

سُورَةُ الْعَنْكَبُوتِ

Surah 'Ankabūt

(THE SPIDER)

This is a Makkan Sūrah comprising sixty nine Āyāt and seven Sections.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Alif. Lām Mīm.
2. Do people think that they shall be left alone because they say: We believe; and that they shall not be tested?
3. And assuredly We have tested those who were before them. So Allah will surely know those who are true and will surely know the liars.
4. Or those who work ill-deeds think that they will outstrip Us? Evil do they judge!
5. Whoever hopes for the meeting with Allah, then Allah's term is surely coming, and He is the Hearer, the Knower.
6. And whoever strives, strives only for himself, verily Allah is independent of the worlds.
7. And whoever believes and works righteous deeds, We shall purge away the evil deeds from them. And shall recompense them the best of what they have been working.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفُتُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٥﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٦﴾

8. And We have enjoined on man kindness to parents, but if they strive to make you associate with Me that of which you have no knowledge, do not you obey them; To Me is your return, and I shall declare to you what you have been doing.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

9. And those who believe and work righteous deeds – We shall surely make them enter among the righteous.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

10. Of mankind are some who say: We believe in Allah, then if they are afflicted in the way of Allah, they take the persecution of men as the torment of Allah, and then, if succour comes from your Rabb they say: Verily we have been with you. Is not Allah the Best Knower of what is in the breasts of the creatures?

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

11. And surely Allah will come to know those who believe, and surely He will come to know the hypocrites.

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

12. And those who disbelieve say to those who believe. Follow our way, and we shall surely bear your sins; whereas they shall not bear anything of their sins; verily they are the liars.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلنَحْمِلَ خَطِيئَتَكُمْ وَمَاهُمْ بِحَامِلِينَ مِن خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

13. And assuredly they shall be questioned on the Day of Resurrection concerning what they used to fabricate.

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنْفَالَهُمْ مَعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٣﴾

## Secrets of Revelation

### **Trials on the Path of Truth**

It is improper to be afraid of hardships on the path of truth. Do people presume that by merely claiming to be believers they would be spared the trials? The trials would certainly come. Every community was put to trials afore and Allah sifted the genuine from the pretentious, veracious from the impostor. The attitude of the Muslims today is that they look for easy way out whereby they can practise Islam as well as avoid annoying the infidels, lest they create any trouble. This is a misconception, for whoever follows the Truth will certainly be tested. However, the infidels must not presume that they can escape the Grip of Allah after having spread evil. This way of thinking is nefarious as well as completely erroneous. They will be subdued and the believers will eventually prevail in this world, while the eternal doom for the infidels is inevitable.

### **A Believer's Life**

A believer lives hoping to meet Allah. So while death is to an infidel a horrifying reality, it is good news to the believer being a prelude to presence in His Court. In other words, the very purpose of the life of a believer is to meet Allah. Such people must know for sure that Allah's Promise is at hand and He is all Hearing, all Knowing.

### **Striving is a Human Need**

If someone feels that he has sacrificed a lot or is striving hard in the cause of Din, he must realise that he is doing it for his own good. Allah is Independent and does not need anyone's worship or striving. Rather the shortfalls and errors of those who hold correct beliefs and exert to act piously are compensated by His Mercy and they shall be rewarded far beyond their actual merit. Therefore, one must not be weary of striving.

### **The Importance of Beliefs**

And as for the importance of beliefs, it can be evaluated from the fact that Allah has commanded the believers to treat their parents kindly and to obey them. But even if they order polytheism or do something heretic, they are not to be obeyed. O' Reader! Do not give in as you have to ultimately return to His Court, where He shall not investigate, but inform everyone of his entire conduct. And certainly those who had practised piety will be amongst the noble and the righteous.

There are people who claim to be Muslims but when faced with hardship in the Cause of Allah, or pressurised by the infidels, they given in. Instead of fearing

Allah's retribution, which can neither be resisted nor tolerated, they concede to the infidels' demands. But when they see the believers winning by Allah's Grace, or gaining ground, they reassure them that they had always been on their side.

Don't they realise that Allah is Aware of the secrets deep in the hearts of the entire creation? And that it is Allah's Purpose to segregate the believers from the hypocrites in this very world. The infidels try all sorts of pranks to deter the believers from the path of Islam. Those who refuse to be subdued are counselled to adopt their ways. They would even profess to undertake the responsibility of their sins too. This is a blatant lie, as they will certainly not share the burden of anyone else. The load of their own disbelief would be crushing enough while the burden of misleading others would be additional.

### The Burden of Inviting others to Disbelief

The flat lie which they tell in order to mislead others will prove disastrous for them in reckoning. It is proved that inviting others to disbelief is disbelief itself. Anyone who persuades believers to submit to infidels in order to avoid mundane losses is indeed a wrongdoer. And anyone who opts for a life of slavery to the infidels cannot avert a loss; rather insult shall be added to his injury. This is the situation of those who suggest practical submission to infidelity. And the politicians who claim that it is impossible to survive without an interest based economy or that the punishments prescribed by Islam are inhuman are infidels beyond an iota of doubt.

## Section 2

14. And assuredly We sent Nūḥ to his people. Then he stayed among them for a thousand years save fifty years; and then the Deluge overtook them, while they were wrongdoers.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ، فَلِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

15. Then We delivered him and those with him in the Ark, and made it a Sign to the worlds.

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾

16. And We sent Ibrāhīm. Recall when he said to his people: Worship Allah and fear Him; that is best for you if you but know.

وَإِذْ هَبَسَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾

17. You worship only images instead of Allah, and it is a fiction you have created. Verily those whom you worship instead of Allah own no provision for you. So seek provision with Allah and worship Him, and to Him give thanks; to Him you shall be returned.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ  
إِفْكَاتٍ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ  
لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ  
وَأَعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

18. And if you believe me, then communities before you have belied; and nothing is upon the Messenger but a manifest preaching.

وَإِن تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ  
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾

19. Do they not see how Allah originates creation? And then He shall restore it; surely that is easy for Allah.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ  
يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

20. Say you: Go about in the land, and see how He originated creation, and then Allah will bring another production; verily Allah is Potent over everything.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ  
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

21. He shall chastise whom He will, and shall show Mercy to whom He will; and to Him you shall be returned.

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ  
تُفْجَرُونَ ﴿٢١﴾

22. And you cannot escape in the earth or in the heaven, and for you there is no friend and helper besides Allah.

وَمَا أَنشَأْنَا مِن مَّجْرِبَةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ  
وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

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### Secrets of Revelation

There is nothing new if the infidels obstruct the believers or torture them when the Holy Prophet <sup>SAW</sup> is inviting people to Islam. This has been going on from times immemorial. However, despite all the planning by the infidels, it was

always the believers who won. For instance, take the case of Prophet Nūḥ<sup>AS</sup>. Allah raised him amongst his own nation, which was well acquainted with his lineage and virtuous conduct. He propagated Allah's Message for 950 years consecutively, inviting people to piety. He had to face the derision and torture by the infidels throughout his life. They did not accept his teachings and invoked Divine Punishment that befell them in the form of the Deluge. Their might, their wealth or planning; nothing availed them. And Allah saved His Prophet<sup>AS</sup> from both the infidels as well as the Deluge. All those who believed and boarded the Ark were also miraculously saved as a token for the following generations. Similarly when Prophet Ibrāhīm<sup>AS</sup> was raised, he invited people to worship only Allah and to obey Him in all matters of practical life to ensure worldly as well as eternal bliss. His nation had resorted to idolatry, concocting all sorts of ungodly beliefs and myths without realising that their idols could not even give them a single grain of wheat.

### **Worldly Benefit also in Dīn, not at all in Infidelity**

He told them that if they coveted temporal gains alone, those too could only be given by Allah. So they should opt for the path of His worship and gratitude so as to be successful in this world, while they have to return to Him in the Ākhirah in any case. This shows that if someone is merely seeking worldly benefits, he can only achieve these by practising Islam. This is because optimum results from any endeavour can only be acquired when it is conducted in the most accurate way, which is Islam. If only the contemporary simpletons could understand that the success of the infidel society in various spheres of life is solely due to their practical conformity to the guide lines given by Islam. They do not believe in it and as such do not qualify for eternal rewards, yet they definitely benefit in this temporal life.

In spite of all the reasoning, if the infidels do not accept the Holy Prophet's<sup>SAW</sup> invitation, he need not be aggrieved, as the Prophets<sup>AS</sup> preceding him were treated in a similar manner by their nations. It is not the duty of Allah's Messenger to force His Message on people but only to convey it. The infidels are denying him. Don't they know how Allah has created everything and how this process of creation is going on incessantly? So is it difficult for Him to recreate everything? Let them traverse the earth and see for themselves the wonders of His creation, to acknowledge the Magnificence of His Absolute Omnipotence and to know that He is capable of quickening in the Ākhirah and can do whatever He likes.

## Scientific Research and Allah's Book

A vivid point is proven here. The Qurān had invited the infidels 1400 years ago to observe the process of creation and through it evaluate the Magnanimity and Unity of the Creator of such a meticulous system! But it was only centuries later that the research was started despite which, the majority of infidels fail to appreciate His Magnanimity. On the contrary, the wrong doing Muslims and those with attenuated faith became overwhelmed by the infidels' research instead of Allah's Magnificence. Indeed it should have been the Muslims to have undertaken research and shown these realities to the infidels. Allah being all Powerful can punish whomever He may choose. In other words, it is His prerogative to declare any act as a crime, and punish the doer or send His Mercy on whomever He may please, for everyone has to ultimately return to His Court.

O' Infidels! Even if you spare no efforts, you will not be able to prevent His System and His Absolute Supremacy from being enforced, on the earth, nor in the heavens. Neither by the discovery of the atom, nor by sending rockets in the space can it be impeded. Rather you will find no one to rescue you from His Grip, neither in this world, nor in the Ākhirah. It is demonstrated in the form of earthquakes, blizzards and floods that sweep the mighty infidel nations every now and then.

### Section 3

23. Those who disbelieve in the Signs of Allah and in their meeting with Him, they shall despair of My Mercy, and they! Theirs shall be an afflictive torment.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا لِلَّهِ وَلِقَائِهِ أُولَئِكَ  
يَئِسُوا مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

24. Then the answer of his people was nothing but that they said: Slay him, or burn him. Then Allah rescued him from the fire: herein are Signs for a people who believe.

فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ  
أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

25. And he said: You have taken images instead of Allah out of affection between you in the life of this world; but on the Day of

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ  
بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ

Resurrection you will deny each other and you shall curse each other; and your resort shall be the Fire, and you shall have no helpers.

يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ  
بَعْضُكُمْ بَعْضًا وَمَأْوَاكُمُ النَّارُ  
وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٢٥﴾

26. And Lūṭ believed in him. And he said: Verily I will flee to my Rabb; verily He is the Mighty, the Wise.

فَمَنْ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي  
إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾

27. And We bestowed on him Ishāq and Ya'qūb, and We assigned prophecy and the Book to be among his posterity, and We vouchsafed to him his reward in this world, and in the Hereafter he shall be of the righteous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ  
النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا  
وَرِئَانَهُ فِي الْآخِرَةِ لِمَنِ الصَّالِحِينَ ﴿٢٧﴾

28. And Lūṭ! Recall when he said to his people: you commit an indecency in which none has preceded you in the worlds.

وَلُوطَ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتُونَ  
الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ  
مِنَ الْعَالَمِينَ ﴿٢٨﴾

29. You go in indeed to males, and you rob on the highway, and you commit what is disreputable in your assembly. The answer of his people was none but that they said: Bring you Allah's chastisement on us, if you are of the truthful.

أَيُّكُمْ لَأْتُونَ الرِّجَالَ وَتَقَاطِعُونَ السَّبِيلَ  
وَتَأْتُونَ فِي نَكَاحِكُمُ الْمُنْكَرَ فَعَمَّا كَانَتْ  
جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ  
اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٩﴾

30. He said: Rabb! Give me victory over the corrupt people.

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ  
الْمُفْسِدِينَ ﴿٣٠﴾

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### Secrets of Revelation

The reason why infidels are refusing to accept Islam and obey Allah is that they neither believe in the Doomsday nor in the Resurrection. Those guilty of this grave crime are indeed deprived of His Mercy altogether and an extremely painful punishment awaits them.



When the infidels were humbled in reasoning, they planned to murder Prophet Ibrāhīm<sup>AS</sup> in a gruesome manner. They decided to fling him into the fire and burn him alive. But Allah protected him from the fire. For the believers this event is an outstanding example of standing firm in the face of distress worked by the infidels.

### Consensus on Evil is for Vested Interests

Prophet Ibrāhīm<sup>AS</sup> told his people that their apparent unity and consensus over idolatry and idol temples was purely for worldly benefits. Those who unite for an evil cause always have their own vested interests, which may or may not be achieved. But it must be remembered that on the Day of Reckoning they will not even tolerate the sight of one another; rather would deny mutual friendship altogether. They would all be pushed into Hell and shall find no helping friend. It is now that they can ward off evil, for it would be of no avail then.

From the entire nation it was only Prophet Lūṭ<sup>AS</sup> who believed. Prophet Ibrāhīm<sup>AS</sup> told his people that he had been commanded to migrate from their settlements by Allah to a place where no ungodly society could hinder the Cause of Allah. According to the Commentators this was the first migration in the Cause of Allah that took place in history. So he set out accompanied by wife Ḥadhrat Sarah and Prophet Lūṭ<sup>AS</sup>.

### Migration in Allah's Cause is Rewarded in this World too

Allah blessed him with better relatives and family; sons like Ishāq<sup>AS</sup> and Ya'qūb<sup>AS</sup>. They not only were themselves raised as Prophets<sup>AS</sup> but also became the progenitors of many Prophets to come including the final Prophet<sup>SAW</sup> raised from the lineage of Prophet Ismā'īl<sup>AS</sup>, the elder son of Prophet Ibrāhīm<sup>AS</sup>. What a unique reward he was blessed with in this world, while in the Ākhirah he shall be amongst His distinguished servants.

Lūṭ<sup>AS</sup> was also raised as a Prophet when his nation resorted to immorality. He forbade them from indulging in lewdness, no one had ever practised before in the world. They engaged in homosexuality, robbed others, and discussed their evil acts with great pride in the gatherings, by itself a great evil. His people, humbled by reasoning, finally told him to invoke the promised doom if he was really Allah's Prophet, and categorically refused his counsels. It was then that Prophet Lūṭ<sup>AS</sup> raised his hands in prayer: "O Allah! Help me against this wicked lot."

31. And when **Our** envoys came to Ibrāhīm with the glad tidings, they said: We are about to destroy the inhabitants of that city, verily its inhabitants have become wrongdoers.
32. He said: But there is Lūt. They said: We know very well who is therein; we are to deliver him and his household, save his wife; she is to be of the lingerers.
33. And when **Our** envoys came to Lūt, he was distressed and felt straitened on their account. They said: Have no fear and do not grieve; verily we are to deliver you and your household, save your wife; she is to be of the lingerers.
34. Verily we are about to bring down upon the inhabitants of this city a scourge from the heaven, for they have been transgressing.
35. And assuredly **We** have left of that a manifest Sign for a people who reflect.
36. And to Madyan **We** sent their brother Shu'aib. He said: My people! Worship **Allah** and fear the Last Day, and do not commit evil on the land as corrupters.
37. Then they belied him, so an earthquake seized them and they lay in their dwellings, crouching.
- وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا  
إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا  
كَانُوا ظَالِمِينَ ﴿٣١﴾
- قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا  
لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرَانَهُ كَانَتْ  
مِنَ الْغَابِرِينَ ﴿٣٢﴾
- وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِوَاهِهِمْ  
وَضَافَ بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ  
إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا أَمْرَانَكَ  
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾
- إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا  
مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾
- وَلَقَدْ تَرَكْنَا مِثْلَهَا آيَةً لِّقَوْمٍ  
يَعْقِلُونَ ﴿٣٥﴾
- وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ  
اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَدُوا  
فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾
- فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ  
فَأَصْبَحُوا فِي دَارِهِمْ جَنِينًا ﴿٣٧﴾

38. And 'Ād and Thamūd! Of a surety their destruction is apparent to you from their dwellings. Satan made their works fair-seeming to them, and so kept them off from the path, while they were endued with sight.

39. And Qārūn and the Pharaoh and Hāmān! And assuredly there came to them Mūsa with evidences, yet they were stiff-necked in the land, and they could not outstrip Us.

40. Each of them We laid hold of for his sin, of them were some on whom We sent a violent wind; and of them were some who were overtaken by a shout; and of them were some with whom We sank the earth; and of them were some whom We drowned. Allah was not such as to wrong them, but themselves they were used to wrong.

41. The likeness of those who take other patrons than Allah is as the likeness of the spider, which takes to herself a house. And the frailest of all houses is the spider's house, if they but knew.

42. Verily Allah knows whatever they invoke beside Him. And He is the Mighty, the Wise.

43. And these similitudes! We propound them for mankind and none understands them save men of learning.

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ  
مِنْ مَنَاسِكِنَهُمْ ذُرِّيَّتُكَ لَهُمُ الشَّيْطَانُ  
أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ  
وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ  
مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ  
وَمَا كَانُوا سَاقِيْنَ ﴿٣٩﴾

فَكُلًّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَن  
أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ  
مَن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ  
مَن خَفَقْنَا بِهِ الْأَرْضَ  
وَمِنْهُمْ مَن أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ  
وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ  
أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ  
أَتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ  
الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ  
لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ  
مِن شَوْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ  
وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾

44. Allah has created the heavens and the earth with a purpose; verily in them is a Sign for the believers.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿١١﴾

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## Secrets of Revelation

### Simultaneous Benefit and Loss because of Faith and Practice

When Our envoys went to Prophet Ibrāhīm<sup>AS</sup> to convey him the good news of birth of a son they informed him that they had also been deputed to destroy the settlements of Prophet Lūṭ's<sup>AS</sup> nation. In other words, the same envoys who had brought glad tidings to one, because of his faith and practice, were tasked to destroy others because of their infidelity and evil doings, which had crossed the limits of tolerance. Prophet Ibrāhīm<sup>AS</sup> promptly reminded them that Prophet Lūṭ<sup>AS</sup> was also in that settlement. The angels said that they knew exactly who resided therein, and that Prophet Lūṭ<sup>AS</sup> and his followers will remain unharmed except his wife, who shall linger behind. As the angels arrived in the guise of handsome youths at Prophet Lūṭ's<sup>AS</sup> door, he got worried within, being sure that his people would molest his guests. The angels now revealed their identity as Allah's envoys and assured him there was nothing to worry about. The end of the evil doers was at hand while he and his followers would be safely delivered, save his wife who would not be allowed to accompany him. And they would bring down a disaster from the heavens onto dwellers of this settlement because of their wickedness. O' Reader! We have preserved the signs on this very land as admonition for those having sense.

Similarly Prophet Shu'aib<sup>AS</sup> was raised amongst the people of Madyan. He too preached Allah's worship and obedience, told them to prefer Ākhirah over the mundane life and refrain from mischief-mongering on the land. They, however, refused to accept the truth and were seized by a ravaging earthquake. The next morning they were dead lying on their faces inside their safe havens which became the very site of their decimation.

The ruins of the settlements of 'Ād and Thamūd speak volumes on the rise and fall of these nations. Satan had adorned evil for them, and once attracted towards it, they lost the straight path, despite the fact that they were wise people. And so were Qārūn, the Pharaoh and Hāmān blinded by greed. When Prophet Mūsa<sup>AS</sup> was raised with clear evidences, they took to arrogance and spared no efforts to promote infidelity all over. All of them could not escape

His Grip and were seized for their respective crimes. Some were showered with stones, others ripped by a violent cry, some were sunk into the earth and yet others perished in the sea. Allah wronged none rather they wronged themselves by adopting the path of evil and infidelity.

Any people who pin their hopes on others than Allah can be compared to a spider. It feels very safe inside its web, whereas of all the habitats, the most tenuous one is that of a spider. This is very clear and easy to understand for those who have the slightest knowledge. And they cannot conceal anything from Allah. He knows their calling out and obeying others than Him. He is all Prevailing and can seize the malefactors whenever it pleases Him. It is only out of His perfect plans that He gives respite to them. Such parables are recounted to everyone, yet only those learn a lesson who have knowledge.

### Who is a Scholar?

The erudites prove from this Āyah that it is not knowledge to merely scan the books, unless a person ponders over to acquire a level of understanding and inner feelings to obey Allah in a manner that his practical life is also reformed. Only then can he be accepted as a scholar.

### Call to Contemplate over Genesis

Allah has created the heavens and the earth in such perfect balance that it carries innumerable evidences for the believers. Allah's Book commands a scientific research into the genesis of the universe to explore the proofs it offers on the Magnificence of the Creator.

## Section 5

45. Recite you what has been revealed to you of the Book and establish you Ṣalāt; verily Ṣalāt forbids indecency and dishonour. And the remembrance of Allah is the highest. And Allah Knows what you perform.

أَنْتُمْ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ  
إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ  
يَعْلَمُ مَا تَصْنَعُونَ ﴿١٩﴾

46 Do not dispute with the People of the Book unless in the best manner, save with those of them who do wrong; and say: We believe in what has been sent down to us and in what has been

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي  
هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا  
بِالَّذِي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ

sent down to you, our God and your God is One, and to Him we surrender.

وَاللَّهُنَّاءُ وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٦﴾

47. Likewise We have sent down the Book to you, so those to whom We vouchsafed the Book believe in it, and some of these also believe in it. And none deny Our Signs except the infidels.

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَامَنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿١٧﴾

48. And before it you have not been reading any book nor have you been inscribing it with your right hand. For then followers of falsehood might have doubted.

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِآرْتَابِ الْمُبِطِلُونَ ﴿١٨﴾

49. Aye! It is manifest Signs in the breasts of those who have been vouchsafed knowledge; and none deny Our Signs except the wrong-doers.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿١٩﴾

50. And they say: Why are not Signs sent down unto him from his Rabb? Say you: Signs are with Allah only, and I am but a manifest warner.

وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٠﴾

51. Does it not suffice with them that We have sent down to you the Book to be recited to them? Verily herein is a mercy and an admonition to a people who believe.

أَوَلَمْ يَكْفِيهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٢١﴾

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### Secrets of Revelation

The Holy Prophet <sup>SAW</sup> is commanded to recite the Qurān and establish Ṣalāt. He must read out the Qurān to others without caring whether anyone becomes a believer or not, and establish worship. It is imperative that the Qurān be constantly propagated while the propagator must himself observe his worships

with diligence. As a result of worships one is blessed with the capacity to abstain from iniquity and evil.

### The Effects of Ṣalāt and Propagation of the Qurān

It is indeed a sublime quality of the Qurān that when a person discourses on any point by way of sermon, irrespective of whether the other accepts it or not, he himself acquires the capacity to act upon it. Similarly Ṣalāt, which is an attendance in the Court of the Absolute, if not offered merely as a ritual, prevents the worshipper from evil. It is apparent logically. Anyone who has already attended the Mighty Court and knows that he has to attend it again after a few hours will certainly refrain from **His** disobedience. At the same time it generates abhorrence for sin in the heart. And **Allah's** Ḍikr is indeed the greatest.

### Ḍikr Allah

It is strange that Commentators are often cursory on this topic. Where they do dwell on it only its merits are recounted. The basic question is what after all is Ḍikr Allah, and how is it to be done? If it is said that Ḍikr Allah here refers to noble deeds, then the recitation of the Qurān and Ṣalāt are Ḍikr by themselves. It would mean that two types of Ḍikr is already being done; orally by reciting the Qurān, and both oral as well as physical or practical through Ṣalāt. So the declaration that **Allah's** Ḍikr is the highest alludes to something over and above recitation and Ṣalāt. This indeed is Ḍikr-e-Qalbi, so induced into the Companions<sup>-RAU</sup> Qulūb by the Holy Prophet's<sup>-SAW</sup> Tawajjuh and his company that their flesh, blood and even bones, in fact each and every cell of their bodies became engaged in **Allah's** Ḍikr. This blessing was transferred to the Tab'a'in from the bosoms of the Companions<sup>-RAU</sup>, who in turn passed it on to the Tab'a Tab'a'in. The chosen servants of **Allah** succeeding them dedicated their lives to acquire Ḍikr-e-Qalbi from their accomplished predecessors, to pass it down to their successors through Tawajjuh and Ilqa. They came to be known as Shaikh or Pir. Thus the Orders of Tasawwuf were formed and the discipline developed, like the disciplines of Tafsīr, Ḥadīth and Fiqh. This is the only blessing, which once acquired not only transforms one's practical life but also purifies the inner desires. No doubt **Allah** is well Aware of whatever people do. **He** knows the conduct of those who remember **Him** and are righteous, as well as the rebellious and the impudent lot.

### No Quarrel in Propagation

The People of the Book must be invited to the truth, but not through dispute. Propagation must be carried out in a congenial manner. However, if anyone of them resorts to quarrelling or disputation, the believers must suitably defend

themselves. But they must never initiate a dispute, rather explain to them that common precepts exist between the two. For instance, the Muslims believe in the Qurān as well as the Books that were revealed unto the preceding nations. Similarly their Books also foretell the revelation of the Qurān, and enjoin belief in the One and Only Allah like it does.

### Belief in the Torah and the Bible

Here, belief alludes to acknowledging that the preceding Divine Books were also true in their original and not the present interpolated versions. However, it is not proper to derive any authority over issues of the permissible and the forbidden from these Books. Rather the People of the Book are being invited to the fact that once they accept their own Books, they will have to believe in the Qurān too. In fact those who had true faith in the preceding Divine Books also believed in the Holy Prophet<sup>SAW</sup>. And those who dispute in the revelations of Allah are surely infidels, who did not believe in the preceding Divine Books. They demonstrated their disbelief by interpolating them and are now denying the Qurān.

### A Unique Miracle of the Holy Prophet<sup>SAW</sup>

The Holy Prophet<sup>SAW</sup> lived his life amidst the people he invited to the Quran. They were fully aware of the fact that he could neither read nor write. And when the Quran was revealed to him, he gave a solution to each and every issue of life. Can there be any greater evidence to his truthfulness, or a greater miracle? Despite this the malefactors are harbouring doubts about him. These Āyāt are indeed candid and crystal clear. It is only the knowledgeable who fully appreciate them while the unjust and transgressors only resort to controversy. In spite of this unique miracle, they demand why a miracle is not sent unto them. The Holy Prophet<sup>SAW</sup> must tell them that the manifestation of miracles is Allah's domain, while his duty is to forewarn them over the realities of the Ākhirah. This is merely an absurd objection because the Qurān itself is a great miracle. It is read over to them and has simultaneously addressed the problems facing the humanity in their entirety, and has given the best solutions. It is a source of Divine Mercy, as it also addresses all the issues pertaining to the Ākhirah. What a Magnificent Book indeed! Besides giving admonition, it also embeds the remembrance of Allah into the hearts of the believers.

## Section 6

52. Say you: Allah suffices as a witness between you and me. He

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ



knows whatever is in the heavens and the earth; and those who believe in falsehood and disbelieve in Allah, these! They shall be the losers.

53. And they ask you to hasten on the torment. And had there not been a term appointed, the torment would surely have come to them. And surely it shall come upon them while they perceive not.

54. They ask you to hasten on the torment; and verily the Hell is about to encompass the infidels.

55. On the Day whereon the torment shall cover them from above them and from underneath their feet, and He shall say: Taste what you have been working!

56. O My bondmen who believe! Verily My earth is wide, so worship Me Alone.

57. Every soul shall taste of death; then unto Us you shall be returned.

58. And those who believe and work righteous deeds, them We will surely settle in lofty dwellings of the Garden whereunder rivers flow; they shall be abiders therein. Excellent is the reward of the workers.

59. Who persevere and trust in their Rabb.

60. And how many a moving creature there is that bears not its provision. Allah provides for it

مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ  
آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ  
هُمُ الْخَاسِرُونَ ﴿٥٣﴾

وَسْتَعْجِلُونَا بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى  
لَّجَاءَ مِنَ الْعَذَابِ وَلِيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٤﴾

يَسْتَعْجِلُونَا بِالْعَذَابِ  
وَإِنَّا جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٥﴾

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ  
أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٦﴾

يَعْبَادِي الَّذِينَ آمَنُوا إِنَّا أَرْضِي وَسِعَةً  
فَاتَّقُوا رَبَّ ﴿٥٧﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٨﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ  
مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٩﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦٠﴾

وَكَأَيِّن مِّن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا

and for you. And He is the Hearer, the Knower.

61. And were you to ask them: Who has created the heavens and the earth and has subjected the sun and the moon? They would surely say: Allah. How then are they deviating?
62. Allah expands provision for whom He will of His bondmen and stints it for him. Verily Allah is the Knower of everything.
63. And were you to ask them: Who sends down water from the sky, and therewith revives the earth after its death? They would surely say: Allah. Say you: All praise to Allah! aye! Most of them reflect not.

وإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ  
الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿١١﴾

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ  
إِنَّا اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا  
بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ  
قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٣﴾

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### Secrets of Revelation

The Holy Prophet <sup>SAW</sup> may inform the infidels that if they still harbour doubts despite so many proofs, then Allah is a Witness between him and them. He is Aware of all secrets of the heavens and the earth, and also what is in the hearts of the believers and the infidels. Those on the side of falsehood who deny Allah's Commands will eventually be the losers. They show great haste in asking for a doom. Had Allah not predetermined the timings of every affair, their demand would have certainly been met. However, Allah will seize them suddenly and they will be confused. Defeated in this world, they will realise at death how they had failed to understand, out of ignorance. In fact they had been living a life in a milieu of Hell, separated only by a veil of worldly life. The day it is removed, Divine punishment shall surround them from all sides and they will be told to taste the outcome of their deeds.

Now the address turns to the believers. They are told that if the infidels do not accept Islam and do not let them to practise it freely, then Allah's land is indeed vast. They should migrate to some other place but must hold fast to Dīn and

worship **Allah** Alone. After all, for how long can a person live in one place or home or country? Eventually everyone has to die, leaving behind everything, to stand in the Court of **Allah**. So if one has to leave his home today for the sake of his **Dīn**, it is indeed an honour.

## Migration

According to the scholars when the Holy Prophet<sup>SAW</sup> was commanded to migrate, it became obligatory for all the believers to migrate from Makkah. Anyone failing to do so without a genuine excuse, was not considered a Muslim. This obligation, however, ended after the Conquest of Makkah. Thereafter if one lives in a country ruled by infidels who impede practising Islam, it is mandatory for him to migrate, provided it is within his means. Otherwise, it is commendable to migrate from the infidel rule to an Islamic State and pious people.

If one has to sacrifice any of his assets in the process, he will get a magnificent recompense from **Allah** in the form of Jannah, where he shall enjoy a permanent stay, without any fear of expulsion. What a splendid reward for those who strive, persevere in hardships, make sacrifices and abstain from sin. This is a reward for reliance on **Allah**, for whom they had sacrificed their worldly possessions. Earning of livelihood should not be a cause of concern while migrating in the Cause of **Allah**. Countless species of **Allah**'s creation exist which do not carry even one day's food with them. Yet **He** constantly provides them as well as the mankind. Worldly means are only a covering. And **He** listens to everyone and is Aware of his situation.

The infidels should be asked as to who created the heaven and the earth, and determined the effects of all things, the paths and the movements of the planets, the sun, the moon and the stars? All science tells us is the physical aspect of how a combination of different elements generates various effects. But who has created the world of all these effects comprising the earth, the heavens, sun and the moon and embedded these effects therein? To this they have no answer except that it is **Allah**, for it is simply impossible to attribute these to anyone else save **Him**. So wonder why they head in the wrong direction? It is also **His** domain to increase the provisions for one and straiten for the other; the wisdom thereof is only known to **Him**. If they think that it is the rainfall which brings out all sorts of growth from the land, then who causes the rain and enables it to generate the effects in the soil, in order to yield harvest and plantation? They will be forced to admit that it is all by **His** Omnipotence. They must, therefore, confess that all these excellent attributes solely belong to **Allah**. If they fail to acknowledge, then they are foolish indeed.

64. And this life of the world is but sport and play. Verily the home of the Hereafter - that is life indeed, if they but know!
65. So when they mount upon the ship they call on Allah making faith pure for him, then when He delivers them safely on the land, lo! They associate.
66. So that they become ingrate for what We have vouchsafed to them, and that they enjoy themselves; but presently they shall know.
67. Do they not see that We have appointed an inviolable sanctuary, while men are being snatched away round about them? In falsehood would then they believe, and unto favours of Allah would they be ingrate?
68. And who is greater wrong-doer than he who forges a lie against Allah or belies the truth when it comes to him? Will there not be in the Hell an abiding-place of the infidels?
69. And those who strive hard in Us, We shall surely guide them in Our Paths; verily Allah is with the well-doers.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ  
الْآخِرَةَ لَهِىَ الْحَيَاةُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ  
فَلَمَّا بَجَعْتُهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

لِيَكْفُرُوا بِإِيمَانِهِمْ وَلِيَسْتَمْتِعُوا فَسَوْفَ  
يَعْلَمُونَ ﴿٦٦﴾

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَاءً آمِنًا وَيُخَطَفُ  
النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ  
وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ  
بِالْحَقِّ لَمَّا جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى  
لِّلْكَافِرِينَ ﴿٦٨﴾

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا  
وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

## Secrets of Revelation

The world, which these infidels seek so much is nothing but a vain sport, that wastes time, while real life is the life of the **Ākhirah**, the eternal abode. The very aim of worldly life is to strive for the Hereafter, if only they could perceive.

### **At Times Invocation of an Infidel is also Answered in Mundane Matters**

Whenever they face hardship, like if their ship is stranded in a cyclone, they call out **Allah** with utmost sincerity, from the core of their hearts. And when **Allah** delivers them from the hardship and saves them they revert to polytheism. It is so because at times even an infidel's invocation is answered in mundane matters, provided he prays with sincerity. However, it will not happen in the **Ākhirah**. They are so ignorant that they deny the Divine blessings, which they also benefit from. They will for sure meet the consequences of their doings.

At least the Makkans should not have come up with the excuse that if they converted to Islam, people would destroy them. This is because **Allah** has consecrated this city, making it a sanctuary for all. Both the infidels and the polytheists respect it, even though there may be unrest outside its perimeters.

Do they believe in the fables and deny the blessings of **Allah**? So whosoever concocts lies and claims it to be **Dīn** and refuses to accept the true faith when expounded to him is the greatest transgressor. The most appropriate place for such an ardent malefactor is Hell.

### **Mujāhid is always Victorious**

And those who strive in **Our Cause** are guided to **Our Paths**. They are never unsuccessful. **Allah** is with those who strive with devotion in obeying Him. They enjoy the Personal Company of the **Supreme Being**. When they strive to purify their own souls, **Allah** takes them to the company of pious people where this goal is achieved. Similarly when a person strives against the impediments worked by the infidels and lays down his life in the process, he either gets his destination by falling a martyr, or comes out victorious. Besides, **Jihād** enhances the insight of a believer and enables him to take correct decisions.