

سُورَةُ الْمُؤْمِنُونَ

Surah al Mominūn

(THE BELIEVERS)

This Sūrah is also listed amongst the Makkan Sūrahs and begins by elaborating upon the qualities of the believers, as described in the previous Sūrah. It declares that all those who are blessed with faith in Allah have indeed succeeded, and have attained *Fālah* (salvation). This word when translated into Urdu means success but in Arabic it carries a very vast meaning. It refers to a total success, in every action, in every situation and in every Realm. Be it this temporal life, its business, politics, collective or personal matters, or be it the moments of death, the interlude to Barzakh, the Day of Reckoning, or the Ākhirah, a believer succeeds everywhere. This indeed is the fruit borne by faith.

Section I

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Blissful are the believers.
2. Those who in their Ṣalāt are lowly.
3. And those who turn away from everything vain.
4. And those who are doers for the sake of purification.
5. And those who are guards of their private parts.
6. Save in regard to their wives and those whom their right hands own so they are not blameworthy.
7. And those who crave beyond that, then it is they who are the transgressors.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ حَافِظُونَ ﴿٥﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ

فَأِنَّهُمْ غَيْرُ مُلْتَمِسِينَ ﴿٦﴾

أَتَّبَعْنِي وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾

8. And those who are keepers of their trusts and covenant.
9. And those who are observant of their Ṣalāt.
10. These! they are indeed the inheritors;
11. Who shall inherit Paradise; therein they shall abide.
12. Assuredly We created man out of an extract of clay.
13. Thereafter We made him a sperm in a safe receptacle.
14. Thereafter We made the sperm a clot; then We made the clot a lump of flesh; then We made the lump of flesh bones; then We clothed the bones with flesh; thereafter We brought him forth as another creature. Blessed be then Allah, the Best of Creators.
15. Then thereafter you are sure to die.
16. Then verily on the Day of Judgment you shall be raised up.
17. And assuredly We created above you seven paths; and of the creation We have not been neglectful.
18. And We sent down from the heaven water in measure, and We Command it to settle in the earth; and verily We are Able to take it away.
19. Then for you We brought forth with it the gardens of palm and

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً

فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ

لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ

أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ

وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَكْنَاهُ

فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْتَبْنَا

vines; for you therein are many fruits, and thereof you eat

20. And a tree that springs forth from the Mount of Sinai, that grows oil and is a sauce for the eaters

21. And verily in the cattle there is a lesson for you. We give you to drink of what is in their bellies, and for you in them are many advantages, and of them you eat.

22. And you are borne on them and on the ship.

لَكَرْفِيهَا فَوَاكِهٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٧﴾

وَمِنْ جَبْرِ تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ
وَصَبِغٍ لِلآكِلِينَ ﴿١٨﴾

وَلَا تَلْمِزُوا أَنعَمَ لِعِبْرَةٍ تُسْفِكُ كُرْمًا فِي بُطُونِهَا
وَلَكَرْفِيهَا مَنفَعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٠﴾

Secrets of Revelation

A Believer's Desire and Choice

Has a person ever lived in this world without having to brave distress? Has there ever been someone whose every wish has always been fulfilled? Even the Prophets^{AS} and the Companions^{RAU} had to live through turmoils. It must, therefore, be noted that the desire and the pursuit of a Prophet^{AS}, a Companion^{RAU} or an accomplished believer revolve around Allah's Pleasure and His Nearness. A Prophet^{AS} in any case is perfect while a Companion^{RAU} upon acquiring the Barakah and Prophetic lights, and a believer through adherence to the latter, initiate in themselves that fervent desire. Thus any outward distress befalling such people also serves as a source of attaining Allah's Pleasure and Nearness, resulting in their ultimate triumph. Therefore, success is the lot of a believer under all circumstances.

Next, the qualities of a believer are discussed. The first one is that he enjoys a state of *Khashooh* (humility) in worship which is a state of the Qalb. The auspicious Name of Allah is so deeply embedded in his Qalb, that every thing else is driven out. It is only then that the physical self can also engage in worship peacefully. The second quality of believers is that they value every moment of their life, sparing themselves from futile endeavours. The third quality typical of believers is that they actively strive for Zakāt i.e. purification: physical, moral and fiscal. The fourth quality is that they safeguard their modesty, and remain mindful

of Allah's Injunctions even under the most overpowering physical instincts. They fulfil their desire only with their legally wedded spouses, or the bondswoman which they legally possess. Through no other channel they seek sexual satisfaction and keep their shames well guarded. And those who resort to any other means apart from the above two are indeed transgressors. The fifth quality of believers is that they are trustworthy and keep their pledges. They exert fully with due sincerity to safeguard and uphold the trust and covenants, whether in the form of Allah's Rights, or the rights of fellow beings. And finally they do not merely offer worships but rightfully guard these by duly observing the rites. They worship diligently with due regard to the obligations (Fardh), the imperatives (Wajib), the Sunnah and the meritorious (Mustahib) aspects. Besides, they convey it to others and through propagation and teaching serve as the guardians of worships. They are to inherit Jannah, as inevitably as the inheritance reaches an heir, and therein they will abide.

Everything is made for a purpose and has an end. So if people fail to believe in the Ākhirah and the Reckoning would it mean that the human life will bear no results? A person may lead a virtuous or sinful life and pass away without ever having to face any accountability? The answer is revealed here. Just ponder over human genesis; how Allah has assigned the entire universal system, the sun, the moon, the stars, the heavens and the earth, as well as clouds and water, winds and countless angels to support this task.

Creation of Humanity and Islam; the Findings of Science

The running of this system in turn makes the soil yield that quintessential substance which is required to build a human body. Every particle is destined to be a part of some human body. Different commodities growing out of the soil such as fruits, grains and medicine reach the body after having gone through a lengthy process.

Allah initiated this system by fashioning the first human being Ādam^{AS} by His Omnipotence while all of his progeny is being created through this complex system. And O' Reader! Just ponder over how a Grand System is operating to convert the soil into food which in turn is stored into two different human beings, that is, prospective father and mother. When they consume food, this System allows the food apportioned for them to be absorbed into their bodies, while the ingredients intended for the procreation are segregated and stored in the form of semen or seed. Then at a moment predetermined, that seed finds its place into the mother's womb. Nature then converts this seed into a clot of blood, which in turn

is converted into a lump of flesh. Then, bones are formed and every joint sets in at its appropriate place. The skeleton is then covered by flesh and the human body stands completed. It is now animated and turned into a new creation. By blowing His Spirit (the Rūḥ) into this body, Allah finally delivers it into this world.

Rūḥ

There are two kinds of Rūḥ; one is animalistic in nature and is generated in the form of subtle vapours during the process of the formation of the organs and limbs of an embryo and the contents of its blood. It penetrates into every cell of the body. The physicians and the philosophers call it Rūḥ, but the real human Spirit or Rūḥ belongs to the higher Realm. Allah by His Absolute Powers assigns it from 'Ālam-e-Amr into the human body and connects it with the animalistic one. How it is done is beyond human understanding. It is true that Arwah were created long before the creation of human bodies. And before the beginning of time the question 'Am I not your Creator?' was also put forth to the Rūḥ. It is this very Rūḥ which is the source of human life and the condition when this vital connection is snapped is termed as death.

Khāliq (the Creator)

If only this entire system of creation is pondered over, it reveals that Allah indeed is the Most Perfect, Absolutely Powerful, the Best and the Most Superior of all Creators. The real Creator is Allah Alone, Who is not dependant on anything and creates things from non-existence. However, the word khāliq (or creator) is also used for manufacturers and human inventions are also called as takhleeq (creation). This creation attributed to human beings is nothing more than merely putting together in different ways what has already been created by Him. The difference between Divine Creativity and human creativity can be assessed by the fact that a thing created naturally can never be produced by human endeavour, even though it may be a straw of grass. And this indeed is a great miracle of the Qurān and an undeniable evidence of its authenticity that it explained the developmental stages of the human embryo inside a mother's womb fourteen centuries before their discovery through medical science, which has after much research and effort succeeded in merely endorsing these facts revealed by the Qurān. Praise be to Allah! This meticulous system of human creation can never be an exercise in vain, and will be followed by death. Death is the end of the worldly life and not absolute extinction of a human being, for after this he will be raised again to face the outcome of his conduct on the Day of Judgment.

See how Allah's Magnificence has created seven heavens, the Administrative Centres of the terrestrial existence, and has stimulated the resources of life therein. It is there that the angels receive instructions for running the system of earthly life. The conduct and the prayers of human beings also proceed to the heavens. This entire system was devised because Allah is not at all oblivious of the needs of His creation. See how He pours down water from heights. So many factors control this process, and water goes through so many transformations before pouring down as rain drops. His Absolute Power does not allow these drops to fall down uncounted; rather each and every drop is duly accounted for, and falls over the site predetermined.

He is so Omnipotent that He even spreads it on land in the form of snow, accumulates it in lakes, and also stores it underground, only to let it sprout as springs and cascades. Had Allah willed, He could have drained the rain water away as soon as it poured down or withheld it altogether. However, He out of His Benevolence, makes it a source of growing orchards laden with fruits and flowers, multifarious dates, grapes and unlimited variety of other fruits which human beings enjoy eating. He also makes auspicious trees to grow, like the olive tree in the Sinai.

The Olive

The fruit borne on this tree is brimming with oil and is the best curry, declared as such by the Qurān fourteen hundred years ago. It has now been discovered as a substitute for pure ghee (an extract of butter) by modern science. It is recommended for those with high cholesterol and triglyceride levels in blood. It gives more nourishment than pure ghee and reduces the level of these substances in blood.

For mankind, even cattle provide ample evidence of Allah's Benevolence and Magnificence, as He makes them yield the purest milk separating it from their blood and dung by a grand process. Even their meat, bones, hides and fur serve mankind. These animals also serve as stock-in-trade, as well as means of transportation, and in fact have given mankind the concept of building means of transport. Inspired by birds and marine animals, man invented aeroplanes and ships respectively.

Section 2

23. Assuredly We sent Nūḥ to his people, and he said: My people!

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ، فَقَالَ يَنْقُوبِ

Worship Allah; for you there is no god but He; will you then not be God-fearing?

24. Then the chiefs of them who disbelieved among his people said: This is no other than a human being like you; he seeks to make himself superior to you; and if Allah had willed He would have sent down angels; we have not heard of this among our ancient fathers.

25. He is only a man in whom is madness, so wait for him a season.

26. Nūḥ said: Rabb! Vindicate me, for they are denying me.

27. Then We revealed unto him saying: Build an ark under Our eyes and under Our Revelation; then when Our Command comes and oven boils over, make way therein of every pair and your household save him thereof against whom the word has already gone forth, and do not petition Me regarding those who have done wrong; they are certain to be drowned.

28. And when you are settled in the ark, you and those with you say you: Praise to Allah Who has delivered us from the wrongdoing folk.

29. And say you: Rabb! Cause me to land at a landing blessed; and You

أَعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

فَقَالَ الْمَلَأُو۟ا۟ الَّذِيْنَ كَفَرُو۟ا مِنْ قَوْمِهِ مَا هَٰذَا
إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَنْفَضَلَ عَلَيْكُمْ
وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَٰئِكَةً مَّا سَمِعْنَا
بِهَٰذَا فِي مَآبِآئِنَا الْأَوَّلِينَ ﴿٢٤﴾

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَمَا تَتَصَوَّرُونَ
حَتَّىٰ حِينٍ ﴿٢٥﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ ﴿٢٦﴾

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَکَ بِأَعْيُنِنَا وَوْحَيْنَا
فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التُّنُورُ نَافِسْ فِيهَا
مِنْ كُلِّ زَوْجٍ بَٰئِنَآئِنٍ وَأَهْلِكَ إِلَّا مَنْ سَبَقَ
عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا
إِنَّهُمْ مُّفْرَقُونَ ﴿٢٧﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَّعَكَ عَلَى الْفُلِ فَقُلِ السَّلَامُ لِلَّهِ
الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّٰلِمِينَ ﴿٢٨﴾

وَقُلْ رَبِّ انزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾

are the Best of those who bring to land.

30. Verily in that are Signs; verily We have ever been testing.
31. Then after them We produced another generation.
32. Then We sent among them a Messenger from among themselves, saying! Worship Allah; for you there is no god but He; will you not fear Him?

إِنَّا فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

فَرَأَيْنَا مِن بَعْدِهِم قَرْنًا آخَرِينَ ﴿٣١﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنِ اعْبُدُوا اللَّهَ

مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

Secrets of Revelation

Inspite of clear evidence mankind chose to be unfortunate. Allah sent Prophet Nūḥ^{AS} unto his nation, who invited his people to repent and worship the One and Only Allah. He tried to convince them with logic that nobody save Allah deserves to be worshipped, so they should renounce all other deities and establish a bond with Him. But the infidel chieftains of his nation questioned how he could be a Prophet^{AS} being human like them. They told the people that he probably was seeking political power under the cover of religion, so that he may rule over them. Had Allah willed to send His Message He would have certainly deputed an angel for the purpose. How could humans carry His Message; it was unheard of, they argued?

May be he was a lunatic dreaming of becoming a ruler, so he ought to be simply ignored and endured until he was dead and forgotten. In other words, they completely turned their backs on him, and refused to listen to anything he said. It was then that Prophet Nūḥ^{AS} sought Allah's help, losing all hopes of their reformation. Allah now Commanded him to build a ship.

The Ship-Building Industry

The ship was to be built according to His Instructions right under His Supervision in the sequence indicated. And the Divine Punishment would finally unfold in the form of a Deluge, drowning every defiant. The Sign would be the gushing forth of water from an oven. The Prophet^{AS} must then take along pairs of all animals and also all his followers aboard and must not say a word in favour of the infidels,

their community is a subject to us?

48. Then they belied the twain; and so they became of the destroyed.

49. And of a surety We gave Mūsa the Book that perchance they may be guided.

50. And We made the son of Maryam and his mother a Sign; and We sheltered them on a height; a quiet abode and running water.

وَقَوْمَهُمَا لَنَا عِيدُونَ ﴿٤٧﴾

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا

إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾

Secrets of Revelation

Of them their chieftains, who enjoyed more Divine Favours than the others, in their opulence became so oblivious of the Ākhirah that they outrightly denied it. They told one another that the Prophet^{AS} was just like any other human being with human needs such as food and clothing etc. So why should they obey a person who was just like them, for that would be a sure loss, they said. They, in other words, evaluated the slave of Allah on human attributes, which are the same in every human being.

Human Being and Allah's Slave

The real test for a slave is his loyalty to his master and who the master is. Whether one chooses to be a slave of desires in this temporal world or of Allah, is the real trial. Allah's blessings are extended to everyone in this world. Therefore, the criterion of guidance is whose servitude one opts for. Obedience to a person who is Allah's slave would also amount to Allah's obedience; as such a devout would only be conveying the Message of Allah, without any alteration. And who could have been better slaves of Allah than His Prophets^{AS}?

Since the chieftains were themselves devoid of belief in the Ākhirah, they tried to delude others away from Prophetic teachings. What the Prophet^{AS} conveyed that they would be quickened after being reduced to dust was incredible for them. They said that it could never happen while the worldly life was the only reality. They

argued that both birth and death were natural phenomena observed by everyone and it was an open fact that those who died never returned to life.

Denial of Requitā in Grave Amounts to Denial of Ākhirah

Ironically, they did believe in Allah but in their own way. That is why they declared Allah's Prophet to be lying about Allah and decided not to listen to him under any circumstances, whereas their own birth was a very strong evidence of Divine Omnipotence. Same is the condition of contemporary deniers of requital in the grave and the life of Barzakh, who also believe in Allah. They, however, find it very difficult to conceive that once a body is cremated, or eaten away by a beast, or drowned in water, it can be requited in Barzakh. But because they are obliged to believe it in the light of Qurān and the Sunnah, they resort to misinterpretation. They assert that a new body, an astral one, is given to the Rūḥ in Barzakh and it is this astral body which bears the punishment or enjoys the reward in Barzakh. How absurd indeed! A body which neither entered the world, nor was it given any Divine Injunctions, nor was a Messenger^{AS} sent to it, nor did it indulge in disbelief or adopt obedience what for would it be requited?

The fact is that no matter what transformations a human body may go through, it still remains in the form of matter. The connection of the human Rūḥ with the body in terms of worldly life is terminated, but it does not end absolutely. Therefore, when Rūḥ is punished or rewarded in the Barzakh, the body receives its share, no matter how scattered its particles might be. A non believer or a polytheist is bound to receive the share of flames, like the Pharaoh's folk, who, according to Qurān 'perished and entered the fire', and that they are heated on fire morning and evening. This Qurānic expression refers to people with bodies and Arwah together, who were drowned and admitted to Fire, and not to some celestial body or Rūḥ alone. A believer's Rūḥ has a very strong link with his body, while that of a martyr's is so strong that he is termed alive. This is endorsed by Qurān and the Sunnah, along with visual experiences and spiritual observations recorded consistently. And for the exalted Arwah of the Prophets^{AS}, what better habitation can there be than their own auspicious physical bodies? On completion of worldly life they shift to Barzakh, and their lives are governed by the commands of Barzakh. However, their life is not transformed into some other type of existence and stays as it was before. This is termed as '*Ḥayāt-un-Nabi*' (Life of the Prophet^{AS})

When the defying nations crossed all limits in denial, their Prophets^{AS} conceding their helplessness called out to Allah for help. In response they were assured that the days of these deniers were numbered. They were about to be punished and

would surely regret. So they were seized by an awful cry, a punishment that reduced them to litter. Woe be unto the infidels, for they estranged themselves from Allah's Clemency forever!

Once again, the land became inhabited by new nations, which in turn met their own end. None could ever defer or alter the time preordained for them. All of them were invited to guidance through the Prophets^{AS} raised one after the other. Those who accepted the Divine Message were successful, while the refuters obeying their fellow beings became self-proclaimed leaders for one another. Allah wreaked havoc upon them, and they were reduced to mere tales of the past inscribed on the leaflets of time. Of these a well known event is of the Pharaoh's folk, also known to these infidels. Prophets Mūsa^{AS} and Harūn^{AS} were sent to the Pharaoh and his people with logical evidence and manifest miracles. All of them resorted to arrogance, inebriated with power. They said how could they possibly follow two fellow men, who could not even imagine to equal them in status and whose nation served them as slaves? So they persisted on denial and were eventually destroyed. Prophet Mūsa^{AS} had brought Allah's Book to them so that they may be guided to Allah's Pleasure by becoming believers and their destruction was not the aim of his raising.

What a great miracle was given to Prophet 'Isa^{AS} and his mother that he was procreated without a father. She conceived a blessed child to be adorned with the light of Prophethood.

Section 4

51. O you Messengers! Eat of the good things and work righteous deeds; I am the Knower of what you do.

يَأْتِيهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

52. And verily this religion of yours is one religion, and I am your Rabb; so fear Me.

وَلَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
وَأَنْتَ عَلَىٰ دِينِ آبَائِكَ الْكَاذِبِينَ ﴿٥٢﴾

53. Then they cut their affair among them in regard to the Scripture, each sect rejoicing in what is with it.

فَنَقَطُوا بِمَا لَدَيْهِمْ
فَرِحُونَ ﴿٥٣﴾

54. So leave you them in their bewilderment for a season.

فَذَرَّهُمْ فِي غَمَرٍ نَّهْرٍ حَتَّىٰ يَجِيئَ
الْحُكْمُ ﴿٥٤﴾

55. Do they imagine that in the wealth and children with which We enlarge them.
56. We are hastening them on to good things? Aye! They perceive not.
57. Verily those who go in awe for fear of their Rabb.
58. And those who believe in the Signs of their Rabb.
59. And those who do not join anyone with their Rabb.
60. And those who give whatsoever they give while their hearts are anxious that to their Rabb they are to be returned.
61. These are hastening on to good, and they are foremost therein.
62. We do not tax any soul except according to its capacity and with Us is a Book speaking with truth; and wronged they will not be.
63. Aye! Their hearts are in bewilderment in respect of this, and they have, besides that, works of which they are the workers.
64. Until when We lay hold of the luxurious ones of them with the chastisement, and lo! They are imploring!
65. Implore not today; verily you are not to be succoured against Us.
66. Surely My Signs have been rehearsed to you, and you used to draw back upon your heels.

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾

نَسَاجِدُهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

وَلَا نَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَبْنَا كِتَابًا يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

بَلْ قُلُوبُهُمْ فِي غَمْرٍ قَرِيبٍ مِنْ هَذَا وَهُمْ أَغْمَلٌ مِنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَمِلُونَ ﴿٦٣﴾

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ ﴿٦٤﴾

لَا تَجْعَلُوا الْيَوْمَ إِنَّكُم مِّنَّا لَا تَنْصُرُونَ ﴿٦٥﴾

فَذَكَاتَتْ آيَاتِي مُتَلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ ﴿٦٦﴾

67. Stiff-necked, discoursing of it by night, reviling.
68. Did they never ponder over the Word? Or did there come to them what had not come to their forefathers?
69. Or, is it that they did not recognize their Divine Messengers, so they became his deniers?
70. Or, do they say: in him is madness? Aye! He brought them the truth, yet most of them are averse to the truth.
71. And were the truth to follow their desires there would have been corrupted the heavens and the earth and whatsoever is therein. Aye! We have come to them with their admonition; so it is from their admonition that they turn away.
72. Or, is it that you ask of them any maintenance? Better is the maintenance of your Rabb, and He is the Best of Providers.
73. Verily you! You call them to a path straight.
74. And verily those who do not believe in the Hereafter are deviating from the path.
75. And though We may have Mercy on them and may remove whatsoever is of hurt with them, surely they would persist in their exorbitance, wandering perplexed.

مُتَكَبِّرِينَ بِهِ، سَمِرَاتٍ هَجْرُونَ ﴿١٧﴾

أَفَلَمْ يَذَبُّوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ
آبَاءَهُمْ الْأَوَّلِينَ ﴿١٨﴾

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿١٩﴾

أَمْ يَقُولُونَ بِهِ، حِنَّةٌ بَلْ جَاءَهُمْ بِالْحَقِّ
وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ ﴿٢٠﴾

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ
فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٢١﴾

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرْجُ رَبِّكَ خَيْرٌ
وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٢٢﴾

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٣﴾

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ
لَنُكَرِبُونَ ﴿٢٤﴾

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرِّ اللَّجْوِ
فِي طُلُوعِ نَبَاهِهِمْ يَعْمَهُونَ ﴿٢٥﴾

76. And assuredly We seized them with chastisement, but they did not humble themselves to their Rabb, nor did they entreat.

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ
وَمَا يَنْصُرُهُمْ ۝٧٦

77. Until when We shall open upon them a portal of severe torment, and lo! They at that are despairing.

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبَسِّئُونَ ۝٧٧

Secrets of Revelation

After giving them a Code of Life, Allah Commanded all the Messengers^{AS} to eat what is clean and pure, and to follow His Injunctions, for He is Aware of their actions. And they comprise a community united and unanimous, with Allah as their Rabb, so they must diligently remain conscious of His Magnificence.

Food and Action

By commanding the Prophets and Messengers^{AS} to eat pure and lawful things, Allah has laid down the rule for mankind that the capacity to act piously is only given if pure and permissible food is consumed. Otherwise it is denied and even if something good is done it is not accepted. The spiritually enlightened assert that eighty percent contribution to the human character is made by food, fifteen percent by environment, and five percent by up-bringing. The basic condition for food to be lawful is that it is acquired by lawful means, and the income is spent in accordance with the laws of Shari'ah. Besides, all the Divine religions conveyed a common code of action, of which the rules were always the same. However, their off shoots varied in interpretation depending on the level of human comprehension.

So the differences in opinion among Mujtahidīn over these interpretations are only quasi in nature, while the real differences are those that cause a split in the fundamentals or undermine them. For instance, the differences that may arise in the basic precepts of Unity of Allah, the Prophethood, the Book or Ākhirah. Such differences were always created in every Ummah by the ill-meaning folk who wished to harm Dīn, for their own benefits. They adulterated Dīn and split the Ummah into factions, and whatever lot one could get hold of made him happy, for it gave him fanfare and followers together with a reputation of being pious. But the fate of such exploiters is always disastrous, and the true Dīn always sustains

while falsehood perishes along with its followers. They may temporarily enjoy some worldly gains so let them rejoice and be beguiled by wealth, power and followers. Let them be fooled by the misconception that Allah is very pleased with them, until the time ordained. It is certainly not so. They lack understanding altogether, for Allah's Pleasure means that one is blessed with His Nearness and the capacity to obey Him.

Signs of Allah's Approval and Nearness

Non believers also enjoy wealth and affluence, but the people with whom Allah is pleased and who enjoy His Nearness become such passionate captives of His Love that they shiver at the very thought of annoying Him in the least. They believe from the core of their hearts in all that He has revealed. It is out of question for them to see His Attributes in anyone else, and to associate their hopes with anyone save Him. And whatever Allah has given them in the form of wealth, children, life, authority, wisdom or knowledge, they use in His Cause. Still, their hearts tremble at the very thought of worthlessness of their deeds vis-à-vis His Greatness and Magnificence and how would they manage to stand in His Court, when they ultimately return to Him. And they hasten towards piety and their intentions of doing good cannot be deterred by any apprehension or evil whisper, rather they precede everyone. So know that Allah does not tax anyone beyond his power, nor will He reckon anyone for things out of his control. The Register of Conduct is with Allah, which will reveal a person's capacity to work as well as his deeds, truthfully and factually. No one will be wronged in any way.

Slumber of the Heart

The hearts of the deniers sank into deep slumber. Once deprived of the spiritual feelings they indulged in perversion, wrongdoings and immorality, which became their only interests. They will be taken to task one day when they shall wail and cry. They will be told to keep shut as screaming would not deliver them from the impending punishment. They will be reminded of the time when Divine Injunctions were conveyed to them and they had turned their backs in arrogance calling them mere fables, besides using blasphemous and abusive language.

Deriding Words Deprive Forever

The polytheists of Makkah witnessed this in their lifetime at Badr, are experiencing it now in Barzakh and shall also go through it in the Ākhirah. A very important point to note here is that amongst those who fought against Islam at Badr were some lucky ones who were later blessed with faith and the honour of

being the Holy Prophet's^{SAW} Companions^{RAU}. They were those who had never used insulting language against him or what he conveyed. All those who had uttered blasphemy against the Holy Prophet^{SAW} could never repent, and it became the very source of their damnation. Therefore, even if one does not agree with the Aulia', he must refrain from insulting them and keep within limits of decency lest it leads to eternal deprivation.

Did not these wretched souls ever bother to ponder over the given Message which was duly supported by logical and historical evidence? Or was the raising of the Holy Prophet^{SAW} such a strange event that they had never heard of Allah raising the Prophets^{AS} earlier? Or was that, Allah forbid, the mental state of the Holy Prophet^{SAW} was unsound? Rather, he has brought the truth, but their nature is so distorted that they fail to accept it. Don't they know him, his lineage and his noble life? Of course they do, but it is the deterioration of their subtle hearts that stands in the way to accept the truth. And how could they believe when they want the Holy Prophet^{SAW} and his Dīn to follow their desires? They do not understand that if Allah were to act according to their advice, the entire system of the universe would fall apart destroying everything that lies within the heavens and the earth. It is only He Who can run it so smoothly. For them the correct course of action was to cherish the Divine Favour sent to them and to accept it whole heartedly. But these miserable souls are even averse to taking His Name. Are they afraid that the Holy Prophet^{SAW} might ask them something in return or that they might have to spend in the Cause of Allah? Certainly not, for wealth and affluence are bestowed by Him and He is the Best of providers.

Propagation of Dīn and Donations

It is a proven fact that the Prophets^{AS} did not propagate Dīn relying on donations. Rather, they employed lawful means of acquiring provisions and pinned their hopes only on Allah. Therefore, the righteous scholars of Islam must also generate their income from lawful means rather than depending on donations for their entire life.

The Holy Prophet^{SAW} invites people in the most pleasing and loving way to the straight path. Those who do not understand his invitation deny the existence of Ākhirah. In fact their minds are perverted and they have drifted far away from the path of Truth. Whenever Allah relieves them from a hardship they resort to mischief, rather try to excel in it. Like the Makkans punished at Badr and struck by famine had come to the Holy Prophet^{SAW} seeking his prayers. When relieved as a result they started preparations for war afresh. But for how long? Eventually

they will be seized by a tormenting doom severe enough that they will even lose the sense to beg for mercy. It would be as if the heavens have opened the portals of calamities and dreadful things would completely annihilate them.

Section 5

78. And He it is Who brought forth for you hearing and sight and hearts; little thanks you return!
79. And He it is Who spread you on the earth and to Him you will be gathered.
80. And He it is Who gives life and causes to die; and His is the alternation of night and day; will you not then reflect?
81. Aye! they say the like of what the ancients said.
82. They say: When we are dead and have become dust and bones, shall we be raised up indeed?
83. Certainly this we have been promised, we and our fathers before; but nothing is this but the fables of the ancients.
84. Say you: Whose is the earth and whosoever is therein, if you know?
85. They will surely say! Allah's. Say you: Will you not then heed?
86. Say you: Who is Rabb of the seven heavens and Rabb of the Mighty Throne?
87. They will certainly say: Allah. Say you: Will you not then be God-fearing?
- وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾
- وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُعْشَرُونَ ﴿٧٩﴾
- وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ
الَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾
- بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾
- قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذْنَا
لَنُعْرَبُوهَا ﴿٨٢﴾
- لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا
إِلَّا أَسْطِيرَاتُ الْأَوَّلِينَ ﴿٨٣﴾
- قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٨٤﴾
- سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾
- قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ
الْعَظِيمِ ﴿٨٦﴾
- سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِطُ ﴿٨٧﴾

88. Say you: In whose hand is the sovereignty of everything and who protects all, but against whom there is no protector, if you know?

قُلْ مَنْ يُدِيرُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ
وَلَا يُجَارُ عَلَيْهِ إِذْ كُنْتُمْ تَعْمَلُونَ ﴿٨٨﴾

89. They will certainly say: Allah's. Say you: How then are you turned away?

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

90. Aye! We have brought them the truth, and verily they are the liars.

بَلْ أَنذَرْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

91. Allah has not taken to Himself any son, and there is no god along with Him; else each god would have gone off with what he had created and one of them would have exalted himself above others. Hallowed be Allah above what they describe.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ
إِذَا أَذْهَبَ كُلَّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ
عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾

92. Knower of the unseen and the seen. Exalted is He above what they associate.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَى
عَمَّا يُشْرِكُونَ ﴿٩٢﴾

Secrets of Revelation

The defiant must be asked where did the faculties they boast about and the intellect with which they indulge in arguments come from? It is Allah Who blessed them with the powers of hearing and thinking and with hearts capable of emotions and spiritual feelings. These are indeed His great favours and there are very few who give thanks. In other words, mankind displays very little gratitude. Remember that it is He, the Most Merciful, Who has allowed mankind to flourish on earth. By taking a look at themselves, they will realise the hold of His Omnipotence over each and every moment of their lives and that returning to His Court is inevitable, wherefrom there is no escape. It is He Who gives life and also enforces death. He is the Creator of days and nights, indeed the entire System of the Universe, and runs it smoothly. Don't these fools realise that they cannot evade His Vigilance in this System? They simply stick to the teachings of their ancestors repeating what they have heard without bothering to think over it themselves. They

assert that it was impossible to believe in the resurrection after being reduced to dust adding that this information had also been given to their ancestors, but to date it had not occurred, so it was merely a tall tale.

Earlier in the Sūrah, the developmental stages of human birth have been discussed to prove how the particles get together and undergo complicated processes in the formation of a human body, and how Rūḥ is breathed into it to bring it to life. The same Omnipotent shall re-quicken it. Obviously for the second time, the particles constituting the body cannot be so widely dispersed as they had been before birth. Here, the argument is presented in a rhetoric style. The Holy Prophet^{SAW} may ask these infidels as to who is the Owner of whatever is in the earth, matter and energy? They will certainly answer that it is Allah; so cannot they even think that He can do whatever pleases Him.

When asked as to Who is the Creator of the earth, heavens, the celestial forces, and the "Arsh, endowed with different qualities and potentials, they will surely answer: "Allah". This confession is a human compulsion as all evidence, both recorded and logical, eventually allude to the fact that the Owner is but the only One. The polytheists vainly associate insignificant partners with Him. So when all these forces are His creation and as such subservient to Him, how can they afford to annoy such a Magnificent Being? Why don't they instead obey and exert to seek His Pleasure? Can they tell Who commands authority over each and every particle of the Universe and its forces and Who can provide protection against any conceivable power, while none in the universe can rescue from His Grip? He may change the very efficacy of all powers. Do they have any knowledge of these facts? They will be forced to confess that it is Allah Alone as all the forces of the Universe, every atom, every gust of wind and each ray of light are seen executing His Command in a System devised by Him. Are they then under a spell that they turn away from Him and His obedience towards the path of destruction?

It is His Favour that He has showed them the path of truth and guidance, and has supported His Message by ample proofs. Those who deny are indeed liars while all the partners ascribed to Allah are false. He is far above begetting a son.

No one shares His Kingdom and Authority. Had there been anyone besides Him, the inevitable clash of commands would have disrupted the entire Universal System, putting things at logger-heads with each other. This does not happen because He is Alone to command, and Pristine of any fabrications concocted by the people. He has knowledge of everything hidden or manifest while the partners ascribed to Him do not even know their ownelves. He is far too Glorified.

93. Say you: Rabb! if You will show me that with which they are threatened.
94. Rabb! then place me not among the wrong-doing folk.
95. And surely We are Able to show them that with which We threaten them.
96. Repel you the evil with what is the best; We are the Best Knower of what they utter.
97. And say you: Rabb if I seek refuge with You from the whisperings of the devils;
98. And Rabb! I seek refuge with You lest they may attend me.
99. It ceases not until when death comes to one of them and he says: Rabb! Send me back;
100. That I may work righteously in what I have left. By no means. It is but a word he utters, and in front of them is a barrier until the Day when they shall be raised.
101. Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they be able to ask of each other.
102. Then he whose scales will be heavy-these! They are the blissful ones.
103. And he whose scales will be light-these are they who have hurt

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا بُوَعِدْتُكَ ﴿١٣﴾

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿١٤﴾

وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿١٥﴾

ادْفَعْ بِاللَّيْلِ هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ
بِمَا يَصِفُونَ ﴿١٦﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿١٧﴾

وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ ﴿١٨﴾

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٩﴾

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٢٠﴾

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ
وَلَا يَنْسَاءُ لُوتٌ ﴿٢١﴾

فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَٰئِكَ الَّذِينَ خَسِرُوا

themselves; in Hell they shall abide.

104. Their faces the Fire shall scorch, and therein they shall be grinning.

105. Have not My Revelations been rehearsed to you, and them you have been belying?

106. They will say: Our Rabb! Our wretchedness over-came us and We have been an erring people.

107. O' Our Rabb! Take us forth from it, then if we revert we shall be wrong-doers indeed.

108. Allah will say: Slink away in it, and speak not to Me.

109. Verily there was a band of my bondmen who said: Our Rabb! We have believed, so forgive us and have mercy upon us, and You are the Best of the merciful ones.

110. Then you took them mockingly, so that they caused you to forget remembrance of Me, and at them you used to laugh.

111. Verily I have recompensed them today, for they bore patiently; verily they are the achievers.

112. Allah will say: How long did you stay on the earth in number of years?

113. They will say: We stayed a day or part of a day; question them who keep count.

أَنْفُسِهِمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٦﴾

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٧﴾

أَلَمْ تَكُنْ مِنْ آيَاتِي تُنَلِّىٰ عَلَيْكَ

فَكَتُفِرْ بِهَا تَكْذِبُونَ ﴿١٠٨﴾

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا مِشْقَرَاتُنَا

رَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٩﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١١٠﴾

قَالَ اخْسَرُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١١١﴾

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا

مَا آمَنَّا فَأَغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٢﴾

فَاتَّخَذْنَا مِنْهُم مِّسْحَرًا حَتَّىٰ أَنْسَوَكُم ذِكْرِي

وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٣﴾

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ

هُمُ الْفَائِزُونَ ﴿١١٤﴾

قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٥﴾

قَالُوا لَيْسَ بِنَوْمٍ أَوْ بَعْضِ يَوْمٍ فَتَلِ الْعَادِينَ ﴿١١٦﴾

114. Allah will say: You stayed a little indeed; would that you had known that in your life-time.
115. Do you consider that We have created you in vain and that to Us you are not to return?
116. So exalted be Allah, the True King! There is no god but He! Rabb of the Honoured Throne.
117. And whosoever calls along with Allah unto another god, of whom he has no proof, then his reckoning is only with his Rabb; surely the infidels will not thrive.
118. And say you: Rabb! Forgive and have Mercy. You are the Best of the merciful ones.

قَدْ إِنْ لَيْسَ إِلَّا قَلِيلًا لَوَأَنَّكُمْ
كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ
إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ

إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَبِيرِ ﴿١١٦﴾

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا
حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

Secrets of Revelation

The Holy Prophet^{SAW} must pray in order that the believers are also educated: "O Allah! When the infidels are gripped by Your punishment while I am around, kindly keep me out of it and protect me". Allah has the power to fulfil His Promise of punishment, repeatedly made to the infidels, and He might as well make the Holy Prophet^{SAW} witness it. The infidels were inflicted with different punishments in Makkah before being defeated on the battlefield. Subsequently, they faced one humiliating defeat after another across the globe. The punishments Allah had promised them in this world were duly awarded.

Importance of Staying Away from Infidels and Polytheists

A believer has his own identity in terms of outlook and disposition, as in terms of beliefs and practices; his path is different from that of the infidels. It is possible for him to err, so he must pray to Allah to spare him from the punishment destined for non-believers and to forgive his mistakes. This is so important that even the Holy Prophet^{SAW} is being instructed to do so, who is innocent, devoid of any possibility of erring, and is mercy personified. By teaching him this prayer Allah has

informed the Muslims to maintain their Islamic identity under all circumstances, and also to pray to Allah to keep them at a distance from the non believers.

And so long as they are given respite and are practically spared a doom, the Holy Prophet^{SAW} must answer their wickedness with a pleasing and gentle demeanour, for evil begets evil, while it befits the Holy Prophet's^{SAW} grace to eliminate evil. Allah knows what wrong they do and how arrogant they are to him, which will surely be avenged by Him. Yet it must be remembered that anger enflames emotions, which in turn, facilitate the inspiration of Satanic whispers.

Prayer for Protection against Anger and Satan

Therefore, under such hostile conditions Allah's help must be sought: 'O Allah! I seek refuge against Satan's interference, that he be kept away from me, to guard against his whispers.' If this supplication is made when one is in anger, it shall cool him down. Those who are prone to experience Satanic whispers should repeat it frequently as an antidote.

Some scholars assert that these Āyāt were abrogated after Jihād was enjoined but this is not so; rather these enjoin elegance in conduct even during Jihād. For instance, Islam does not permit killing of women and children, and forbids destruction of worship places and crops. It also forbids killing the clergy not participating in the battle. It commands good treatment to the captives, and safeguards the rights of the conquered. These are the facets of Islam's elegance. Jihād is not a war but an effort to eradicate evil, and has its own grace.

It is only when death approaches the infidels and they begin to witness the Barzakh and the angels, that they become sure of Ākhirah. They then pray to Allah to let them return to the worldly life once again so that they may become believers and obey Him. The importance of His obedience now dawns upon them. A person on the throes of death becomes unmindful of everything around and his attention is focused for quite some time before dying. Apparently he is peeping into the Ākhirah. This painful state of suspension between life and death is at times prolonged to months in some cases.

Allah declares that once Ākhirah is unfolded, there is no return. It is only a wishful thinking of no value, for they have to enter the Barzakh now in front of them, and where everyone has to stay until the resurrection.

The interlude between this world and the Day of Resurrection is called Barzakh, which may well be termed as a waiting area wherein every individual has a status, and the virtuous and the wicked are lodged accordingly. On blowing the Trumpet

second time, that Day shall unfold itself and everyone will rise to gather for reckoning. The misery of the infidels would be such that no one would bother about the relations and kinship to inquire after each other; everyone will be overwhelmed by his own distress. While the communication between the believers, their mutual intercession and concern for one another is a fact proven by Qurān and Aḥādīth.

Weight of the Deeds of Believers and Infidels

And when the deeds are put at the Scales and good outweighs the evil, the outcome is eternal bliss. Otherwise, the result is a great loss in the form of entry into Hell forever. The Commentators, deducing from other Āyāt, assert that the weight of a believer's virtue will be more because the other side of the Scale will be empty, as he repents whenever a mistake is committed. Moreover the mistakes he commits after one Ṣalāt are forgiven because of the following Ṣalāt and he constantly seeks forgiveness through His Ḍikr. And a non believer's scale of virtue will be empty, because whatever good he does is not accepted by Allah as he does it for some worldly gain. He acts according to his own standards while he neither believes in Allah nor in the Ākhirah. Thus he will be condemned to Hell to abide therein. However, the sins of those believers who had neglected their Ṣalāt or Allah's Ḍikr, will be accrued and can be compared to rust. In order to burnish them Allah will send them to Hell but they shall eventually be released.

The infidels will however, live in it forever. The Fire will distort their appearance and disfigure their faces, giving them a horrifying look. Their upper lips will be drawn high while the lower will sag downwards and they will scream and yell. They will then be asked: 'Were His revelations not conveyed to you?' Certainly these had reached them, but they had refuted. They will say, 'O Rabb! This was due to the misfortune and the hardening of our hearts from consistent sinning. O our Rabb! Take us out of Hell and send us back to the world and see how well we shall serve You. And if again we deserve Hell we will, of course, be the guilty.' Do take note of the expression: "O' our Rabb; they would confess that Allah Alone was the Rabb while they had pinned their hopes on so many others during their lifetime. In response to their pleadings Allah will reprimand them and tell them to live in Hell abased, and never to call Him again nor try to talk to Him. This will indeed be an extreme torment as after this the dwellers of Hell will be deprived of their power of speech and will only howl at one another.

Respect of the Aulia' Important

They will then be told that there had been Allah's servants in the world who had believed in Him as their Rabb and prayed: "O' our Rabb! We believe in Your Being and Your Attributes. We are Your humble slaves apt to err. Kindly relent on our mistakes, forgive us and have Mercy on us as You are the Most Merciful." But they had mocked at them and had derided them. As a punishment, Allah removed Himself from their memory and they were denied the capacity to engage in His Zikr. The purpose of their life now was to ridicule His chosen servants. Allah will honour His servants that Day and reward them with His Clemency for their patience in the face of derision and torture while the ingrates will wistfully look on.

How long after all was the span of life, they will be asked, in which they had become weary of His obedience? They will reply: "May be it lasted for a day or so; O' Allah those who kept the account will know better". They will be told that they had indeed stayed for an extremely short span, as compared to the endless Ākhirah. Had they known, or even attempted to know, they would have seen the truth. But they had assumed that they had been created without an aim. They thought that the entire System was without any purpose, and they would never have to return to His Mighty Court. They should have known that Allah does not create anything in vain. He is the Real Sovereign. All His actions are based on Truth, and can never be futile. He is so Magnificent that no one can claim equality with Him. He Alone deserves to be worshipped, and is the Owner of the Sublime Throne. In other words, the Centre of the Universal System is under His sole Command. So all those who worship others than Him have no reason to do so. They will be answerable in His Mighty Court where a non believer cannot even dream of success. The Holy Prophet^{SAW} must therefore pray, "O' Rabb! Forgive us and have Mercy on us, for You are the Best of all who show mercy."