow his instructions so that he may enlighten their hearts and the Reality may unfold itself to them. As for the idols, he swore upon Allah that he would prove their worthlessness when there was no one around.

So on first available opportunity, he shattered the idols into pieces, sparing only the largest. According to the Holy Prophet^{SAW}, Prophet Ibrāhīm^{AS} placed the tool he had used on the shoulders of the largest idol or in its hand to display as if it had been the culprit. The aim was to highlight their helplessness as he was sure to be questioned being the most obvious suspect. As expected, the people were shocked as they entered the idols temple. Who could be so cruel to have battered the objects of their veneration and worship, they wondered! Someone said that a youth named Ibrāhīm^{AS} had been speaking against the idols, and none of us could have done it. So everyone demanded that the culprit be produced before the public. And Prophet Ibrāhīm^{AS} was summoned before a gathering comprising the chieftains, the judges and the public as observers. This must have been his desire to find an opportunity to prove the truth before the entire nation. When questioned, he blamed the chief idol carrying the tool of crime in its hand. He advised the people to inquire from the victims of the tragedy as to what had happened.

Prophet Ibrāhīm^{AS} Free from Falsehood and Fraud

This topic often comes under discussion. According to a Ḥadīth in Al-Bukhari, Prophet Ibrāhīm^{AS} made statements contrary to the facts on three occasions. Of these, two were purely for Allah while the third was aimed at defending his wife. The first concerns the topic under discussion that the chief idol was responsible for the wreckage of the rest. Secondly when he told his people that he was sick and lastly when he declared his wife as his sister before a tyrant. These statements were not lies but *Toriyah*, which has double meaning and can be interpreted either way, usually used as protection against the evil designs of the wicked. The user aims at a particular sense while the listener takes it in another, but there is no element of falsehood in it. If there is falsehood it will be termed as *Taqiyah* (fraud) as practised by the Shi'ites and is forbidden being the blatant false statement backed by action.

In the first instance, he blamed the biggest idol because it was worshipped and taken as a guardian over the rest, who were considered its servants and aides. Prophet Ibrāhīm^{AS}, overwhelmed by his monotheistic zeal, shattered the rest sparing it to highlight two facts. Firstly, if the biggest idol could not protect the smaller ones being their guardian, how could it defend anyone else? Secondly, it was left intact and made to hold the tool of destruction to drive home to the idolaters that the whole action had taken place under its very nose.

In the second instance, Prophet Ibrāhīm^{AS} had told his people that he was sick. It was taken by them in the physical sense, whereas he was deeply aggrieved by the idolatry of his people. The word *Saqeem* used entails both meanings. In the third instance, Prophet Ibrāhīm^{AS} came across a tyrant who used to detain beautiful women after killing the husbands. Therefore, he introduced Ḥadhrat Sara as his sister, confiding to her that both of them being Muslims, she was after all his sister-in-faith. In terms of Islamic brotherhood what he said was true. So the tyrant spared him but when she was taken to him he did try to make advances at Ḥadhrat Sara but Allah protected her. Whenever he advanced with an evil intention he was blinded. His eyesight was restored each time by her prayer, which he would beg her to make. After the third attempt he was terrified and gave up his evil intentions.

What Prophet Ibrāhīm^{AS} asserted on these three occasions was *Toriyah*, certainly not lies, nor does it prove *Taqiyah*. Such insignificant matter when attributed to an exalted Messenger has been termed lie or contrary to the fact. But this is a Ḥadīth and nobody else is allowed to draw any inference at his own. That would amount to grave impudence. The recitation of the Qurān or reporting of Ḥadīth is an exception.

Delicate Stages for the Aulia'

The author of Mu'arif ul Qurān has highlighted a unique point. He writes that the Ḥadīth refers to the first two statements of Prophet Ibrāhīm^{AS} as 'fi Allah', that is, 'for Allah', but his last one which was to protect himself and his wife has not been termed as such. Although self defence and protecting the wife also fall under Allah's obedience, yet this statement motivated by a tinge of pleasure of the soul, and thus could not acquire the status of 'fi Allah', corresponding to the exalted status of the Prophets^{AS}. Praise be to Allah. How tenuous these matters are. May Allah forego our errors!

So when Prophet Ibrāhīm^{AS} advised the people to ask the idols what had gone wrong, the chieftains felt very embarrassed and bowed down their heads in shame. They reflected that it was indeed they who had transgressed by adopting such false concepts yet they murmured that the Prophet^{AS} knew that the idols could not speak. Prophet Ibrāhīm^{AS} reiterated that it was indeed foolish on their part to worship the idols so oblivious of their own welfare, and could neither benefit nor harm anyone. Woe be to them and their idols!

When his nation had no answer, they resorted to disputation and decided to fling Prophet Ibrāhīm^{AS} into a blazing fire to avenge the insult and refutation of their deities. So they prepared a huge fire. It was their king Nimrod who had passed this order, while the rest of the nation supported him. For forty days people collected all sorts of firewood, filling up a large field. They started the fire and kept it raging for one week, until the atmosphere was choked with flames and it became impossible even for the birds to fly over it. Now the question arose how to cast Prophet Ibrāhīm^{AS} into it. According to the Commentators, Iblīs made his customary appearance and taught them how to make a catapult, through which Prophet Ibrāhīm^{AS} was finally hurled into the fire.

The Use of Inventions

Although catapult was invented for a cruel purpose on the advice of Iblīs, and was used as such, yet history bears witness that Muslim Generals fully availed it for the victories of Islam. Thus the weapon invented by Iblīs served against his own progeny and allies. Even today, if inventions like television, being used for promoting obscenity, are diverted to positive use, such as education, it will be far wiser than passing mere verdicts against such devices.

Fire and Prophet Ibrāhīm^{AS}

Allah directly commanded the fire to become cool and comfortable for Prophet Ibrāhīm^{AS}, baring any distress. Here many orientalists and deniers of miracles

have raised ridiculous objections based on philosophy, that a quality peculiar to a thing can never be isolated from it, for instance, the fire is to burn. But they forget that the qualities are endowed by Allah and if He desires to alter nothing can stop Him. Here He did not command the fire to extinguish but to become comfortable for Prophet Ibrāhīm^{AS} in spite of its quality to burn. And it did burn every thing, including the ropes tied around him yet he was completely unhurt. He later remarked that he had always cherished the time he had spent in the inferno, and never again did he experience such a joy. (Tafsīr-e-Mazharī).

When Allah Wills, the effects of things change. For instance, water is vital for life but it became a death trap for the people of Prophet Nūḥ^{AS}. The Pharaoh's folk drowned in water, yet Allah says: "They were drowned and entered the fire".

Now when the infidels were all set to cast Prophet Ibrāhīm^{AS} into the fire, angels in the heavens and the earth sought Allah's leave to help him. Allah told them to ask Prophet Ibrāhīm^{AS} if he wanted their help. So the angels deputed on the winds and the clouds including Archangel Jibril^{AS} himself called on him to seek permission to do so. He asked them if they knew why was he being thrown into the fire. They said that it was for Allah. So when Allah Himself was Aware of it, and also wields Absolute Authority over everything, the angels' concern was unwarranted and they need not stand between him and his Beloved, he said. Allah now manifested His Magnificence by commanding the fire directly. He is Omnipotent, and like the angels the fire is also His creation. It remained as such with flames and clouds of smoke rising high though turning into fragrant breeze for the Prophet^{AS} and when it eventually cooled down, he stepped out safely.

Allah declares that although they had executed a mighty plan, but the Omnipotence of Allah foiled it altogether. They were, of course, losers as they failed to benefit from an exalted Messenger.

Disputation Leads to Deprivation

Had they pondered over the evidence put forth by Prophet Ibrāhīm^{AS} they would have benefited, but failed because of disputation. The minimum loss of controversy with the Aulia' is a deprivation from their Barakah and the Barakah of a Prophet^{AS} are termed as faith. Although disputation with the Aulia' does not fall under denial, yet such people generally die misguided. May Allah protect all Muslims!

While the infidels failed Allah took Prophets Ibrāhīm^{AS} and Lūṭ^{AS} who had sided with the former, safely from 'Irāq, the kingdom of Nimrod to Syria. This

of most of the Prophets^{AS}. It was the centre of spiritual as well as all provisions of life with its canals and abundance of fruits, etc. And Allah blessed Prophet Ibrāhīm^{AS} with a son Ishāq^{AS} and a grandson Ya'qūb^{AS}, both subsequently raised as Prophets. In other words, not only did He preserve his progeny but also honoured it with Prophethood through generations. Allah also raised Prophet Lūṭ^{AS} and blessed him with wisdom and knowledge commensurate with his status. He also protected him against evil habits and moral turpitude of his people by His Special Mercy.

Tafsīr 'Rūḥ al M'āni' lists some of these evil habits practised by his people namely drinking, songs and music, shaving off beard and growing moustaches, breeding pigeons for sport, wearing silk, gambling etc. The worst, of course, was sodomy, that is, the homosexuality now legalised and practised in modern Western Society. May Allah also destroy them like the people of Lūṭ^{AS}! Undoubtedly Prophet Lūṭ^{AS}, a very pious person; was Allah's Prophet and as such innocent. He as well as all his followers were saved from every turmoil by the Almighty.

Section 6

76. And as to Nūḥ, recall when he cried aforetime; We answered him and delivered him and his household from a mighty disaster.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ
فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

77. We succoured him against a people who belied Our Signs; verily they were a people evil, so We drowned them all.

وَنَصَّرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ
كَانُوا قَوْمًا سَوِيفًا غَرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

78. And as to Daūd and Sulaiman, recall when they gave judgment regarding the tillage when certain people's sheep had pastured therein at night, and of the judgement concerning them We were the witnesses.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ
فِي الْحَرْثِ إِذْ نَفَثَتْ فِيهِ غَنَمُ الْقَوْمِ
وَكَانَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

79. So We gave insight into it to Sulaiman, and to each of the two We gave judgment and

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهُمْ حُكْمًا وَعِلْمًا
وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ

We gave judgment and knowledge. And We so subjected the mountains that they should hallow Us along with Daud, and also the birds; and We were the doers.

80. And We taught him the art of making the coats of mail for you that it may protect you in your violence; are you then thankful?

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحِصِنَكُمْ
مِّنْ بِأْسِيكُمْ فَهَلْ أَنتُمْ شَاكِرُونَ ﴿٨٠﴾

81. And to Sulaiman We subjected the wind, strongly raging, running at his command towards the land, wherein We had placed Our blessing; and of everything We are the Knowers.

وَلَسَلِمْنَا مِنَ الرِّيحِ غَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ
الَّتِي بَدَرْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

82. And of the devils were some who dived for him, and worked a work besides that; and of them We were the Watchers.

وَمِنَ الشَّيْطَانِ مَن يَفْضُوتُ
لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ
وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

83. And as to Ayyūb, recall when he cried to his Rabb: Verily affliction has touched me, and You are the Most Merciful of the merciful.

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ: إِنِّي مَسَّنِيَ الضُّرُّ
وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٣﴾

84. So We answered him, and We removed from him what was with him of the affliction, and We gave restoration to him his household and along with them the like thereof as a Mercy from Us and a remembrance to the devotees.

فَأَسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ
وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً
مِّنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿٨٤﴾

85. And as to Ismā'il and Idris and Zul-kifl! Each was steadfast.

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ
مِّنَ الصَّابِرِينَ ﴿٨٥﴾

86. And We caused them to enter Our Mercy; verily they were of the righteous.

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ
مِنَ الصَّالِحِينَ ﴿٨٦﴾

87. And as to Zun-nun, recall when he departed with anger and imagined that We could have no power over him, and then he cried in the layer of darknesses, there is no god but You hallowed be You! verily I have been of the wrong-doers.

وَذَا النُّونِ إِذْ ذَهَبَ مُغْتَضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ
عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

88. So We answered him and We delivered him from the distress; and thus do We deliver the believers.

فَأَسْتَجِبْنَا لَهُ، وَنَجَّيْنَاهُ مِنَ الْغَمِّ
وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٨٨﴾

89. And as to Zakariyya, recall when he cried to his Rabb: Rabb! leave me not heirless though You are the best of inheritors.

وَرَزَقْنَا يَا إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا
وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

90. So We answered him and bestowed on him Yahya and We made sound for him his spouse. Verily all of them used to vie with one another in good deeds and to call upon Us with longing and dread, and they were before Us meek.

فَأَسْتَجِبْنَا لَهُ، وَوَهَبْنَا لَهُ، يَحْيَى
وَأَصْلَحْنَا لَهُ، زَوْجَهُ، إِنَّهُمْ كَانُوا
يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا
رَعْبًا وَرَهْبًا، وَكَانُوا لَنَا خَشِعِينَ ﴿٩٠﴾

91. And as to she who guarded her chastity, We breathed into her of Our Spirit, and made her and her son a Sign unto the worlds.

وَالَّتِي أَحْصَيْنَتْ فَرْجَهَا، فَنَفَخْنَا فِيهَا
مِنْ رُوحِنَا، وَجَعَلْنَاهَا وَأَبْنَاهَا
آيَةً لِلْعَالَمِينَ ﴿٩١﴾

92. Verily this community of yours is a single community, and I am your Rabb; so worship Me.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً
وَأَنَا رَبُّكُمْ، فَاعْبُدُونِي ﴿٩٢﴾

93. And they split up their affair among them, all shall return to Us.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ، كُلُّ إِلَهِنَا
رَاجِعٌ لَنَا ﴿٩٣﴾

Secrets of Revelation

Similar is the case of Prophet Nūḥ^{AS} who, after unending distress and denial, prayed to Allah and the infidels were duly destroyed. The Deluge savaged everything, save the Prophet^{AS} and his followers who escaped unhurt. They were forever spared the persecution and the infidels met their ultimate end. Allah avenged them for denying His Revelations and disobeying His Prophet^{AS} for they were indeed evil people. And when they crossed the limits in disobedience to Allah and in defiance of His Prophet^{AS}, He promptly drove them to obscurity.

Obedience to Prophets^{AS} begets Eternal as well as Worldly Benefits

The Holy Prophet^{SAW} may also recount the events of Prophets Daūd^{AS} and Sulaiman^{AS}. Hostility to a Prophet^{AS} invites trouble while his obedience brings forth both eternal as well as worldly benefits. This is evident from Prophet Daūd's^{AS} judgement in case where a person's herd of sheep pastured in the tillage of another person. Allah was a witness to that judgement and the decision taken was right, yet He inspired a better option to Prophet Sulaiman^{AS}, which also offered both parties some worldly benefits. According to Commentators, the grazing caused loss equal to the value of the sheep. Prophet Daūd^{AS}, had decided that the sheep be handed over to the owner of the field as compensation. The decision being equitable, both parties accepted it. But when Allah inspired to Prophet Sulaiman, he spoke to his father that though the decision was correct, yet it could be improved. The sheep be handed over to the owner of the field to benefit from while the field be given to the owner of the sheep who may work hard and cultivate it until it is restored to its original condition, and was green once again. When this was achieved, the owner of the field should take it back and return the sheep to the original owner. This was to the benefit of both the parties, who promptly agreed and the matter was amicably settled.

Is it Correct to Change Decision and Entertain an Appeal

It has been discussed at length in Commentaries of the Qurān whether the original decision was incorrect or if it was correct why was it changed? In fact both decisions were right, the first as a legal verdict, and the second a sort of mutual agreement. Islam prefers agreements based on mutual consent. However, if any side does not agree the legal verdict would prevail. According to Ḥadhrat 'Umar^{RAU}, in a legal verdict one of the parties is subdued and is not happy within, whereas in an agreement based on mutual consent the hearts are cleared. He also adds that if after taking the decision a Muslim judge perceives

a better option, he is permitted to change it. In other words, a review is permissible, after due scrutiny by him as well as by a higher court. Both the decisions taken by the Prophets^{AS} were correct. And Allah declares that He had blessed both with judgement, knowledge, kingdom and Prophethood.

Zikr and its Auspiciousness

Allah so blessed Prophet Daūd^{AS} that the mountains and the birds used to join him in Zikr and hymning Allah's Praises. There is nothing to be surprised about, as Allah is Omnipotent, and may do whatever pleases Him. If it is assumed that this Zikr is natural, it would not be worth a mention with reference to Prophet Daūd^{AS} as everything is constantly remembering and praising Allah. So it implies a verbal expression here. Some of the Aulia' are also so gifted because of conformity to a Allah's Prophet whereby mountains, rocks and trees converse with them. Accounts of medicinal experts are on record who would ascertain from the herbs about their properties. The Barakah of Zikr are beyond measure. And the Prophets^{AS} are also treasures of the knowledges of physical sciences, taught to them by Allah.

Industry and Islam

Allah taught Prophet Daūd^{AS} the art of making armour, which provided excellent protection to soldiers during war. So O People! Never fail to thank Allah for these bounties. Not only it is imperative to acquire technology, being a great Divine Blessing, but it must also be done to the maximum and Allah must be thanked for it. One must learn physical sciences simultaneously with the knowledge of Islam.

And Allah gave Prophet Sulaiman^{AS} authority over the winds, which blew by his command, and would carry him within his kingdom and across to the blessed land. Allah is fully Aware of everything. According to the Commentators, Prophet Sulaiman^{AS} would make seating arrangements on a large throne which would be carried by the wind along with his courtiers to far off destinations, covering month long distances in hours. It was a Divine Favour that human intellect finally succeeded in inventing aircraft carrying so many people at great speed. The Holy Prophet^{SAW} is reported to have said that knowledge is a believer's lost-property which he must get hold of wherever he finds it.

Jinn do Exist and a Wali may Enjoy Control over them as Karamah.

Allah also blessed Prophet Sulaiman^{AS} with authority over the jinn and they served and obeyed him. Some would draw pearls from the oceans while others performed different tasks for him. Jinn exist as Allah's terrestrial creation and

are obliged to believe. Those who disbelieve, follow Iblīs and are called Satan, were also under his command whereas the believers in any case take it as an honour to be obedient. **Allah** may grant a Wali authority over jinn as a Karamah, without any customary efforts like that of the witchdoctors.

The story of Prophet Ayub^{AS} is also full of such wonders. When his sickness aggravated, he prayed: 'O my Rabb! Indeed I am in distress, and You are the Most Merciful'. **Allah** accepted his prayer and not only alleviated his suffering but also restored his affluence and family, twice as much he had enjoyed once before the trial. He was taken ill and had developed a painful abscess over the entire body. Left only with his wife named Liya bint Minsha bin Yūsuf, the grand daughter of Prophet Yūsuf^{AS}, he was expelled from the city, yet he offered his gratitude to **Allah**. In answer to his prayer he was told to stamp his foot on the soil and **Allah** let a spring gush forth. He took bath in it and was completely cured. **Allah** blessed him with affluence and family once again, may be by preserving his old family like Prophet 'Uzair^{AS}, or with a new one. **He is all Powerful and nothing is impossible for Him.**

These accounts serve as a great admonition for those who worship **Allah**. Similarly Prophets Ismā'īl^{AS}, Idris^{AS} and Zulkifl^{AS} were all men of mighty perseverance.

Practicing Dīn is Always Attended by Hardships

The path of practising Dīn always passes through hardships. Faith in **Allah** demands patience and gratitude. Only then **He** relents and changes hardships into convenience. All the Prophets^{AS} were blessed with **His** Mercy as they were all righteous personages.

Story of Prophet Yūnus^{AS}

Equally strange is the account of Prophet Yūnus^{AS}, who had departed from his nation in anger, without expecting any reproof for his action. But he was soon driven into darkness wherefrom he called out: "O' **Allah**! You are the One and the only Sovereign Ruler, free of flaws. Of course, I am at fault". This story again endorses the same point, that disobedience always draws punishment while salvation lies on the path of repentance and obedience. The Commentators have discussed this story in great detail. However many versions of Jewish origin have made their way into it which cannot be relied upon.

In the light of Qurān and Ḥadīth, Prophet Yūnus^{AS} was sent unto the people of Ninevah in Mosel. In spite of his unrelenting efforts they refused to believe. **Allah** informed him of the portent doom and he, in turn, told his nation that

they would be seized by a visitation within three days. He was annoyed by the indifferent attitude of his people because none of them had accepted his message. "He departed in anger" means that he was angry for the sake of Allah and he left in that state. Although the doom was promised by Allah, yet the door to repentance had not been closed and it was not proper for a Prophet^{AS} to leave until permitted through a revelation. His decision to leave was based on his personal Ijtihād, which though not misplaced yet it was preferable for him to wait for the revelation. He had thought his decision would not cause any reproof but after he had left his nation repentend. Once they discovered that the Prophet^{AS} was missing and some ominous signs of the doom had appeared, they began to wail and pray to Allah. They ran out of the city, mothers stopped feeding their infants, animals separated from their off springs, elders prayed humbly, children cried for milk and animals also whimpered. Thus Allah accepted their repentance and revoked the doom.

On the other end, Prophet Yūnus^{AS} walked up to the river and boarded a boat which stopped in middle of the river. The boatmen thought that probably there was a runaway slave on board. The Prophet^{AS} realized his mistake and declared that it was him, and that he be thrown into the river. But they did not agree and decided to draw lots, only to discover his name come out in the draw. So he was lowered into the river where a fish promptly swallowed him. However, no harm came to him and fully in his senses, he continuously remembered Allah. He prayed to the Most Praiseworthy, and confessed his mistake. Allah accepted his prayer and delivered him from his ordeal. The fish threw him up on the river bank, and he was restored to normal life. In this way, Allah delivers every believer, accepts his prayer and guides him to safety.

Somewhat similar is in the story of Prophet Zakariyya^{AS}. He called out to his Rabb not to leave him alone in this world and to bless him with an heir. Allah indeed is the best of heirs, for the progeny too would leave the world one day. However, he wished that his child should rightfully be his replacement to serve Allah's Dīn after him, for the legacy of Prophets^{AS} is the knowledge of Dīn. His prayer was answered and he was blessed with an illustrious son, Prophet Yahya^{AS}, a true heir to him from a wife who was otherwise sterile. This was because Prophet Zakariyya^{AS} was quick at piety and virtue, would never defer a good deed, remembered Allah under all circumstances, in weal or woe, and was fully cognizant of his own humility before Him.

Then is the example of Ḥadhrat Maryam^{AS} who safeguarded her chastity and did not mix up with a male even through the permissible means of Nikah. And Allah inspired His Spirit unto her, commanded Angel Jibril^{AS} to blow at her,

which indeed was a Divine Act. She was blessed with son without a husband, and Allah made both of them a symbol of His Magnificence for the world.

Is Celibacy Auspicious?

In both Ḥadhrat Maryam^{AS} and Prophet Yahya's^{AS} cases, the restraint from sex has been praised. The Qurān terms Prophet Yahya^{AS} as *Hasooran*, which means to refrain from the opposite sex. Apparently celibacy is appreciated here. Had it been so the Holy Prophet^{SAW} would have certainly practised it. But he not only himself got married but declaring Nikah as an important Sunnah of his also strongly advocated it. However, in a situation where one cannot get married, to live piously in an honourable way is certainly commendable. Besides, there is a special aspect of marriage and sexual relationship. If there is anything in the world that can absorb a person to the maximum, it is the act of copulation. These very moments even affect the concentration of a person otherwise enjoying communion with Allah. So a person who never indulged in it would certainly relish uninterrupted attention towards Him.

It is on record that the Holy Prophet^{SAW} on the eve of burial of his son, asked for two persons to help, who had not copulated with their wives the night before, which is otherwise permissible being the right of the spouses. Yet the one who kept away must have remained more attentive towards Allah and that explains the preference of the Holy Prophet^{SAW}. Allah, of course, knows the best! It is, however, correct that a Muslim must get married. Especially nowadays if one can afford, he must take two, three or four wives to counter the prevailing influences of the infidels whereby a second marriage is looked down upon.

So O' People! All the aforementioned Prophets^{AS} in whom you also claim to believe are one group. The Jews and the Christians asides, even the polytheists of Makkah claimed to be the followers of Prophet Ibrāhīm's^{AS} religion. All of them preached the same beliefs with regard to Allah, His Attributes, the Ākhirah, the Day of Reckoning, the Requital and the Angels. And especially they declared that the very aim of their raising and of their lives was to establish the Unity of Allah as well as the fact that He Alone was worthy of worship. So O' People! I Am your only Rabb, so worship Me. Nevertheless, people still become slaves of their desires and are divided despite reading the same Books. They have invented religions and factions to serve their own ends. But they must remember that it cannot go on forever as eventually everyone will have to return and stand before Him.

94. Whosoever works righteous deeds, and he is a believer, there shall be no denial of his endeavour, and We are for him the writers.
95. And a ban is laid on every town which We have destroyed that they shall not return.
96. Until when Gog and Magog are let out and from every mound they are trickling down.
97. And there shall approach the true Promise, and lo! The eyes of the disbelieving shall be staring. Woe to us! surely we have been unheeding: Aye! we have been the wrong-doers.
98. Verily you and whatever you worship besides Allah shall be firewood for Hell: You shall go down to it.
99. Had these been gods, they would not have gone down to it, and all of them shall abide therein.
100. Theirs shall be roaring therein, and therein they shall hear not.
101. Verily those for whom good reward has preceded from Us, they shall be kept far away there from.
102. They shall not hear a whisper of it, and they shall abide in that felicity for which their souls long.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا
كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿١٤﴾

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ
لَا يَرْجِعُونَ ﴿١٥﴾

حَتَّىٰ إِذَا فُجِّعَتْ بِأَجْحُوجٍ وَمَأْجُوجٍ
وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿١٦﴾

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَلِذَا هِيَ شَخِصَةٌ
أَبْصَرُ الَّذِينَ كَفَرُوا بِنُورِنَا فَكَانُوا
فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿١٧﴾

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ
اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ ﴿١٨﴾

لَوْ كَانَتْ هَتُولَاءَ إِلَٰهَةً مَّا وَرَدُوهَا
وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٩﴾

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿٢٠﴾

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ
عَنَّا مُبْعَدُونَ ﴿٢١﴾

لَا يَسْمَعُونَ حَيْثُ هُمْ فِي مَا أَشْتَهَتْ
أَنفُسُهُمْ خَالِدُونَ ﴿٢٢﴾

103. Them, the Great Terror shall not grieve, and angels shall meet them: this is your Day which you were ever promised.

104. The Day when We shall roll up the heavens like as the rolling up of a scroll for books. Even as We began the first creation. We shall restore it: a Promise binding upon Us; verily We are the doers.

105. Surely We have written in the Scripture after the admonition that the land! My righteous bondmen will inherit it.

106. Verily in this is a preaching for a people who are true worshippers.

107. And We have not sent you except as a mercy to the worlds.

108. Say you: This only has been revealed to me: Your god is only One God; do you submit then?

109. Then if they turn away, say you: I have proclaimed to you all alike; and I do not know whether nigh or far is what you are promised.

110. *He knows what is spoken aloud, and He knows that you hide.

111. I do not know: May be it is a trial for you, and an enjoyment for a season.

112. He says: Rabb! Judge You with truth. And our Rabb is the Compassionate Whose help is sought against what you utter.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي

كُنْتُمْ تُوعَدُونَ ﴿١١٣﴾

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكِتَابِ
كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعِندَ عَلَيْنَا
إِنَّآ كَآفِعِينَ ﴿١١٤﴾

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ
أَنَّ الْأَرْضَ يَرثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١١٥﴾

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١١٦﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١١٧﴾

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ
إِلَهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١١٨﴾

فَإِن تَوَلَّوْا فَعَلَىٰ سَآءِ
وَأِن أَدْرِي أَقْرَبُ أَم بَعِيدٌ مَا تُوعَدُونَ ﴿١١٩﴾

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ
مَا تَكْتُمُونَ ﴿١٢٠﴾

وَإِن أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١٢١﴾

قُلْ رَبِّ اجْعَلْ لِّي حَقًّا وَرَبِّنَا الرَّحْمَنُ الْمُسْتَعَانُ
عَلَىٰ مَا تَصِفُونَ ﴿١٢٢﴾

Secrets of Revelation

Only the believers, who acted piously will be honoured in the **Ākhirah**. None of their good deeds would go in vain as **His Scribes** record each and every action. The basis for eternal rewards is the correct set of beliefs backed by virtuous deeds in accordance with the teachings of the Holy Prophet ^{SAW}. Every single action fulfilling these conditions will earn a reward. However, those who do not believe at all cannot act righteously and once seized by **His Wrath**, cannot possibly return to this world and the chapter of actions is finally closed. That will be the time when the wall raised by **Zul Qarnain** confining **Gog and Magog** would crumble and forcing their way through every mountain and mound they would destroy whatever comes in their way.

Here **Gog and the Magog** have been named as a major Sign of the Day of Judgment, when the frank and forthright Promise of **Allah** would be very close to its fulfilment. On that Day the eyes of the infidels shall be putrefied and once everything is ravaged, the infidels shall lament over their indifference to the Day of such magnitude. They who had undoubtedly transgressed and insisted on denying would now acknowledge it.

They will be told to bear the brunt of their misdeeds. Not only they but also their idols or other deities including humans and Jinn, who were happy at being worshipped, will all become fuel of the Fire. This will prove to the infidels that these deities were indeed unworthy of worship; otherwise they would not have burnt in Hell themselves. The infidels and their deities would eternally dwell in Hell while the trees and stones that had been worshipped would serve as fuel for them. The Jinn and the humans who used to enforce their opinions against **Allah's Will** and **His Prophet's** ^{SAW} commands, and had demanded to be worshipped will be humiliated. They will yell and scream in total confusion, none listening to another. No one could blame the other because everyone would be panting in his own distress.

The devoted servants of **Allah** had always invited people to worship **Him** but the misguided worshipped them instead. For instance, the Christians and the Jews took **Prophets** 'Isā ^{AS}, and Uzair ^{AS} as **Allah's sons** respectively, though neither they nor the righteous nor the angels had anything to do with this belief. People because of their waywardness had taken to polytheism and disobeyed the **Prophets** ^{AS} to whom **Allah** promised a noble and superior reward. They will not hear the whispers of Hell and will be remotely distanced from even the slightest of its effects. Rather they will be in their own world of pleasure, the **Jannah**, where they will abide and will have whatever they crave for.

When the Holy Prophet^{SAW} forewarned the polytheists that their deities would also go to Hell, they were outraged. They went to the Jewish scholars and complained that their idols were being flagrantly insulted. The Jewish scholars suggested to them to ask the Holy Prophet^{SAW} that if all those who were worshipped would go to Hell, what would be the fate of Prophets^{AS}, Angels and Aulia', as people worshiped them too. This Āyah was revealed in answer to this question that the people who opted for waywardness would themselves bear its consequences. The devoted servants of Allah will be far away from Hell, enjoying in Jannah. The terror of al-Qayamah and blowing of the Trumpet which shall tear the universe apart will cause them not the slightest concern. Allah will protect them and the angels will come to escort them as a gesture of respect, congratulating them that the very moment and the very Day they had been promised had arrived, a moment of reward for remaining steadfast in their temporal trials. This Day will be extremely hard for the defiant, and at the same time a source of clemency for the obedient.

That Day will otherwise be so intemperate that not only the earth but also the heavens would be as if rolled up like a crumbled scroll in Allah's Grip. The entire universe shall stand destroyed leaving nothing intact, until recreated by Him just as He had initially created it. This is Allah's Promise, which will certainly be honoured and executed under all circumstances. Allah has revealed in all His Scriptures that His land, the Jannah, a place beyond anyone's claim of even temporary ownership, is indeed the legacy for His noble servants. It is to be owned by them, like the inheritance reaching an heir. In all the aforesaid facts lies great admonition for those who wish to opt for the Path of Allah's obedience, and can repent availing the respite. And those willing to reform themselves may take heed while the stiff necked have nothing to learn from the revealed realities.

Rahmah lil 'Ālamīn (Mercy for the all Realms)

Not only has Allah blessed the Holy Prophet^{SAW} with a Book of guidance but has also made him a source of mercy for the entire creation. His each and every gesture exhibits some aspect of Allah's Mercy while his Sunnah is a source for earning Divine Rewards, and his auspicious personality is a cloud of Divine Refulgence generously pouring down.

Wherever a wonder of Divine Mercy manifests itself its source is the noble personality of the Holy Prophet^{SAW}. The misfortune attending the deprived is due to his estrangement from the Holy Prophet^{SAW}. It is a sublime favour unto the mankind that Allah raised him from amongst them. He is undoubtedly the

crown, the pride of humanity, the honour that excelled mankind above the rest of creation.

If still people remain deprived of his Barakah, their misfortune can only be lamented. Who will they desire now? How can they find such a beloved ever again, who excels over the rest in all intrinsic and extrinsic qualities, who is the greatest in status, second only to Allah. He is the best amongst His creations, the only one of his kind in every respect.

The Importance of Zikr with Mufti Muḥammad Shafi^{RA}

Here a paragraph from the illustrious exegetical masterpiece 'Mu'arif ul Qurān' by Mufti Muḥammad Shafi^{RA} must be quoted. May Allah rest him in peace! He explains: "'*Ālamīn* is the plural of '*Ālam* (Realm), which includes all the creations, humans, Jinn, animals, plants and inorganic matter etc. The Holy Prophet^{SAW} is a mercy for all, in the sense that the real spirit of the universe is Allah's Zikr and His worship. When this spirit leaves, and there is none on this earth to remember Allah, every thing will be destroyed and al-Qayamah will occur. So when Zikr and Allah's worship are the real spirit of everything, the Holy Prophet^{SAW} being a mercy for all becomes self evident, because, as long as this world exists, Allah's Zikr and worship in the world owes its existence to him and his teachings. This is why he is reported to have once said that he was a mercy sent by Allah. In another version reported by Ḥadhrat ibn 'Umār^{RAU} the Holy Prophet^{SAW} said that he was a mercy sent by Allah so that he may exalt a nation and abase the other, the obedient and the disobedient respectively. (Ibn-e-Kathīr) This makes it clear that in order to eradicate disbelief and polytheism, waging Jihād against the infidels in order to subdue them is also an aspect of Divine Mercy. Through it there is a hope for the defiant to become conscious, accept faith and become righteous. Allah, the Praiseworthy, knows the best!" (Mu'arif al Qurān Vol VI p. 322)

The Holy Prophet^{SAW} must tell the people that he does not speak at his own, rather conveys to them only what has been revealed to him. The essence of this is that Allah is worthy of worship, being the One and the Only. So will they not accept? If they have decided not to believe they must know that he has conveyed to them the end results of precepts and practices. It is certainly not amongst his duties to determine or foretell the time of al-Qayamah, whether He brings it sooner or later is entirely upto Him, for He is Aware of the manifest and the hidden. The Holy Prophet^{SAW} is not concerned whether He wishes to put them through further trials by giving them respite or whatever. It is his prayer that Allah may pass His judgement in the matter of their oppression of the believers. It must however, be known that for them Allah is the Greatest of Helpers and extremely Merciful.