

سُورَةُ الْحَجِّ

Surah Al Hajj

This is a Sūrah full of wonders. Some of its Āyāt were revealed at Makkah, while others at Madinah, both at night as well as in day time, during a journey and at home. Some were revealed in the battle field and some in peace time. And some of its Āyāt are abrogative and others abrogated, some are allegorical while others clearly issue commands. In short, according to the learned Commentators this Surah is a collection of all the genres of revelation.

The last Section of the preceding Surah discussed the obduracy of the infidels and their inevitable humiliation in Ākhirah, the raising of the Holy Prophet ^{SAW} as a mercy for all realms, the infidels' deprivation and their denial of the Day of Judgment. Towards the end it emphasized that it will come in any case, being Allah's Decision. This Sūrah, at the very out set, unfolds the horrifying ambience of al-Qayamah and provides logical arguments of its inevitability.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. O mankind! Fear your Rabb; the quake of the Hour is to be a thing mighty.
2. The Day when you behold it, every suckling woman shall forsake what she suckles, and every pregnant woman shall lay down her burden; and you shall perceive mankind as drunk; whereas drunk they will be not, but the torment of Allah shall be terrible.
3. And of mankind is he who disputes respecting Allah without knowledge, and follows any devil froward.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ أَتْفُورًا يَكْتُمُونَ إِتْ زَلْزَلَةً
السَّاعَةِ شَقِيَّةٍ عَظِيمَةٍ ①

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَنَّا
أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا
وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ يَسْكُرُونَ
وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ②

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ
وَيَسِّعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ③

4. Against whom it is prescribed; whosoever befriends him, him he shall lead astray and shall guide him on to the torment of Flame.

5. O mankind! if you be in doubt respecting the Resurrection, then know We have created you of the dust, then of a drop, then of a clot, then of a piece of flesh, fashioned and unfashioned, that We might manifest to you Our Power. And We settle into the wombs what We will for a term determined. Then We bring you forth as babies, and then We let you reach your maturity. And of you is he who dies early and of you is he who is brought back to the most abject age, so that after knowing he knows not aught. And you see the earth withered up, and when We send down on it water, it stirs and swells, and it grows all manner of luxuriant growth.

6. That is so, because Allah! He is the Truth, and He quickens the dead, and verily He is Potent over everything.

7. And because the Hour is coming there is no doubt about it and because Allah will rise up those who are in the graves.

8. And of mankind is he who disputes respecting Allah without knowledge or guidance or an illuminating Book.

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ
وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ﴿٤﴾

بَيَّنَّا لِلنَّاسِ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا
خَلَقْنَاكُمْ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِن عَلَقَةٍ
ثُمَّ مِن مَّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ
وَنُقَرِّفِي الْأَرْحَامَ مَا نَشَاءُ إِنَّ أَجَلَ مُّسَمًّى
ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ
وَمِنكُمْ مَّن يَبُوءُ مِنكُمْ مَّن يَردُّ
إِلَى أَرْدَالِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ
شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِنَّا أَنزَلْنَا عَلَيْهَا
الْمَاءَ فَهَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ
مِن كُلِّ ذَوْعٍ بَهيج ﴿٥﴾

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّمُ الْمَوْتَى
وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا
وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ ﴿٧﴾

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى
وَلَا كِتَابٍ مُّنبِئٍ ﴿٨﴾

9. Magnifying himself that he may lead others astray from the way of Allah; for him shall be humiliation in this world, and on the Day of Judgment We will make him taste the torment of burning.

ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا
خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿١٠﴾

10. That is because of what your hands have sent forth. And verily Allah never wrongs His creatures.

ذَلِكَ بِمَا قَدَّمْت يَدَاكَ
وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿١٠﴾

Secrets of Revelation

Allah announces that the people must fear Him and refrain from disobedience as the tremor of al-Qayamah would indeed be a great calamity, extremely dreadful. The nursing mothers would forget their suckling infants. Maternal love is generally a very compelling emotion, which reaches its climax when a mother is feeding her infant child. But when al-Qayamah will unfold, its horrifying tremor and terrifying roar will shatter the earth and burst the heavens. The mountains will drift like thrashed wool. Mothers would become oblivious of their babies, and pregnant women will have miscarriages.

People will walk as if they were drunk, but they will certainly not be intoxicated. Rather, it will be due to the intensity of Allah's Wrath that they will be out of their senses. The last Section of the preceding Sūrah vouchsafed that the servants of Allah would be protected on the eve of such calamities. So the best thing is to start obeying Allah forthwith, for there is no other way to salvation.

People argue over Allah without any knowledge and proof, purely in obedience to Satan. And whoever makes friends with Satan will surely be misled by him. This is his destiny, and he also escorts his followers to the most tormenting punishments of Hell.

Satan's Friendship

The word 'friendship' connotes goodwill and welfare, but only the friendship of noble people can bring about these benefits. Besides, a person also shares the traits or qualities of his chosen friends. Satan himself being Hell bound will

lead all his friends in the same direction. Therefore, a careful selection must be made while taking up friends, and one must always choose righteous people.

Life after Death

The infidels argue that it was logically impossible for withered corpses reduced to ashes and scattered particles, some burnt and others devoured by beasts, to be quickened and put to reckoning. So O mankind! Ponder carefully how His Omnipotence created you in the first place, from clay; though not directly yet through a meticulously programmed process running its normal course. From the same soil sprouted grass, grains, fruits, sugar cane; animals and birds were also created from it to provide milk and meat, while the herbs grew to provide medicine. All these provisions of life become part of the human body. However, of these the atoms predetermined for procreation are preserved in the form of sperm in the spine of the male. The sperm is then transferred into the female's womb and transformed into a clot of blood, which in turn becomes a shapeless lump of flesh, and is finally fashioned into human form. Just reflect how smoothly such delicate and intricate stages are completed! You witness such wonders around you. It is entirely upto Him whether He allows the foetus to be born as a baby or aborts it; makes the person auspicious or vicious, grants a long life or a short term, makes him fair or dark in colour, wise or foolish.

He then ushers man into this world in the form of an infant and gradually takes it to the stage of optimum excellence. The weak turns strong; the small grows bigger; and the ignorant becomes learned. And on some He enforces death at the acme of their excellence, while others are taken to a useless old age, forgetting what they had learnt. They become senile, losing what all they had acquired before. This scenario is a matter of daily observation for everyone.

Now take a look at the earth; how it lies barren, until He sends the rain down and revives it once again. Afresh, it gets on with its duties yielding vegetables, fruits, flowers and troves of harvest. All this takes place by the Omnipotence of Allah. Only He is Perfect, and Real. It is He Who quickens the dead, and can do whatever He likes. He Who has transformed clay into sperm, and in turn into a human being is certainly equally Omnipotent to resurrect him after death. Al-Qayamah will certainly be; every action will be requited and there is no room for harbouring any doubts over it. Similarly it is equally inevitable that Allah by His Omnipotence will quicken the dead lying in their graves, that is, those who have entered the Valley of Death. Those who refute al-Qayamah, the Reckoning or the Requital, indeed refute His Omnipotence. They neither have any source of knowledge, nor any recorded evidence to support their denial, nor can they refer to any clear Book in this context. They try to mislead people out of sheer arrogance, and evil. The

outcome of this conduct is humiliation in this world, bound to grip them sooner or later, while Allah will condemn them to the Fire on the Day of Judgement. They will be told that this was what they had earned, a sequel to their conduct. The punishment in Barzakh and Ākhirah is proportionate and consequential to one's actions and conduct in this world. Otherwise, Allah the Munificent does not wrong anyone and is Just to all.

Section 2

11. And of mankind is he who worships Allah upon the very edge; if there happens to him any good he is contented with it, but if there befalls him a trial, he turns round on his face. He loses both this world and the Hereafter; that indeed is a manifest loss.

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ
اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ
خَيْرَ الدُّنْيَا وَالْآخِرَةِ ذَلِكَ هُوَ الْخُسْرَانُ
الْمُبِينُ ﴿١١﴾

12. He calls upon that, besides Allah, what can neither hurt nor profit him. That indeed is a straying far-off.

يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ
وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

13. He calls upon him from whom harm is much nearer than benefit; surely ill the patron! ill the comrade!

يَدْعُوا لِمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ لَيْسَ الْمَوْلَىٰ
وَلَيْسَ الْعَشِيرُ ﴿١٣﴾

14. Verily Allah shall make those who believe and work righteous deeds enter Garden with running streams. Verily Allah performs whatsoever He intends.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ
يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

15. Whosoever has been imagining that Allah will not make him (the Holy Prophet^{SAW}) triumphant in this world and the Hereafter let him stretch a cord up to the heaven and let him hang himself, and then let him

مَن كَانَ يَظُنُّ أَن لَّن يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ
فَلْيَعِدُّ دَسِبًا إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ
هَلْ يَدْهَبُ مِن كَيْدِهِ مَا يَغِيظُ ﴿١٥﴾

look if his guile can do away that at what he enrages.

16. And thus We have sent it down as evidences, and verily Allah guides whom He intends.

17. Verily those who believe and those who are Judaised and the Sabians and the Nazarenes and the Magians and those who associate verily Allah will decide between them on the Day of Judgment; verily Allah is over everything a Witness.

18. See you not that Allah! Him adores whosoever is in the heavens and on the earth, and the sun and the moon and the mountains and the trees and the beasts and many of mankind? And there are many of them on whom torment is justified. And whom Allah despises, none can honour And Allah does whatsoever He wills.

19. These two are opponents who contended respecting their Rabb; then as for those who disbelieved, raiment's of fire shall be cut out for them, and hot water shall be poured over their heads.

20. Melted thereby shall be what is in their bellies and so their skins.

21. And for them shall be hooked rods of iron.

22. So oft as they, because of anguish, would seek to go forth,

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ يَتَّبِعِ

وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿١٦﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ
وَالنَّصْرَانِيَّ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا
إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ

عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

الَّذِينَ آمَنُوا اللَّهُ يَسْجُدُ لَهُ، مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ
مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ
كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ
مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

يُصْهَرُ بِهِ، مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

وَلَهُمْ مَّقْنِعٌ مِّن حديدٍ ﴿٢١﴾

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ
أُعِيدُوا فِيهَا وَذُقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

they shall be sent back to it.
Taste the torment of burning.

Secrets of Revelation

Din is that Path or Code of Life which when leads a person to the Pleasure of Allah. This is typical of Islam. However, infidelity has given a different concept. With each ungodly ritual it associates some mundane gain, or loss. Thus an infidel's religion is a source of acquiring temporal gains. Allah reveals that some people accept Islam with similar intentions and attend to worship so that they may enjoy mundane benefits. Of course, this worldly life has its own system in which every individual gets his share of livelihood, health and sickness, honour and disgrace. The only difference is that when a believer faces apparent affliction, his heart remains complacent, as it draws him closer to Allah. On the contrary, an infidel even when blessed with some worldly benefit has an inferno ablaze inside, as his comforts are also a trial.

Believers with a tenuous faith, or unsound concepts, worship Allah standing on the borderline. Per chance if they accrue some worldly gain, they rejoice that their worship was paying off or assume that it was due to their prayers. On the other hand when they face turmoil they run away to seek help from others than Allah. And they also complain that their worship did not yield the desired results. Such poor souls are losers in both the worlds, being already surrounded by worldly troubles here, while they have also given up the *Ākhirah*. This indeed is a very great loss.

Some invoke idols for help, or worship others inspite of the fact that the entire creation is a part of the universal system. No one can relieve or harm the other, like arms of the clock for everyone is tied down by destiny and is threaded into the universal programme. They certainly have gone far astray. They call upon such beings and owe allegiance to them instead of Allah, an association destined to cause loss in the hope of a probable benefit. And it is because of such associates that they have become targets to Divine Wrath, which indeed is an exorbitant loss. What evil companions and friends they choose! Compared to them, those who remain steadfast on Islam and obey Allah will be awarded an abode in the Gardens of Jannah which bloom eternally, with rivers flowing through. Allah is all Powerful and can do whatever He chooses.

An infidel who thinks that Allah will not help Islam and its followers or the Holy Prophet^{SAW}, in this world and in the *Ākhirah*, should fling a cord towards the heavens, climb up and disrupt, the Universal System or try to take charge of

it, or alter it. But if there is nothing he can do, he might as well abate his anger somehow. In other words, the infidels must understand that just as the sun shines and illuminates everything, the faith complemented with righteous deeds will inevitably draw **Allah's** Succour and consequent success. This is an infallible law of the Universal System.

Divine Help to a Believer Preordained in the Universal System

Since the Central Office or Secretariat of this System is in the heavens, the infidels may try to climb up a scaling-ladder and disrupt it in order to prevent **Allah's** Succour from reaching the believers. Now if they have realised that it was beyond their control, they might as well cool down and think of availing **His** Succour by becoming believers, for they cannot possibly impede its flow to the believers. They cannot also stop the chain of revelations bringing such clear and irrefutable evidence. Yet those, who spoil their relationship with **Allah** in the first place, can never avail guidance.

It is an undeniable reality that the believers and the non believers will ultimately meet their respective fates. Whether the latter are the Jews, the Sabeans, the idolaters, the Christians or Zoroastrian, or other polytheists; **Allah** will decide amongst them and each group will meet the sequel of its conduct. A believer will be emancipated and rewarded commensurate to his status, while a non believer will earn punishment and humiliation according to his beliefs and conduct. This is because **Allah** is well Aware of each individual.

O' Reader! Don't you see that whatever is in the heavens or the earth, the sun or the moon, the stars or the mountains, trees or animals, stand humbly before **Allah**, not only by way of genesis but also by free will and consent. It is not proper to assume that only human beings have awareness while other creations are completely void of understanding, for in terms of genesis human being is also subservient to **Allah's** Command. He resorts to disobedience only where he is given the choice to make decisions at his discretion. Everything in the universe has a certain level of intellect while the level of awareness enjoyed by man is above all for he can gain access to the Cognition of **His Being** and **His Attributes**, and appreciate **His Splendour** and **Refulgence**. Next to mankind are the Jinn, while the rest of creation has a lesser level of understanding that corresponds to its status. Quran endorses the fact that birds, trees and mountains, all do **Allah's** Zikr. It also describes that when earth and the heavens were invited to **Allah's** obedience they acquiesced. In other words, they in their own capacity, by their own choice, preferred obedience. The greetings of trees and stones to the Holy Prophet^{SAW} as well as his conversation with the mountains is proved by Hadith.

In short, there exists a certain level of understanding in everything commensurate to its capacity, and everything stands humble before the Almighty, pledging obedience. And many among mankind also stand humbly along with obedient creations, for human beings enjoy the most perfect level of awareness. Yet ironically there are some unfortunate people who have spoiled their relationship with Allah to the extent that He has decreed a doom for them because of their waywardness. Obviously anyone who is abased in His Court will find respect nowhere. And Allah has the authority, He is the Wisest, and the Omniscient, Who does and can do what He wants.

Two Nations

These are two groups or nations; the believers and the non believers, who differ over the Divine Being and His Attributes. The former establish a relationship with Him, based on faith and obedience, while the latter refute and disobey Him. The outcome of their respective attitudes will be that the raiments for a non believer will be made of fire that will enshroud him completely. And boiling water shall be poured over his head, which will not only burn the skin but also the intestines. They will be hit with large iron hammers and there will be no death to serve as an outlet. Even if they try to escape, and with lot of efforts get to the exit, they will be pushed back into the Hell and will be told to enjoy the blazing fire, a sequel to the very path they had opted for.

Section 3

23. Verily Allah will make those who believe and work righteous deeds enter Gardens with running streams, where they will be bedecked with bracelets of gold, and with pearls, and their garment therein will be of silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجْرُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

24. Guided they have been unto goodly speech and guided they have been to the path of the Praiseworthy.

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطٍ مُبِينٍ ﴿٢٤﴾

25. Verily those who disbelieve and hinder others from the path of Allah and from the Sacred Mosque which We have made for mankind, equal in respect of

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً

which are the dweller therein and the stranger. Whosoever will seek profanity therein wrongfully, We shall make him taste of an afflictive torment.

الْعَنِكُفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ
بِالْحَكَايِمِ يُظَلِّمْ نَفْسَهُ مِنْ عَذَابِ الْبَعْرِ ﴿١٧﴾

Secrets of Revelation

Compared to the non believers, those who had opted for faith and obedience will be admitted into magnificent Gardens, wherein rivers will be flowing. They will be honoured with armlets of gold and pearls, and garments of silk from Jannah. This is because they had accepted the truth, which led them to the beautiful path of faith and practice during their lifetime.

Those who opted for disbelief and persisted on hindering others from Allah's Path and desired that they too should become like them will meet a painful punishment. Like the polytheists who stop the believers from going to the Sacred Mosque over which all Muslims of the world, whether travellers or locals, share equal rights as well as the land around it, like Mina or 'Arafat. No believer has the right to bar another believer from entering the Sacred Precincts let alone that the infidels hinder the Muslims. So whoever tries to hinder entry into the Sacred Precincts and creates disruption therein will be guilty of transgression, and shall face painful torment.

To Hinder Access to Mosques

Similarly, mosques belong to Allah and no Muslim has the right to stop another from worshipping therein. Nor is anyone allowed to raise any controversial issues out of spite or to create discord amongst the believers. Such people will be dealt with severely and shall face a grievous punishment.

Section 4

26. Recall when We settled for Ibrahīm the place of the House, saying: associate not then with Me anything, and keep pure My House for those who circumambulate and those who stand up and those who bow and prostrate themselves.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ
لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٥﴾

27. And proclaim you among mankind the pilgrimage; they shall come to you on foot and on any lean mount, coming from every deep defile.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَيْحٍ عَمِينٍ ﴿٢٧﴾

28. That they may witness the benefits to them and may mention the name of Allah on the days known over the beast of cattle with which He has provided them. So eat of it, and feed the hungry poor.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ
فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَيْهِيمَةٍ
وَالْيَوْمِ الْآخِرِ فَكُلُوا مِنْهَا وَأَطْعِمُوا
الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾

29. Thereafter let them cleanse their unkemptness and fulfil their vows and circumambulate the Ancient House.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا
نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

30. Thus it is. And whosoever respects the Ordinances of Allah it will be better for him with his Rabb. And allowed to you are the cattle, save what have been rehearsed unto you; so avoid the pollution of the idols, and avoid the falsehood.

ذَٰلِكَ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ
عِنْدَ رَبِّهِ. وَأُحِلَّتْ لَكُمْ الْبَهِيمَةُ إِلَّا
مَا يَسْتَلِي عَلَيْكُمْ فَأَجْتَنِبُوا الرِّجْسَ
مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

31. Reclining unto Allah, not associating anything with Him. And whosoever associates anything with Allah, it is as though he had fallen from the sky and birds had snatched him away or the wind had swept him to a remote place.

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا
خَرَّ مِنَ السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ
الرِّيحُ فِي مَكَانٍ سَعِيدٍ ﴿٣١﴾

32. Thus it is. And whosoever venerates the rites of Allah, and then it is from the piety of the hearts.

ذَٰلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا
مِنْ تَقْوَىٰ الْقُلُوبِ ﴿٣٢﴾

33. In them there are benefits for you for an appointed term, and

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى

thereafter the destination is |
towards the Ancient House.

ثُمَّ مَجَّئُهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٢٢﴾

Secrets of Revelation

The Sacred Mosque was originally constructed by Prophet Adam^{AS}, but was swept away during the Deluge. Its exact location was later revealed to Prophet Ibrahim^{AS}, who rebuilt it.

All the Prophets^{AS}, from Nūḥ^{AS} to Ibrāhīm^{AS}, would visit and circumambulate it. Most of the Prophets^{AS} whose nations were destroyed also retired here. They died and got buried around it. Most of them were buried under the dust carried by the winds over a period of time. They can be spiritually visualized under the Muṭaaf, as explained earlier. Here, the Qurān describes how Prophet Ibrāhīm^{AS} was taken there, given the indication of site and honoured with the prestigious responsibility of rebuilding the K'abah. His whole life comprised a sequence of incessant sacrifices. His migration from his homeland, toils of the journey, and the command to leave his wife and son in the deserted valley were some of the toughest trials he braved. Consequently it was realized how precious was the sapling that he had nurtured throughout his life. Indicated the site he reconstructed the K'abah, which has to date, and will until the end of time continue to enjoy honour and consecration, while it is ardently circumambulated day in and day out.

Simultaneously with its construction, Allah commanded that it be kept pure of any polytheism; rather it was to serve as the centre of enlightenment to eliminate polytheism from the face of the earth. Besides, its cleanliness and purity must be maintained at all times, and it must be kept free of all extrinsic and intrinsic pollutions for those servants of Allah who would visit it for circumambulation and Ṣalāt.

And O' Ibrāhīm^{AS}! After finishing the construction, do announce to the children of Ādam^{AS} that the K'abah is ready and whosoever can afford to undertake this journey is obliged to perform Ḥajj. Once this announcement is made, people will throng it from distant lands, mounted or on foot. The Commentators quote a saying of the Holy Prophet^{SAW} that Prophet Ibrāhīm^{AS} had said: 'O' Allah! Who will listen to my call in this wilderness?

Allah let His Call Heard

He was asked to repeat his announcement. When Prophet Ibrāhīm^{AS} did it, Allah carried his voice to every human being on the face of earth as well as to

each and every Rūḥ in the Realm of the Spirits (in 'Ālam-e-Amr). In return, the people on earth and the Spirits in the celestial world exclaimed: 'Labbaik Allah Humma Labbaik' (We are present, O our Allah, we are present). This prompt response is termed as *Talbiyah* and is recited by every pilgrim in reminiscence of the event. So whoever had answered the call of Prophet Ibrāhīm^{AS} is sure to be blessed with the honour of performing Ḥajj.

As for the voice carried to the living human beings, the satellite based systems today not only carry the voice but also the pictures from one place to another. So it was not difficult for Allah to convey the Message to everyone around the world. While it is beyond human ability to convey message to the Spirits, it is easy and simple for Allah to do so. So there is nothing to be surprised at.

People will throng this place for both spiritual and material benefits. They will not only be blessed with the honour of Ḥajj but also with the opportunity to gain through trading, which is not prohibited. The condition, however, is that the journey must be undertaken with the intention of performing Hajj and not as a business trip. The pilgrims will remember Allah, invoking His Name during the prescribed days, and will sacrifice animals in His Name. the meat of the sacrificed animals should be fed to the needy.

Sacrificial Meat

Consuming the meat of sacrificed animals, as well as of those vowed to Allah, is permissible for every believer rich or poor, friend or relative, and it is desirable to apportion one third of it for the needy. However, meat of the sacrifice that becomes obligatory as atonement for some sin, or for some violation of the rules of Ḥajj, is not permissible to be consumed by the atoner.

So the pilgrims must complete their Ḥajj and after offering the sacrifices and fulfilling any vows if made, they must cleanse themselves both inwardly and outwardly. The latter is achieved by opening the Iḥrām, trimming the hair and taking a bath, while the former is attained through adorning the innerself with Allah's *Zikr*. Now they must circumambulate the K'abah, the last rite of Ḥajj termed as *Tawāf-e-Ziārat*. This is obligatory being the second pillar of Ḥajj, while the first is Stay at 'Arafāt.

The meaning of *Bait-al-'Ateeq* is an Ancient House and according to Ḥadīth, it will eve remain free of any influence by the non believers. And whoever respects the Divine Decrees, will as a rule be benefited and will reap the blessings of Ḥajj.

All animals are permissible for the believers except those already decreed as prohibited. The scholars agree that basically everything is permitted unless the Shari'ah bans it.

The believers are being warned to stay away from the filth of idols which means that they must neither be worshipped, nor carved nor sold. In other words, believers should not be involved with idols in any form. And they must also abstain from falsehood, for polytheism indeed is a big lie. So be very straight forward with Allah, without an iota of polytheism in any shade. And whoever indulges in polytheism is like the one who falls from the heavens and on the way is either swooped by carrion-eater birds, or is swept away by the whirlwind to a distant wilderness, indeed a fall to the destruction.

So whoever observes the sanctity of Allah's Monuments, it is without doubt a testimony to the purity of his heart. In other words, Taqwā is manifested through actions and conduct.

Besides, it is permissible to benefit from the sacrificial animals but only until the prescribed time, for they belong to the House Allah and the place for sacrifice is indeed the Sacred Precincts. This means that before nominating a sacrificial animal for the Sacred House it can be benefited from but not thereafter save an highly compelling reason.

Section 5

34. And in every community We have appointed a ritual, so that they may mention the name of Allah over the beast cattle with which He has provided them, and your god is One God, so unto Him submit. And bear you glad tidings to the humble.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْكًا لِيَذْكُرُوا اسْمَ اللَّهِ
عَلَىٰ مَا رَزَقَهُمْ مِنْ بَيْعَتِهِ لِيَتَعَصِرَ عَلَيْهِمْ فَاذْكُرُوا
إِلَهَهُمْ وَجِدُّهُمْ أَسْلِمُوا وَبَشِّرِ الْمُخْسِرِينَ ﴿٣٤﴾

35. Those whose hearts, when Allah is mentioned, are filled with awe, and who patiently endure what befalls them, and those who establish the Ṣalāt, and spend of what We have provided them.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّت قُلُوبُهُمْ وَالصَّابِرِينَ
عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

36. And camels! We have appointed them for you among the landmarks of Allah; for you is good in them. So mention over them the name of Allah, standing in

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا
خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجِجْتُمْ
جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَنَاعِعَ وَالْمَعْتَرُ كَذَلِكَ

سَخَّرَهَا لَكُمْ لَعْنَةً تَشْكُرُونَ ﴿٢٦﴾

rows. Then when they fall down on their sides, eat of them, and feed the contented and the suppliant. Thus We have subjected them to you that perchance you may return thanks.

37. It is neither their flesh nor their blood that reaches Allah, but it is piety from you that reaches Him. He has subjected them to you that you may magnify Allah for He has guided you, and give you glad tidings to the well-doers.

38. Verily Allah will repel infidels from those who believe; verily Allah loves not any treacherous, ingrate.

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِنْ بِئَالِهِ
التَّقْوَىٰ مِنكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا
اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَنَبِّئِ الْمُحْسِنِينَ ﴿٢٧﴾

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٢٨﴾

Secrets of Revelation

The sacrifice of animals and the worships have not been confined to Muslim Ummah only. Every community was given a mode of worship compatible to their times, temperaments and needs. Sacrifice being a part of worship remained obligatory for every preceding nation to ensure that people do not covet only the mundane gains and wealth but sacrifice their precious and pet animals in the Name of Allah, as all blessings are after all from Him. The ultimate aim is to seek His Pleasure, while the love for cattle and wealth is not a worthwhile pursuit. Sacrificing in His Name is an acknowledgement of the fact that He Alone is worthy of worship.

Humility is a Virtue Highly Appreciated by Allah

So O' Prophet^{SAW}! You must bow down in all humility before Him, and convey glad tidings to those fully devoted to Him. Some believers performing the Hajj and other worships begin to presume that they have done a great job and that the System of the Universe must now run according to their desires. If things do not turn out to be so, they become extremely rueful. A word of advice

for them is that the final outcome of worship is not sovereignty but obedience, and the realisation of one's nothingness, for after all the capacity to worship is also given by Him.

The Qualities of those Doing Allah's Zikr

It is His favour that the feeling of humbleness increases in His servants and the truly devoted are those whose hearts soften at the very mention of His Name. Under all circumstances, they remain patient and establish His worships diligently. They spend whatever they have been blessed with, in His Cause, be it wealth or power, authority or knowledge. Moreover, sacrifice is not merely a ritual but is one of the fundamentals of faith. Actions which identify a person as Muslim are called Landmarks of Allah, and sacrifice is one of them, for it carries great auspiciousness for a believer.

So O' believers! Slaughter the animals in the Name of Allah. Eat and share their meat with the needy and the suppliant and appreciate the favours of Allah. It is He Who has put these animals at your service, whereby you earn merit by slaughtering them, while the animal endorses its loyalty to your service even at the cost of its life. In this indeed is a great lesson, that you too should be grateful to your real Owner.

Allah has no concern with the flesh and blood of sacrificed animals. Rather, He values the state which fills your hearts when you obey Him by sacrificing your possessions in His Cause. This elates you into an ambience of His Pleasure and Nearness. He has put the rest of the creation at your service, selecting you exclusively for Himself, that you may glorify Him. And indeed it is a great favour that He has instilled in you the awareness of His Magnificence and has blessed you with guidance. So the Holy Prophet^{SAW} may give glad tidings to the nobles who, as defined by Ḥadīth Jibril^{AS}, enjoy a state of Iḥsān whereby one worships Allah as if he is seeing Him, or is sure of being seen by Him.

End Results of Infidels' Dominance

As for the non believers' dominance, Allah assures the Holy Prophet^{SAW} that it was only momentary and that He shall soon inflict defeat upon them, as He does not approve of this vicious and ingrate lot. This Āyah was revealed in the early years of Islam, when the infidels returned the Muslims from Ḥudaibiah without performing "Umrah. Yet it laid down a rule forever that Allah is with the believers. Thereafter, Allah blessed the believers with victories one after the other, culminating in the Conquest of Makkah. Even today, the dominance which the non believers enjoy globally is superfluous; the only problem is that the Muslims are not being loyal to their Dīn and are in fact following the infidel

ways. May Allah grant them the capacity to revert to Islam with total conviction and the tables can Insha Allah be turned.

Section 6

39. Permission to fight is given to those who are fought against, because they have been oppressed, and verily Allah is Potent over their succour.

أُوذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٦٧﴾

40. Those who have been banished from their abodes unjustly because they say: Our Rabb is Allah. And were it not for Allah's repelling of some by means of others, cloisters and churches, synagogues and mosques wherein the name of Allah is mentioned much would have been pulled down. Surely Allah shall succour him who succours Him; Surely Allah is Strong, Mighty.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ يُذَكَّرُ فِيهَا مِنْ أَسْمِ اللَّهِ كَثِيرًا وَلِيُنصُرَكُمُ اللَّهُ مِنْ بَنِي إِسْرَائِيلَ اللَّهُ لَقَوِيٌّ عَزِيزٌ ﴿٦٨﴾

41. Those who, if We establish them in the land, will establish the Ṣalāt and pay Zakāt and command what is reputable and restrain what is disreputable; and unto Allah is the end of all affairs.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَفَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٦٩﴾

42. And if they belie you, surely there have been before them the people of Nūḥ and the A'ād and the Thamūd.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٧٠﴾

43. And the people of Ibrāhīm and the people of Lūṭ.

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٧١﴾

44. And the inhabitants of Madyan, and belied was Mūsa. I gave rein to the infidels. Then I seized

لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ

them, so how has been My Wrath.

45. How many a town have We destroyed, while it was a wrongdoer and it lies outward on its roofs, and how many a well abandoned and how many a castle fortified!

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ
فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهَا
وَيَبْرُمُ عَطَافُهَا وَقَصْرٍ مَّشِيدٍ ﴿١٥﴾

46. Have they not journeyed in the earth, so that there might become unto them hearts to understand with, or ears to hear with? Surely it is not the sights that are blinded, but blinded are the hearts that are in the bosoms.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ
بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ
وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿١٦﴾

47. And they ask you to hasten on the chastisement, whereas Allah shall not fail His Promise. And a Day with the Rabb is a thousand years of what you compute.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ
وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ
مِمَّا تَعُدُّونَ ﴿١٧﴾

48. And how many a town did I give reins to, while it wronged itself? then I seized it. And unto Me is the return

وَكَأَيِّن مِّن قَرْيَةٍ آتَيْنَاهَا آلَافًا مِّنَّا وَمَا
نُؤْتِيهَا إِلَّا الْيَوْمَ الْمَعْيُورَ ﴿١٨﴾

Secrets of Revelation

Initially the Muslims in Makkah were commanded to endure the oppression of the infidels and to exert efforts in learning Dīn. However, when their atrocities exceeded all limits of tolerance, the believers were forced to leave their homes. Even the Holy Prophet ^{SAW} had to migrate to Madinah where Jihād was enjoined. The believers were now permitted to retaliate wherever they are persecuted by the infidels.

Obligation of Jihād Justified

Allah Commanded the believers to combat oppression, which denotes violation of His Commands. Since this situation shall always prevail in the society, Jihād shall continue to remain obligatory upon Muslims forever. This is why it was

decreed: "And fight them until there is no more mischief and worship is for **Allah Alone**". 193:2.

Jihād does not imply forcing people to Islam. However, it does mean that no one dare interfere in the Divine Commands and that **His** creation on **His** land is not persecuted. This injunction is backed by a Divine Promise, that whenever the believers will rise against oppression purely for **His** Pleasure; **He** shall exercise **His** Absolute Powers to help them. No matter how insignificant means or resources they may have, victory shall be theirs. This Divine Promise is valid forever just as is the obligation of Jihād. Starting from Badr and Uḥad, right down to the present day Jihād of Afghanistan, the demonstration of this Promise can be seen with open eyes. The interesting aspect is that the infidel world itself believed in it after witnessing how a handful of believers rising from the Arabian Desert had swayed the entire world. The Jews, therefore, initiated the Shi'ite Movement, whose basic pillar is negation of Jihād, which they believe stands suspended until their missing Imām reappears and provides the leadership. And the Christians initiated Mirzayiat in the sub continent, aimed at preventing Jihād. Ironically now a large religious group in our country has been mistaken, and suffer from a misconception that every problem will be solved by mere prayers, charity, and festivals. As a result they have no intentions to fight so they do not see the need to learn latest technology and strategies of warfare. This explains why Muslims are gradually alienating themselves from the latest inventions. And unwittingly, it is a help which the Muslims are providing to the non believers. May **Allah** protect, forgive and grant us the capacity to tread the right path!

So **Allah** declares that the believers are now allowed to fight their oppressors and are promised **His** full support, which indeed is a harbinger of victory. This declaration is followed by a description of atrocities inflicted upon the believers. Not only were they tortured and done to death but were even forced into exile. And their crime was that they believed in **Allah** as their **Rabb**, worshipped **Him**, and refused to obey anyone else against **Him**?

This indeed is a law that **Allah** creates circumstances to encounter any prevalent evil. Had this not been so, and had people been denied the right to defend themselves against oppression, the earth would have never witnessed the establishment of any Divine System. Neither would have the cloisters and churches of Christianity been established, nor the synagogues of Jews would have come into existence. All these were Islam in their own times, and were based on truth; interpolated by their very followers into heresy and polytheism later. And even the mosques of the believers, wherein **Allah's** **Zikr** is continuously practised, would not have been spared by the non believers.

Mosques and Zikr of His Personal Name

The Qurān has, in several Āyāt, prescribed Zikr of His Personal Name. In this Āyah, for instance, the reason for the importance of mosques is that Zikr of His Name is practised there in addition to five times obligatory Ṣalāt. This is because Zikr of His Personal Name is the only means which blesses the Qalb with a special bond, whereby a person feels the presence of Allah and worships while remaining conscious of his own humility. Every action taken in accordance with Shari'ah is indeed Zikr Allah. Recitation of the Qurān, Ṣalāt and His verbal praises are all Zikr-e-Lisāni. Yet the importance of Zikr of His Personal Name is singular, with the additional condition of plenitude. This can be achieved only when the Qalb is initiated. Synonymously, the moving spirit behind every worship and every worship-place is Zikr-e-Qalbi.

Besides, Jihād is purely for Allah and for upholding His Dīn, so whoever sincerely undertakes it will certainly be helped by Him. Victory is inevitable to a Mujahid so long his intentions are purely to fight in Allah's Cause as distinct from any vested interests. Allah is the Most Powerful and prevails over everything. In other words, no power on earth can defeat where His succour prevails.

True believers are those who purely fight in the Cause of Allah after assuming authority and state power, emancipate people from the slavery of others, establish the system of Allah's worship on land, and enforce Zakāt on wealth to safeguard others rights. They enjoin good and forbid evil. And, of course, the end result of all affairs is with Allah. Therefore, let not the outward situation of Muslims beguile the non believers in assuming that their triumph is impossible, for Allah makes events move just the way He wants to accomplish whatever He Wills.

According to majority of the Commentators the practical application of this Āyah refers to the golden era of the first four Righteous Caliphs. Their Jihād was purely for Allah. They were blessed with victory, sway and power and they established the Islamic System on the vastest empire in the known history of mankind.

Implementation of Islam and World History

The question raised today is that historically Islam practically remained enforced only during the era of the Righteous Caliphs while the remaining Muslim history is void of it. So it is not possible to enforce Islam now. A very simple answer is that Islam is a Divine Code of Life, complete in all respect. It is the most comprehensive political, economic, moral, ethical, code of life applicable to entire mankind for all times to come across the globe. If someone

argues that Islam cannot cater for the needs of modern times, then we will also have to acknowledge that it was never capable of giving mankind a peaceful welfare society based on equity. Obviously this cannot be accepted, as history bears witness to the fact that when the entire world was ablaze in anguish, it was Islam that emerged as a saviour. It cleansed all forms of oppression and established justice and equity on the land. To say that it was possible then and not now is incorrect. This is because Islam is a Divine System valid for all times. To refute this would tantamount to refuting Islam as a whole.

The argument that Islam was never implemented anywhere after the Righteous Caliphs, and that there were Governments of the Muslims but not Islamic Governments, is not based on facts. History has been subjected to Jewish interpolations. Otherwise, the distant past aside, even when the Mongols were playing havoc with the Muslims, Egypt enjoyed an Islamic Government under Baibrus, who defeated a famous Mongol General and displayed his organs on the portals of the city as a token of the defeat of falsehood. The Indian sub-continent had Islamic Government under Sultan Altutmish, who was dreaded so much that Halaku Khan did not dare cross the Indus River, fearing an encounter with him. Even the era of Aurangzeb 'Alamgir is worth noticing whose Fatawa-e-'Alamgiri holds the status of a State Constitution. However, it is true, that many a froward also got hold of State power, who paid no heed to the Islamic Laws, and ruled at their free will. But it is wrong to assert that there never existed an Islamic Government.

The Holy Prophet^{SAW} is being comforted that if the non believers are bent upon their own destruction both here and in the Ākhirah by opposing him, he need not be aggrieved, because Allah has given every individual the right to choose. The preceding nations such as Prophet Nūḥ's^{AS} or 'Ād and Thamūd, or the nations of Prophets Ibrāhīm^{AS} and Lūṭ^{AS} had also refuted the call of their Prophets^{AS}. The Peoples of Madyan or of the Pharaoh who denied the Prophethood of Mūsa^{AS} were given a fair chance to reform themselves but were punished when they insisted on denial of His Magnificence.

Many a town, once the habitats of transgressing nations, arrogant and powerful, are lying desolate. These were totally obliterated. First the ceilings caved in and then the walls collapsed on the debris. Many a well dug up by them in the settlements now lie in ruins while many a spectacular palaces and forts once the masterpieces of architectural excellence, with intricate engraved floral patterns, are covered with grime. Do the thinkers of today not see these symbols of admonition around? Alas, if only they had hearts capable of understanding!

Qalb, its Vision, Hearing and Spiritual States

In other words, to know Allah or His Attributes and to gain His Cognition, Qalb is a basic requirement. This pumping station which is a muscular organ has within it a Divine subtlety, the Qalb, having power to comprehend, to behold and to listen. Obviously it can only understand or comprehend when it can behold and listen. Denial and disobedience divests this capability of the Qalb, depriving a person of His Cognition. That is why the Qurān laments, 'if only they had hearts to comprehend!' Whereas brain caters for the needs of the physical body, the Rūḥ and its needs are the domain of Qalb. The Qalb of an infidel is void of comprehension, the hearing and the sight for the physical organs of hearing, the ears, hear only to serve the intellect and the brain, but have no opening to the Qalb. The infidel does have the physical eyes but the eyes of his Qalb are blind. It is this very Qalb whose eyes and the power to behold, whose ears and the power to hear, whose awareness and the passion of cognition form the basis of Dīn and serve as means of appreciating His Magnificence. The acquisition of these faculties and the search for an accomplished teacher in this field, who can initiate a seeker's Qalb, is amongst the essentials of Dīn. This indeed is Taṣawwuf and Sulūk.

Now let us have a look at the evil effects of blindness of the subtle hearts. The infidels ask the Holy Prophet ^{SAW} that if doom is to befall them, he must let it come quickly. They obviously don't have a clue of its severity. They must be informed that they need not worry, as Allah will never violate His Word. They consider it to be far away, but according to the time frame of Ākhirah a thousand years passing on the earth are equal to a single celestial day. So if a person lives for a hundred years, he has lived for only one tenth of a day, as the centre for administration of the Universal System is in the heavens, where the days are estimated as such. This is why it said that when Prophet 'Isā ^{AS} will descend on earth, there would not be a marked difference in his age for even if two thousand years have gone past on earth since he left, only two days have passed where he now resides.

These infidels must see how many settlements had been reduced to ruins as punishment for disbelief. Numerous nations were destroyed, and many a tyrant who oppressed others were seized by Allah. Indeed, everyone has to eventually return to Him.

Section 7

49. Say you: mankind! I am to you
only a manifest warner.

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾

50. Then those who believe and work righteous deeds for them is forgiveness and an honourable provision.

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

51. And those who endeavour in respect of Our Signs to frustrate them; those shall be the inmates of the Flaming Fire.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

52. And We have sent before you no Messenger or Prophet but as he recited, Satan cast forth suggestions in respect of the recital. Then Allah abolishes what Satan casts forth, and Allah continues His Revelations; and Allah is Knowing, Wise.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا
إِنَّمَا تُفِيءُ أَلْفَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَلْسَنُ اللَّهُ
مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

53. That He may make what Satan casts forth a temptation for those whose hearts is a disease and whose hearts are hardened, and the ungodly are in divergence far-off

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ
مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ
لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

54. And that those who have been given knowledge may know that it is the truth from your Rabb and may believe therein, and so their hearts may submit to it. And verily Allah is the Guide of those who believe in a straight path.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ
مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ
اللَّهَ لَهَادٍ لِلَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

55. And those who disbelieve will not cease to be in doubt concerning it until the Hour comes upon them on a sudden, or there comes upon them the torment of a disastrous Day.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَقٍ مِنْهُ حَتَّى تَأْتِيَهُمُ
السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

56. The dominion on that Day will be Allah's; He shall decide

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يُحْكَمُ بَيْنَهُمْ

between them. Then those who believed and worked righteous deeds shall be in the Gardens of Delight.

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فِي جَنَّاتِ النَّعِيمِ ﴿٥٧﴾

57. And those who disbelieved and belied Our Signs then these! for them shall be an ignominious torment.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ
لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٨﴾

Secrets of Revelation

The Holy Prophet^{SAW} must let these infidels know that it was his exacting job to forewarn them of the dire consequences of treading the path of disbelief they have chosen. To unleash doom was never within his jurisdiction, nor had he ever made such a claim. However, he was certain of one thing that the path they had chosen leads inevitably to disaster. Only those who believed in and obeyed Allah will be spared and blessed with His Forgiveness and best bounties. However, the unfortunate, who instead of reforming themselves try to refute the Holy Prophet^{SAW} and the Divine Commandments, will certainly end up in Hell.

Prophet and Messenger

And this warning is nothing new. All the Prophets and Messengers^{AS} who preceded the Holy Prophet^{SAW} delivered the same Message. Take note that the Ayah mentions Prophet and Messenger^{AS} separately. The difference between the two is that though the former receives revelation, he acts according to a previously revealed Shari'ah, while the latter receives revelation and is also given a Shari'ah. In other words, every Messenger is a Prophet but every Prophet is not a Messenger.

Satan always tried to add his whispers into their words so as to create misunderstanding in their teachings. But Allah rendered his tricks ineffective by erasing his whispers altogether. Satanic whispers could never propagate through a Prophet^{AS}, so the teachings of a Prophet which in fact are the Divine Commands remained pure. Allah is Omniscient and the Wisest. His Omnipotence would have totally eliminated the very probability of such Satanic whispers but for those with ailing Qulūb.

The Ailing Qalb

For those whose Qulūb are diseased and hardened, Allah has allowed such whispers to be a trial and a bait. Infidelity and polytheism are the most fatal diseases of the Qalb while Allah's disobedience is the main cause of its hardening. The transgressors, making these whispers a pretext, have gone far away in defiance.

Qalb of a Believer Acquires Spiritual States

However, the believers also enjoy the knowledge that the Divine Revelations received through the Prophet^{AS} are indeed true. They believe in them, while their Qulūb receive a downpour of spiritual states because of the Barakah of these Āyāt, leading to an increasing level of Divine Cognition, which, in turn, enhances their passion for obedience. And thus Allah prompts the believers to tread the straight path, and makes these spiritual states a source of strength to persevere on it. The infidels on the other hand, only live in a fool's paradise, until the Hour strikes suddenly, or they are seized by a Divine Punishment. They will find no way to escape it, and on that Day the Authority would only be with Allah. No one will dare claim even a momentary control. Allah will judge between them. The believers and the obedient will enter Jannah and the lush green meadows while the infidels and the defiant will be condemned to a humiliating punishment.

Section 8

58. And those who emigrated in the Way of Allah, and then they were slain or they died, surely Allah will provide them with a goodly provision; and surely Allah! He is the Best Provider.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا
أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا
وَلَا يَبْغِي اللَّهُ لَهُمْ خَيْرَ الرِّزْقِ ۝

59. Of a surety He will make them enter an entrance with which they will be well-pleased, and Allah is Knowing, Forbearing.

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ، وَإِنَّ اللَّهَ
لَعَلِيمٌ حَلِيمٌ ۝

60. That is so. And whoever chastises the like of what he was injured and then he has again been oppressed, surely Allah will succour him: verily Allah is Pardoning, Forgiving.

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِقَ بِهِ
ثُمَّ بَغِيَ عَلَيْهِ لَيَنْصُرْهُ اللَّهُ إِنَّ اللَّهَ
لَعَفُوفٌ غَفُورٌ ۝

61. That is to be because Allah plunges night into day and plunges day into night, and because He is Hearing, Beholding.

ذَٰلِكَ بِأَنَّ اللَّهَ يُؤَلِّجُ النُّجُومَ فِي النَّهَارِ
وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَلَئِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿١١﴾

62. That is because Allah! He is the Truth, and what they call upon besides Him it is the false. Verily Allah! He is the High, the Great.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ
مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿١٢﴾

63. Do you not see that Allah sends down water from the sky, and the earth becomes green? Verily Allah is Subtle, Aware.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ
الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٣﴾

64. His is whatever is in the heavens and on the earth; and verily Allah! He is the Self-sufficient, the Praiseworthy.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٤﴾

Secrets of Revelation

The Companions Provide First Example

Allah mentions those who made sacrifices in His Cause, left their homes in His obedience and yet the infidels did not spare them and waged a war against them. They either fell martyrs or died enroute. If there is to be no Ākhirah, what do they have to gain out of all these sacrifices? Certainly there is Ākhirah, and they will not be at loss at all. Allah will bless them with abodes far superior and bounties far more pleasing than they enjoyed in this world. Undoubtedly, Allah Alone is the Bestower of the best of rewards. There is nobody like them, nor can there ever be. Allah will admit them into the most exquisite place, which they will cherish. He is Aware of every situation and is very Clement. The outcome of every action is manifested at its proper time. Those who are wronged in the Cause of Allah, in time avenge their plight and ultimately get even with their oppressors. And if the infidels again resort to oppression, Allah is Potent over helping the believers again because a believer is never denied His Help. Undoubtedly, Allah is extremely Forgiving and Forbearing; it is the wretched infidel who does not reach out to His Mercy.

It is also very evident that Allah Alone is controlling this Universal System. He allows the night to enshroud the day and the day to overshadow the night. If iniquity overpowers piety and establishes itself, it cannot prevail forever. The beam of piety is destined to shine, and the believers shall gain dominance. Allah need not ask anyone for information for He is Omniscient and all Hearing. He indeed is the Truth, and Divinity only befits Him, and whatever is worshipped by the non believers besides Him is total falsehood. Just as nobody can dare interfere in the smooth alternation of day and night, nothing can thwart His Omnipotence in any matter. He is the Mightiest and the Only Sovereign Ruler of the Universe.

Man is a witness to how Allah lifts up vapour from the oceans and when He desires to satiate the land, He allows it to pour down from heights in the form of rain and paves the land with greenery. Undoubtedly, He is well Aware of the very intricate and minutest realities. Just as the land does not remain desolate for a prolonged period so do the Qulūb of human beings. He is well Aware of their needs too, and all that lies between the earth and the heavens belongs to Him. So who would know better than Him about the state everything is in? This indeed is befitting to His Grace Alone; all the rest depend on Him while He Alone is the Independent. In short, all eminence and merits befit only Him.

Section 9

65. Do you not see that Allah has subjected to you whatsoever is on the earth and the ships running in the sea by His Command? And He withholds the heaven that it fall not on the earth save by His leave. Verily Allah is unto mankind Clement, Merciful.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفَلَكَ تَجْرِي
فِي الْبَحْرِ بِأَمْرِهِ. وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ. إِنَّ اللَّهَ بِالنَّاسِ
لَرُؤُوفٌ رَحِيمٌ ﴿٦٥﴾

66. He it is Who gave you life and will thereafter cause you to die, and will thereafter give you life again, verily man is ingrate.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ
ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

67. For every community We have ordained a ritual which they observe. Let them not therefore contend with you in the affair,

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ
فَلَا تَنْزِعُ عَنْكَ فِي الْأَمْرِ وَاذْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَٰلَمٌ
هُدًى مُّسْتَقِيمٌ ﴿٦٧﴾

and call them you to your Rabb, verily you are on true guidance.

68. And if they dispute with you, say you: Allah knows best what you do.
69. Allah will judge between you on the Day of Judgment concerning that wherein you have been differing.
70. Do you not know that Allah knows whatsoever is in the heaven and the earth? Verily that is in the Book, and verily that is for Allah easy.
71. They worship beside Allah, that for which He has sent down no authority and that of which they have no knowledge, and for the ungodly there shall not be any helper.
72. And when Our manifest verses are rehearsed unto them, you find repugnance on the faces of those who disbelieve; they seem to spring upon them who rehearse Our verses to them. Say you: Shall I declare to you something more grievous than that, the Fire? Allah has indeed promised to those who disbelieve, an evil destination!

وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ
إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

وَإِذَا نُتِلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ
الَّذِينَ كَفَرُوا الْمُنْكَرَ كَأَدْوَابٍ
يَسْطُورُ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا
قُلْ أَفَأُنَبِّئُكُمْ بِشَرِّ مِنْ ذَلِكَُمُ النَّارُ وَعَدَهَا
اللَّهُ الَّذِينَ كَفَرُوا وَيَسَّ الْعَصِيرُ ﴿٧٢﴾

Secrets of Revelation

Modern Technology Must be Acquired

Man also witnesses how Allah has put everything on earth to his service, and how he learns to take work out of them in numerous ways. It alludes to the fact

that the knowledge of the latest technology is the believer's right and its acquisition is the responsibility of all of them. Since it is for humans in general, a non believer can also acquire it. It is by His Omnipotence that ships and liners float over the surface of water. Human intellect and knowledge are also His favours. And then there are other aspects in which human knowledge and intellect have no contribution, yet those things are at his service, for instance, the sun, the moon and the stars, the winds and the heaven itself, standing purely by His Omnipotence. It neither collapses nor does the universal system fall apart. However, when Allah wishes, this System can come to an end, as nothing enjoys permanence here. His Omnipotence is before everyone to see as millions of people are born, and die everyday, leaving the human endeavour helpless to prevent a birth, or to defer a death. So He Who gives life will also enforce death, and will also quicken and the consequences of all the matters will be brought forth. Those who deny His Magnificence are indeed highly ungrateful.

To dispute over the Divine Commands and to say that it was not so in the preceding laws is highly inappropriate, for every nation and Ummah was given a Shari'ah and Code of Action commensurate to their times. The basic beliefs were the same but the practices corresponded with the level of understanding and knowledge of every nation in accordance with the circumstances attending that era. So no one has the right to compare the laws of Islamic Shari'ah with the preceding ones, which were valid in their own time. Now it is the Holy Prophet's ^{SAW} Shari'ah which is valid and supersedes all. He is being advised not to pay any heed to such arguments and to continue his campaign of inviting mankind to Allah being certainly on the straight path; a path acceptable to a sound mind. If the infidels still wrangle over this issue, he must tell them that Allah is well Aware of their conduct and will judge over and settle their disputes on the Day of Reckoning once for all.

It is well known to man that Allah's Knowledge is all pervading. He is Aware of everything that exists and happens in the heavens and on the earth. His Knowledge is profound and unlimited. All this is recorded in the Guarded Tablet and an account of the conduct of these wranglers is also available in their Registers of Conduct. And certainly it is least difficult for Allah to know and judge over them.

These wretched souls have opted to worship others than Allah, for which they have neither practical nor logical evidence, nor has any Scripture ever ordained the worship of anyone save Him. Nor is it acceptable to reasoning that a creation begins to worship other creation. When such transgressors will be taken to task by Allah nobody will be able to help them. They have drifted so

far away from the truth and are so weary of it that when faced with Allah's Commands, which are logical, rational and factual, they become extremely repugnant, as can be seen from their facial expressions. They are so agitated as if they would attack anyone conveying Allah's Word to them. The Holy Prophet^{SAW} must tell them that there is a far more distressing news for them, that is the Fire, the Hell which indeed is an evil abode.

Section 10

73. O mankind! a similitude is propounded; listen to it. Verily those whom you call upon beside Allah can by no means create a single fly, even though all of them assembled for that; and if a fly were to snatch away anything from them, they cannot restrain it. Feeble indeed are the seeker and the sought!
74. They have not estimated Allah His rightful estimate; verily Allah is Strong, Mighty.
75. Allah chooses Messengers from the angels and the mankind; Verily Allah is Hearing, Beholding.
76. He knows what is before them and what is behind them and to Allah are returned all affairs.
77. O you who believe! bow down and prostrate yourselves and worship your Rabb, and do good; haply you may thrive.
78. And strive hard for Allah as is due unto Him hard striving. He has distinguished you, and has not laid upon you any narrowness in religion: the faith of your father Ibrāhīm. He has
- يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاَنْتَجِعُوا لَهُ
 اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا
 ذُبَابًا وَّلَوْ اَجْتَمَعُوْا لَهُ ۗ وَاِنْ يَسْتَهْمِ الذُّبَابُ
 شَيْئًا لَا يَسْتَفِذُوْهُ مِنْهُ ضَعُفَ
 الطَّالِبِ وَالْمَطْلُوْبِ ﴿٧٣﴾
- مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ ۗ اِنَّ اللّٰهَ لَقَوِيٌّ
 عَزِيْزٌ ﴿٧٤﴾
- اللّٰهُ يَخْتَصِفُ مِنْ الْمَلٰٓئِكَةِ رُسُلًا
 وَمِنْ النَّاسِ اِنَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ ﴿٧٥﴾
- يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ
 وَاِلٰى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿٧٦﴾
- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا ارْكَعُوْا
 وَاَسْجُدُوْا وَاَعْبُدُوْا رَبَّكُمْ وَاَفْعَلُوْا الْخَيْرَ
 لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٧٧﴾
- وَجَاهِدُوْا فِيْ اللّٰهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبٰكُمْ
 وَمَا جَعَلَ عَلَيْكُمْ فِيْ الدِّيْنِ مِنْ حَرَجٍ ۗ مِلَّةَ اٰبِيْكُمْ
 اِبْرٰهِيْمَ ۗ هُوَ سَمَعَكُمْ الْمُسْلِمِيْنَ مِنْ قَبْلُ
 وَاِنَّ عِنْدَ اِيْكَوْنِ الرَّسُوْلِ شٰهِيْدًا عَلَيْكُمْ

named you Muslim before, and in this, that the Messenger may be witness against you and that you may be witnesses against mankind. So establish the Ṣalāt and pay Zakāt, and hold fast to Allah. He is your Patron, an Excellent Patron, and an Excellent Helper!

رَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَانَا
فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

Secrets of Revelation

O' Mankind! Do ponder that if all those worshipped besides Allah join hands, they cannot even create a fly, an insignificant insect. Not only that, but also if a fly eats from the offerings made to their idols and deities, these cannot even wave it away. How can they possibly help anyone else? How contemptuous are they who seek help and how feeble and helpless are the ones they turn to! It is a pity that you failed to discern His Magnificence and appreciate it. But O' infidels! Your denial will not affect it in any way, for He is the Mighty Who dominates over everything.

He selects as His Messenger whom He likes from the angels. He appoints whom He chooses as a Prophet from the human beings. The objection of the infidels that the Messenger of Allah should have been a rich man, or a chieftain of a notable tribe, is absurd as Allah chooses whoever He likes for His mission and needs no counsel from anyone. He Himself listens to and sees everything. So the deniers need not be paid any heed, rather the believers who enjoy His Favours must worship Him most diligently, as He is their Sustainer. It is He Who is dishing out everything now and can also do so in the future.

Worship Generates Capacity to Act Piously

It is through worship that one is blessed with the capacity to act righteously and develop a noble conduct, which serve as a source of salvation. So there should be no slackening in worships or practices.

Misfortune of Modern Era

The dilemma faced by the Muslims today is that those dedicated to worship limit themselves, taking it as the real Dīn. And those who are in practical lives devote themselves entirely to the field of action, considering worship as a futile activity. Both the attitudes are incorrect. A Muslim must exert in worship and

work hard to acquire knowledge of both normative as well as physical sciences. He must acquire the most modern education and must discharge his duties with diligence in practical life. A believer is a Mujahid; who has to strive hard in the Cause of Allah. He is, therefore, called upon to strive in the way of Allah to the utmost so as to set an example. This is because Allah has been extremely generous to the believers and has singled them out as a nation for Himself. Unlike the previous religions there is not a single Divine Command which is austere or difficult to execute. Rather He has moulded the daily routines of life into a beautiful cast of norms based on His obedience, rendering the execution of His Commands far easier. Above all, the believers are also a nation of their forefather Prophet Ibrāhīm^{AS}, who indirectly is the father of the entire Ummah through the Holy Prophet^{SAW}. O' believers! You are the Ummah for which Prophet Ibrāhīm^{AS} had prayed, and had named you as Muslims: "Our Rabb! And make us submissive unto you and of our offspring a nation submissive unto you". (128:2)

Allah has raised His Exalted and Glorious Prophet^{SAW} a witness over you, as it is under his guidance that you obey Allah while you, as a nation, have been appointed as a witness over all the other nations. When the infidels would complain on the Day of Reckoning, that the Messengers^{AS} had not given them any guidance it is you who will testify on behalf of the Messengers^{AS} in these words: "O Allah! Your Prophet Muhammad^{SAW} had informed us that all the Prophets^{AS} had conveyed your Command to their people. It is these infidels who are lying," The believers must realize that Allah has rested the fate of mankind on their testimony; does it then befit them to indulge in disobedience? So they must observe their worships diligently and must also remain conscious of Allah in their practical lives, pinning all hopes on Him. He Alone is their Owner and what a Propitious Owner He is! Praise be to Him, He is capable of extending all types of help at all times.