

سُورَةُ آلِ عِمْرَانَ

ĀL-E-'IMRĀN

(THE FAMILY OF 'IMRĀN)

Salient Features

- 1. Revealed at Madinah.**
- 2. The Second Largest Surah of the Quran.**
- 3. Contains 20 Sections and 200 Ayat.**

In the name of **Allah**

The Most Gracious, the Most Merciful

1. Alif. Lām Mīm.
2. **Allah!** There is no Ilāha but **He** the Living, the Eternal.
3. He revealed to you, the Book with truth, confirming the earlier revelations. And **He** sent down the Torah and the Bible.
4. Before this, as guidance to mankind. And **He** sent down the Criterion. Surely for those who deny **Allah's** Āyāt, is severe punishment, and **Allah** is Almighty, Able to Requite.
5. Indeed nothing in the earth or in the heaven is hidden from **Allah**.
6. It is **He, Who** fashions you in the wombs as **He** pleases. There is no Ilāha but **He**, the Almighty, the Wise.
7. It is **He, Who** has sent down the Book to you, containing Āyāt that are unambiguous, these are the essence of the Book, as well as others that are symbolic. Now those whose hearts are perverse, go after that part which is symbolic, seeking confusion and searching for its interpretation. But none except **Allah** knows its true meaning. And those who are deeply

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا

بَيَّأْتِ اللَّهُ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ

ذُو أَنْتِقَامٍ

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ

وَلَا فِي السَّمَاءِ

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ

هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ

فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ

وَأَبْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

rooted in knowledge say, "We believe in it. The whole of it is from our **Rabb**." And none except the men of understanding will heed.

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۗ كُلٌّ مِّنْ عِندِ رَبِّنَا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

8. "O our **Rabb**! Let not our hearts deviate after you have guided us; and bestow upon us mercy from **Your Presence**. Surely it is **You Who** is the Bestower."

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

9. "Our **Rabb**! Surely **You** will gather mankind on a Day of which there is no doubt. Indeed **Allah** never fails to keep his promise."

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ
إِنَّكَ اللَّهُ لَا يُخْلِفُ الْعَهْدَ ﴿٩﴾

The Secrets of Revelation

Alif. Lām Mīm. Allah!... There is no Ilāha but He the Almighty, the Wise.

Sūrah Al-Baqarah ended with the prayer for victory and sway over the non-believers. This Sūrah discusses the nature of dealings and interactions with them, as if the same topic is being carried further.

To begin with, the difference between a believer and a non-believer is explained. Those believing in Unity and the Divine Attributes are the believers and those who repudiate these are the non-believers. In other words, mankind is divided into two groups of people in this world, namely the believers and the non-believers. This division along ideological lines can also be termed as two nations theory. The believers are essentially a single entity whereas disbelief has further sub-divisions but basically all non-believers constitute a single nation.

Unity has been presented here as a declaration of **Allah's** Unity, that no one besides **Him** has the right to be worshiped. *Alif-Lām-Mīm* are the Isolated Letters symbolizing some profound meanings known only to **Allah** and **His Prophet**^{SAW}. However, a devout follower with a strong spiritual connection with the Holy Prophet^{SAW} may be blessed with knowledge directly from **Allah**,

and he may discern their meanings to a certain extent. The meanings so perceived will, however, not be practicable for others who will still have to believe these Letters to be known only to **Allah** and **His Prophet**^{SAW}.

Next is the declaration of Divinity and Unity of **Allah**, which is supported by the logical evidence that **Allah** is **Himself** Ever-Living and the Sustainer of the entire universe. Nothing can survive without the support of **His** Omnipotence. Worship is a demonstration of extreme humility and worthlessness, which is only for the **One Who** is the Greatest and Most Perfect by all standards, and above all needs. A creation, which is dependent for its own survival, whether, an idol or an angel, a lofty mountain or a river, a saint or a Prophet^{AS} can never deserve to be worshipped. Worship is only for the **One Who** has always been and shall always be, and that is none save **Allah**.

This fundamental evidence is supported by a secondary argument. Unity is not only revealed in the Qurān or by the Holy Prophet^{SAW} but has been elementary in all the preceding Scriptures. All the Prophets^{AS} and Messengers^{AS} of **Allah** invited mankind to believe in the same reality. The Message brought by the first human being and **Allah**'s Prophet **Ādam**^{AS} was **La Ilaha Ill Allah**, (there is no god but **Allah**). Centuries later, the same reality was reasserted by Prophet **Nūḥ**^{AS}, and after a wide stretch of time, by Prophet **Ibrāhīm**^{AS}. His son Prophet **Ismā'il**^{AS} carried the same Message. The same call was given by Prophets^{AS} **Mūsā**^{AS} and **Hārūn**^{AS} as well as Prophet **'Īsā**^{AS}. Finally the Holy Prophet^{SAW} is conveying the ancient Message of Unity and there is nothing new about it. Indeed, the declaration of **Allah**'s Unity and Divinity by more or less a hundred and twenty four thousand chosen personages spread over a long period of time, in different dialects and eras, is itself a proof of the authenticity of the Message. Its credibility gets further reinforced and strengthened when the characters of these noble souls are taken into account. They were not only paragons of morality themselves, but also educated mankind about ethical standards. They were righteous, truthful and trustworthy. The lives of these exalted souls were pure, absolutely free of any evil. They lived centuries apart from each other so by any worldly means or resources it was impossible that they could have communicated Message from one to another. Certainly they all received the Revelation being **Allah**'s Messengers^{AS} and were told by **Allah** to spread the word of Unity. Finally the raising of Prophet **Muḥammad**^{SAW} enlightened the entire universe with this truth. In the face of all the logical and traditional evidence available, anyone who rejects Unity or any Attribute of **Allah**, or worships anyone other than **Him**, is certainly a non-believer. And it is obvious that by rejecting the evidence, the non-believer is inviting a tormenting doom as **Allah** prevails over everything and is quick at reprisals.

Besides, among **His** Attributes is the quality that nothing in the heavens and the earth can escape **His** vigilance and grasp. **He** is so absolutely Powerful that **He** fashions a baby, as **He** pleases, in its mother's womb. It will be a boy or a girl, fair or dark, beautiful or ugly, **He** decides Alone. The mother bearing the baby is not aware of what is developing inside her womb, but **Allah** is fully aware of everything, as **He Himself** is the Maker. Thus it is impossible to hide anything from the Almighty, or to evade **His** sphere of control. In other words, a non-believer cannot escape under any circumstances. **Allah, Who** is the Creator, the Provider and the Sustainer, both here and in **Ākhirah**, deserves to be worshipped. It must be clearly understood that there is no god except **Him**, **He** prevails over everything and is the Wise.

It is He Who has sent ... and none except the men of understanding will heed.

It is **Allah Who** revealed unto **His** bondsman the Qurān with some firmly constructed **Āyāt** that are unambiguous and free from all obscurity. A person who is familiar with the language will have no difficulty or confusion in understanding the obvious meanings of the word or in their interpretation. Take for example; "Say you: come, I shall recite what your **Rabb** has forbidden to you..." 6:151, or other such **Āyāt**: As one ponders over them, the meaning and the propriety is easily understood.

Washing of Feet

As an example, Tafsir-e-Mazhari has cited the **Āyah** referring to the washing of the feet in ablution: O' you who believe! When you stand up for **Ṣalat**, wash your faces and your hands up to the elbows and wipe your heads and wash your feet up to the ankles." (7:6) 'Wash your feet up to the ankles,' clearly states the extent to which feet must be washed. The word 'feet' is, grammatically coupled with 'face' and 'hands' and not with 'heads'. If it is read in conjunction with 'heads', it would mean 'to wipe the heads to the ankles', which will be a totally wrong interpretation. The Shiite scholars claim that **K'ab** stands for the raised upper part of the foot, so both the feet must be wiped up to the risen part. But this meaning of **K'ab** is against the obvious usage. By consensus, the meaning of **K'ab** is ankle, and since there are two ankles in a foot, therefore, the ankles would be the extent of washing and not wiping the feet.

In short, firmly constructed **Āyāt** are those whose meanings are clear and definite. These **Āyāt** provide the basis for all teachings. There are other **Āyāt**, which are symbolic. Unless explained by the Holy Prophet ^{-SAW}, no linguist can have an access to the real intent of these no matter how serious his thought might be.

The Āyāt, which have been directly explained by the Holy Prophet^{-SAW}, are termed as Mujammil (abridged) such as those relating to Ṣalat, Zakat, Ḥajj, and usury. And those Āyāt that have not been so explained are called Muta-shābihāt (symbolic). These pertain to matters not directly related to practice such as the Isolated Letters *Alif-Lām-Mīm* or, for example, the Āyah "The Beneficent established on the Throne". To believe in these is mandatory because they are true. The understanding of such symbolic Āyāt is, however, given to people of cognition through intuition or by Divine teachings, like Prophet Ādam^{-AS} was blessed with the knowledge of all names. But it must be remembered that gleaning from the Prophetic knowledge is impossible without spiritual manifestations. It happens occasionally; when words and speech fail! Therefore, it is an impossible task for the common man. The right course of action regarding the interpretation of these symbolic Āyāt is to check them against the clearly constructed ones. Where there is a conflict, the perceived interpretation must be rejected outrightly leaving no room for any argument. For example, the Qurān categorically declares with regard to Prophet 'Īsā^{-AS}: He was no more than a man whom We favoured 43:59; 'Īsā^{-AS} is like Ādam^{-AS} in the sight of Allah, He created him (Ādam^{-AS}) from dust. 3:59.

Now if from the Mutashābihāt like *Kalimatu Allah* (Allah's Word) and *Rūḥ Minhu* (spirit from Him) anyone tries to prove that Prophet 'Īsā^{-AS} is a partner in Divinity or is Allah's son, he will be totally wrong. These Āyāt were revealed to the Holy Prophet^{-SAW} when a delegation from the Christians colony of Najrān waited on him. The Holy Prophet^{-SAW} proved that the belief in trinity was false. Thoroughly confounded, they asked the Holy Prophet^{-SAW} "Don't you call Prophet 'Īsā^{-AS} as *Kalimatu Allah* (Allah's word)." He replied: "Undoubtedly"; Well then it proves his Divinity," they added. The Holy Prophet^{-SAW} told them that the people who have perverted hearts and are devoid of pious nature pursue the Mutashabihat and interpret them according to their own vain desires.

Letters and Numerals

The commentators quote an incident that the Jews tried to calculate the life span of the Muslim Ummah by the numerical values of the Letters. The Jewish scholars, Ḥayye ibn Akhtab and K'ab bin Ashraf etc called on the Holy Prophet^{-SAW} and said: "We have come to know that *Alif-Lām-Mīm* has been revealed to you." The Holy Prophet^{-SAW} replied in the affirmative. They said "We take this as the life expectancy of your Ummah, as its numerical value is 71. Are there any more revelations of this kind?" The Holy Prophet^{-SAW} replied, "Yes. *Alif-Lām-Mīm Ṣad*." Ḥayye calculated it as 161 years and asked: Are there any more?" The Holy Prophet^{-SAW} replied: Yes *Alif-Lām-Ra*. They again

calculated and said that it came out to be 231 years, and inquired if there were any more of such Letters. The Holy Prophet^{SAW} replied in the affirmative and told them more Letters: *Alif-Lām-Mīm-Rā*. Ḥayye said that the value now became 371 years and in a state of confusion added that they did not believe in such things. It is a common practice with the Shiites today to rely upon the Letters and their numerical values. Some heretics copy the same. This practice is nothing but ignorance and a replica of Jewish traditions carried on only by those with perverted hearts in order to beguile people. Their aim is to distort beliefs in different ways through Jews who launched it with the intentions of harming Islam. Thus the sects Maruriah, M'utazilah and Rafidhī came into existence. Often ignorant people and lately heretics indulge in such interpretations to their own detriment, whereas **Allah** only knows the real meaning of these Isolated Letters. Unless **He Himself** decides to inform someone, no one can dare know. It does not, however, mean that even the Holy Prophet^{SAW} did not know, because **Allah** declares in the Qurān: "It is for **Us** to explain it and make it clear." (75:19). In the light of this Āyah, no part of Qurān could possibly have been left unexplained to the Holy Prophet^{SAW}.

In short, no one merely relying on linguistic skills can gain any access to the secrets of these Isolated Letters unless and until **Allah** reveals **Himself**. It also indicates that not only the Holy Prophet^{SAW} himself, but also his devout followers get their share of Prophetic beneficence. The most chosen ones are blessed with this knowledge directly from **His** Presence ('Ilm-e Laddunī). To acquire such knowledge is possible only through an unexplainable association with the Being or **His** Attributes, outside the pale of human effort and striving. And those firmly grounded in knowledge say that the entire Qurān is from **Allah** and we believe in it. According to the commentators this refers to the Ahl-e-Sunnah, who accept the interpretations endorsed by the Companions^{RAU}, the pious precursors and the consensus of Ummah. These people rely entirely upon the Muḥkamat as the main axis and acknowledge their lack of knowledge regarding the Mutashabihat, leaving them to **Allah**. Indeed only those are guided who have a sound mind and a pure nature and who do not make false claims to knowledge, because such an attitude is arch ignorance.

"O our Rabb! ... Indeed Allah never fails to keep His promise."

Those who cherish guidance as **Allah**'s Blessing and always seek **His** Protection saying: "O **Allah**! Cause not our hearts to stray after **You** have guided us and blessed us with the Book and the capability to believe in both Muḥkamat and Mutashābihāt. In short guidance depends upon the well being of the heart and only those actions are rewarded which are performed with utmost sincerity.

To safeguard Dīn, it is imperative to pay attention to the purification of one's heart. It is heart breaking to see this important aspect being ignored today. Neither do we see reformers with illuminated hearts, nor earnest seekers of this wealth. It appears as if this market has run out of business and all those once actively involved in it have departed, leaving behind a world inhabited by wild beasts roaming in human garb.

Yet it must be remembered that the world would never be without people having enlightened hearts, because that would mark its end. According to the Holy Prophet ^{SAW}, the Qiyamah will befall when there will be no one saying **Allah, Allah**, that is, there will be none whose heart is engaged in **Allah's** Zikr. Pronouncing **Allah's** Name orally carries no value unless endorsed by the heart, nor does it avert **Allah's** Wrath. Therefore, it is indispensable to search for people with purified hearts, as their company is life-giving. So the righteous always pray to **Allah** for **His** Mercy. This Mercy is not mere affluence and riches, but the company of the Aulia, where **Allah's** Blessings descend, and are dissipated. It also denotes steadfastness in Dīn. Only the company of **His** friends is the source of **His** Mercy.

Allah is the Greatest Bestower and will surely summon everyone before **Him** on the Day of Resurrection. And it is also absolutely sure that **He** never breaks **His** Word. Whereas it does not befit **His** Grace not to honour a promise of reward, the non-conformists (M'utazilah) believe that the promise of retribution will also be kept. However, besides faithlessness and polytheism, which **He** has vowed not to forgive, no sin is grave enough for **His** Mercy. Just as punishment is conditional to lack of repentance, so it is to absence of mercy and forgiveness. Therefore, if **He** forgives out of Mercy, it shall certainly not be a breach of promise.

Section 2

10. Surely, those who disbelieve, neither their riches nor their offspring will in the least avail them against **Allah**. And it is they who shall be the fuel of the Fire.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ
هُمْ وَقُودُ النَّارِ ﴿١٠﴾

11. Like Pharaohs' folk and those before them. They belied Our Signs so **Allah** seized them for their

كَذَّابٍ إِلَىٰ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا

sins. And Allah is severe in punishment.

12. Tell those who disbelieve, "You shall soon be overcome and gathered unto Hell, an evil abode!"

13. Indeed there was Sign for you in the two armies that met (in the battle of Badar); one fighting in the Cause of Allah and the other denying Him, seeing with their own eyes twice as many as they (the Muslims). And Allah strengthens whom He will with His succour. Certainly, in this is a lesson for all who have eyes to see.

14. Alluring to mankind is the love of enjoyable things; women, and children, and hoarded treasures of gold and silver, and horses of high mark, and cattle, and well-tilled lands. All that is the enjoyment of this worldly life; and with Allah is the best resort.

15. Say, "Shall I tell you of things far better than these? For those who have Taqwa, there are, Paradise with their Rabb, beneath which streams flow. Therein is their eternal abode, with wives pure and Allah's good will." And Allah is the Beholder of His servants.

16. Those who say, "Our Rabb! We have indeed believed, so forgive

بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَأَلَّ اللَّهُ سَدِيدٌ

الْعِقَابِ ﴿١١﴾

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ

إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٢﴾

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ

فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم

مِثْلِهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ

مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي

الْأَبْصَارِ ﴿١٣﴾

زِينٍ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّكَاحِ

وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ

وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ

وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ

عِنْدَهُ جَنَّاتُ الْعُقَابِ ﴿١٤﴾

﴿١٥﴾ قُلْ أُوذِيكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا

عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ

مِنَ اللَّهِ وَاللَّهُ يُصِيرُ بِالْعِبَادِ ﴿١٥﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا

our sins and save us from the torment of the Fire.”

ذُنُوبِنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

17. The patient and the truthful, and the devout, and the alms-givers (in the way of Allah), and those who pray for forgiveness in the early hours of the morning.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْمُتَّقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

18. Allah (Himself) gives Shahadah that there is no **Ilaha** but **Him** and the angels and the knowing people who adhere to justice (also are witnesses). There is no **Ilaha** save **Him**, the Almighty, the Wise.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو
الْعِلْمِ قَابِئًا بِالْقَسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾

19. Indeed the Dīn with Allah is Islam, and those who were given the Book disputed among themselves only after knowledge had come to them, And he who denies the **Āyāt** of Allah, surely Allah is Swift in calling to account.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ
الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ
الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

20. So if (O Prophet) they contend with you, say, “I have surrendered my whole self to Allah and also he who follows me.” And ask those who have been given the Book and the illiterates if they too accept Islam. Then if they accept, they are on the right path, but if they turn away, your duty is only to convey the Message. And Allah is the Beholder of His servants.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾

The Secrets of Revelation

Surely, those who disbelieve, ... and gathered unto Hell, an evil abode!"

Undoubtedly the wealth and progeny of those who disbelieve shall be of no avail to them before **Allah**. If they have assumed that their affluence is a proof of **Allah**'s Pleasure, they are certainly mistaken! This is a system designed by **Allah**, which is running at its own pace. Yet the proof of **Allah**'s Pleasure is Dīn. If they do not accept **Allah**'s Dīn, then regardless of whether they have riches or children, they shall be condemned to Hell. Those who disbelieve resemble the Pharaohs' folk and all the preceding non-believers in their attitude, who rejected the truth only out of their lust of wealth and power. **Allah** punished them for their denial and sins. Verily **Allah**'s Punishment is extremely severe.

O Prophet! Inform the non-believers that soon they would be overpowered and driven to Hell. They will not be able to escape **Allah**'s grip. Here they would be vanquished by the Muslims and in the Ākhirah condemned to Hell, which is indeed a terrible abode. According to the commentators, after the victory of Badar the Jews commented that the Muslims had won only due to the inexperience of the Makkan Army, but if they ever came across a battle hardened people like the Jews, they would know their worth!

This led to the revelations predicting the defeat of the Jews, which proved to be true word for word. The Banī Quraizah were put to sword and Banī Nadhīr exiled. Besides, the conquest of Khyber came as an utter surprise to the Jews, who never imagined that a handful of Muslims would humble such a great power. And the world witnessed that the series of triumphs did not end here. Though this Āyāh was revealed at a particular occasion, yet the applicability of its content is general. Who could have imagined that a few earnest souls who had been forced to migrate from Makkah in a state of helplessness and misery would stage a comeback as the conquerors in a few years? And the Makkans would lower their heads conceding defeat! Or that a few faithful servants of the Holy Prophet^{SAW} would rise from the desert and shock the world by humbling the then superpowers of Rome and Persia. That they would spread the true faith like a gust of morning breeze, rejuvenating the world with the fragrance of Prophet Muḥammad^{SAW}; that the sprawling deserts would shrink beneath their feet, the mountains would fail to deter them and the oceans would serve them as pavements. But it did happen and is deeply inscribed in golden words in the folds of history!

Today, if we analyse our condition against the above backdrop, it is in sharp contrast, as we never hear any good news from any Muslim country around the globe! From Eritrea to Palestine, Muslim blood is flowing in streams. They are strangled by the horrifying jaws of the demon of disbelief, forcing us to wonder what happened to the Divine Promises?

Mu'arif al Qurān has the view that here the Divine Promise does not extend to the non-believers of all times but is confined to the Jews and polytheists of the Holy Prophet^{SAW}'s era.

Maulana Thanvi in his Bayān al-Qurān corroborates this view and adds that it shall be applicable to the non-believers of the Holy Prophet^{SAW}'s era in this world and to all in the Ākhirah. But if we look carefully, not only can we see this promise being fulfilled during the era of Khilāfat-e Rāshidah but also until centuries later. Whether it was the strike of Ṣalaḥ ud Dīn Ayūbi or the lightening raids of Mahmūd Ghaznavī, the same Divine Promise appears to be working. Even today a few untrained, ill-clad and ill-armed barefooted soldiers by Divine help, are inflicting a crushing defeat upon the mighty super power of present time in the mountain passes of Afghanistan. (The USSR has disintegrated after this writing, the Afghan War being the major cause) In this case too, there is no comparison in the material strength of the adversaries. The only thing is that the bosoms of these nomads are enlightened with faith. These fundamentalists call out the Aẓān amidst bombardments and offer Ṣalāt in congregation. Their faces are adorned with Sunnah of the Holy Prophet^{SAW} and their hearts overflow with his love.

This is an ample proof that the Divine Succour is still there, it is only the Muslim who has deviated from the path and is heading towards infidelity and obscenity in quest of so-called progress. The Muslim whose year begins with Muḥarram, the month of supreme sacrifice, and ends with the enthusiasm of Ẓil Ḥajj, today bids farewell to the passing year and welcomes the new year of the Christian calendar by drinking and revelling in the night clubs. At the same time he expects to be showered the Divine Blessings and Grace promised to the Muslims alone. If we wish to remove the darkness of disbelief, and enlighten the world with the radiance of Dīn, we have to turn to our point of origin. **May Allah** bless us with the courage to do so!

Indeed there was sign for you ... a lesson for all who have eyes to see

The Battle of Badar is mentioned as an example and evidence of the promised support. It was a battle, in which the two sides had no comparison in terms of strength and resources. The Makkans were 950 in number, all veterans, with

700 camels, 100 horses and ample supply of armaments and food. On the other side were 313 ready-to-die Muslims including children and the elderly, of whom 70 were the Muhajirīn and the rest Anṣār. They had seventy camels, two horses, eight swords and six armours only.

This was the first battle fought against disbelief under the direct command of the Holy Prophet^{-SAW}, in Ramadhan of 2nd Hijrah. Mūsā bin 'Umair was the standard bearer from the Muhājirīn and S'ad Bin 'Ibadah from the Anṣār. The Holy Prophet^{-SAW} made the flag for the entire contingent from the shawl of his beloved wife 'Ā'ishah Siddīqah which was carried by Ḥadhrat 'Ali. In other words, not only did the Holy Prophet^{-SAW} offer his own and his Companions^{-RAU} lives, left his home and city, but also put to stake his honour, imploring **Allah** that if **He** let that flag fall, it would be trampled under the feet of the non-believers!

The Flag at Badar

It was then upto **Allah** to uphold that flag symbolizing the honour of **His** Prophet^{-SAW}. History repeated itself at Khyber when the fighting prolonged well over a month and the supply of food and armament began to run out. Most of the swords had broken and the Companions^{-RAU} would pick the arrows shot at them by the Jews and shoot them back. The Muslims were only fifteen hundred in number against the ten thousand Jews. Moreover, at the rear of Muslim army, the tribe of Banu Ghatfan was located, who had an army of five hundred. They had a treaty with the Jews, but were yet scared to intervene.

Under the circumstances, the Holy Prophet^{-SAW} once again made a flag out of the shawl of Um-ul believers 'Ā'ishah Siddīqah and gave it to Ḥadhrat 'Ali to carry. By the Grace of **Allah**, all the forts of Khyber fell to the Muslims in one onslaught, one after the other.

The sun saw this same flag for the third time when the Holy Prophet^{-SAW} entered Makkah as the conqueror. The flag was carried by Ḥadhrat 'Ali, and this was probably a gesture of gratitude, as **Allah** had always upheld the honour of this flag. The repeated appointment of Ḥadhrat 'Ali as the bearer was possibly due to the fact that he was not only the son-in-law, but had actually been raised as a son in Prophet's house, and it is the right of a son to hold the shawl of his mother. (**Allah** knows best)!

The fact of the matter was that at Badar, a smaller group, lesser in number and provisions was fighting for the Cause of **Allah**, against the larger and better-equipped contingent, comprising the non-believers.

Both the groups saw one another to be twice their own number. And they saw it with open eyes. In other words it would mean that the non-believers who were in reality three times the size of the Muslims appeared only double while the Muslims appeared to be a much larger group than they actually were. The *Āyāh* of *Sūrah Anfāl*, "lessened you in their eyes", pertains to the commencement of the battle, whereby the Muslims appeared to be very few to the non-believers who were encouraged to plunge into fighting. But once the fighting began, they saw that the Muslims were twice their numbers, which demoralized them.

These were the varying states experienced by the two opponents at different times. Besides, **Allah** provides the means for every task and it is not proper to give up the means. **Allah** helps whosoever **He** pleases and reinforces by **His** succour. See how a few empty handed Muslims, with **His** help, inflicted a humiliating defeat upon a well-equipped army whose selected warriors were either slain or taken prisoners! There is a great lesson for people of vision in this clash and an outstanding evidence of the authenticity of the prophecies of the Holy Prophet^{-SAW}.

Alluring to mankind is the love ... and with ALLAH is the best resort.

The discussion now turns to the mankind's love for the pleasures of this world. The term *Hūb ash-Shahawat* means the love for carnal desires, which necessarily is the animal instinct. In other words people follow these instincts just like animals and get so much absorbed in pursuit of such pleasures that they completely forget **Allah** and **His** obedience. It must be remembered that **Allah Himself** is the originator of all things of beauty and pleasure, and the desire to seek these is also created by **Him**. Therefore, this desire cannot be eliminated from the heart completely.

Yet when the physical love for these pleasures stands in conflict with the rational love of **Allah**, **His** Prophet^{-SAW} and the *Ākhirah*, the former must be given up while the latter must prevail. This indeed is the trial for man. The same worldly things can be a source of blessing in both the worlds, if rightfully sought and enjoyed. Functioning within the limits of **Allah** with regard to these pleasures is the characteristic, which elevates a human being above angels. But if in the pursuit of these pleasures, or for the love of fame or power man disobeys **Allah**, then these would prove to be a major source of his devastation.

Allah informs mankind that the love of women, children, heaps of gold and silver, cattle and thoroughbred horses is a source of great attraction but these

are all transitory and mortal. The origin of all worldly things is nothingness meaning thereby that all possibilities of the world were in reality non-existent. They were originally not there, and then they happened and their own existence is reflective and their reality is nothingness. Therefore, everything is moving towards mortality. All matters pertaining to existence are in the Knowledge of **Allah**. Originally nonexistent, everything makes its appearance as a reflection of the Splendour of Divine Attributes. Their existence is reflectory, which people mistake for real, and things with no reality have neither excellence nor beauty. Yes! The pleasures of the **Ākhirah** are worth desiring! Because the origin of their establishment and certainty are the Divine Attributes, which would be demonstrated in the **Ākhirah** in the form of **His** Generosity or Wrath and since the Attributes are boundless the punishments as well as the rewards in the **Ākhirah** would also be eternal.

Allah declares that with **Him** is an exquisite residence in the **Ākhirah**. Any worldly thing that assists in the attainment of success in the **Ākhirah** should be desired. The love for the Holy Prophet^{SAW}, the Companions^{RAJ} and the Aulia is in fact the love for the **Ākhirah**, which in turn is the love for **Allah**. The inclination towards the blessings of **Ākhirah** is in fact the affinity towards **Allah**.

*Say, "Shall I tell you ... And **Allah** is the Beholder of **His** servants.*

The Holy Prophet^{SAW} is instructed to inform the people of the rewards far superior to the ephemeral pleasures mentioned before. These, of course, will be for the Muttaqin who are in constant pursuit of **Allah's** Pleasure and have the courage to sacrifice temporal desires over **His** Will and Purpose. For them await eternal gardens with streams flowing underneath and an everlasting bliss. Once admitted they shall never be expelled and will dwell therein forever. There they shall be blessed with pure wives, free from physical and moral impurity. This is true for all women who shall qualify for admission into Paradise as well as those especially created there for the purpose.

Above all, the greatest of all rewards enjoyed by the residents of Paradise will be **Allah's** Pleasure. The kindred of the believers who qualify for Paradise will live together with them and enjoy an endless bliss. The joys of Paradise are described in so much detail in the sayings of the Holy Prophet^{SAW}, that one feels like experiencing them immediately.

Allah Himself is over looking **His** servants and knows what each one of them is striving for. **He** is well aware of those who say: Our **Allah!** Lo! We believe and have kicked away disbelievers. So forgive us our sins and guard us from the

punishment of the Fire. It is thus clear that it is only faith that establishes the right for redemption.

Qualities of the Aulia

The steadfast are those who are stable in opposition to their soul, which means that they restrain themselves from evil desires and engage in **Allah's** obedience. These are the qualities of the Aulia and must be looked for in a person who is taken as a guide or a spiritual leader. An oath of allegiance with a wrongdoer is altogether prohibited. The second quality of the Aulia is that they are truthful in all their claims, conduct and reports. Besides they are firm on the dictates of the greatest of all truths, i.e. *Kalimah-e-Tayyebah* and worship **Allah** in the light of the Sunnah of the Holy Prophet ^{SAW}. *Kalimah-e-Tayyebah* is a declaration that there is no **Ilaha** save **Allah** and **Muhammad** is **His** Prophet. It is a solemn pledge that there is no one worthy of worship except **Allah** and that we shall worship **Him** in accordance with and in the light of the Sunnah of the Holy Prophet ^{SAW}. The Aulia always seek the Pleasure of **Allah** and are ever willing to spend all their resources in **His** Cause, be it the efforts, the energy or the wealth. And then in spite of all their devotions, they wake up at dawn and beg for **His** Forgiveness in these words: "O **Allah** it is **You, Who** has granted us the strength to worship and to do good. The knowledge thereof is also given by **You**. Do accept our insignificant efforts by **Your** Generosity and Grace." Dawn is the special time of Divine Acceptance of prayers, which pulls a person out of the warm bed. The qualities of the Aulia have been explained to facilitate identification by the seekers. It is better to avoid an association where these are missing.

Allah (Himself) gives Shahadah ... Allah is Swift in calling to account.

His Being and **His** Attributes and all that is manifested and created bear witness to **His** Unity. **Allah Himself** is witness to the fact that no one else is worthy of worship save **Him**. The exalted angels endorse **His** Unity by their obedience, and glorification.

What is Islam?

The men of knowledge across the ages have also testified the Unity of **Allah**. The term "men of knowledge" refers to those who are able to comprehend the reality of **Allah's** Unity through **His** Messengers ^{AS} or by contemplation of the universe. They may not necessarily be formal scholars, because those who fail to recognise **Allah** are ignorant by **His** standards even if they are masters of all the faculties of arts and sciences. As the greatest of all realities is the Being of **Allah**, the one ignorant of it can never be termed as a scholar. So all men of

knowledge endorse the facts that **Allah** Alone is worthy of worship, **He** prevails over everything and is the Wisest.

It is an established fact that Islam is the only Dīn of **His** choosing. Islam means surrendering one's self to **Allah** and **His** willing obedience. Every Prophet^{AS} brought **His** Message to mankind, and Islam is the name of establishing a relationship with each one of them through faith and obedience. This is why Prophets Nūḥ, Ibrāhīm and 'Īsā^{AS} proclaimed to be Muslims in their own times. In other words the Message conveyed by every Prophet^{AS} was Islām and thus acceptable to **Allah**. And at the end, the Message conveyed by the last Prophet^{SAW} was also named Islām, which shall remain valid until the Yaum-al-Qiyamah.

All the other Prophets^{AS} also unanimously believed in the Unity of **Allah**, the Prophethood, Ākhirah, Paradise and Hell, the Reckoning and the Angels. The only difference was in the modes of worship, which varied through time with every Prophet bringing a new Shari'ah. Whatever injunctions were annulled in the course of time no longer remained a part of Islam. Now the Shari'ah brought by the Holy Prophet^{SAW} is Islam which replaces all the previous ones and, therefore, following any of them can no longer be termed as Islam.

After the raising of the Holy Prophet^{SAW} only the Qurān and his teachings constitute Islam. It proves that all those who compromise with disbelief in the name of tolerance are indeed atheists. The point of view that every religion, whether Christianity, Judaism or idolatry, given the noble practices and high morals can be a source of salvation, is nothing but a deadly attack on Islam and efforts to propagate atheism. The matter is very clear and simple! There is no one to be worshipped and obeyed save **Allah**, and how it is to be done must be learnt from the Holy Prophet^{SAW}. Any one failing to do so is a non-believer and even if he does anything good, it will not benefit him in the Ākhirah as he neither did it for **Allah** nor did he learn it from the Holy Prophet^{SAW}. Now if the People of the Book deny the Holy Prophet^{SAW} and the Message, it will only be a rebellion, because the same facts are written in their own Books, which endorse all that the believers claim. Only the hunger for wealth and power, and malice against the Muslims has led them to a conflict against Islam.

Anyone denying the Āyāt of **Allah** shall soon be reckoned with, for **He** is swift at reckoning. Immediately after death and entry into Barzakh the questioning shall begin and the reality of all conflicts shall be exposed on the Day of Judgement. And if after such clear proofs and evidences, they persist in their argument then O' Prophet^{SAW} tell them that you are obedient to **Allah** with every cell of your body and soul, and so are your followers. Now 'O

People of the Book and polytheists! Can you do the same? If they submit, they will be blessed with guidance and the straight path but if they fail, then there is no middle course. Let them stray in disbelief. Your duty O' Prophet^{SAW} was only to convey the Message. Now the matter is with Allah and He is certainly watching every one of them.

Section 3

21. Surely those who deny the **Āyāt** of **Allah**, and slay the Prophets without right, and slay those who enjoin equity, convey to them the good news of a torturous retribution.
22. It is they whose acts are wasted in this world and in the **Ākhirah**, and they shall have no helpers.
23. Have you not seen those given a portion of the Book? They are called to the Book of **Allah** to judge between them. Then some of them disdainfully turn away.
24. This is because they say, "The Fire will certainly not touch us but for a limited number of days." And thus their inventions deceive them in religion.
25. How will it be then when We gather them on the Day about which there is no doubt, and each soul shall be repaid what it earned and they shall not be wronged?
26. Say, "O **Allah**, Sovereign of Dominion! **You** give power to whom **You** will and **You** take away power from whom **You** will. **You**
- إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ
يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾
- أُولَئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾
- أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ تَوَلَّى فَوَاقٍ
مِّنْهُمْ وَمِنْهُمْ مُّعْرِضُونَ ﴿٢٣﴾
- ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن نَّمَسْنَا النَّارَ إِلَّا أَيَّامًا
مَّعْدُودَاتٍ وَغَرَّهمُ فِي دِينِهِمْ مَا كَانُوا
يَفْتَرُونَ ﴿٢٤﴾
- فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ
لَا يُظْلَمُونَ ﴿٢٥﴾
- قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَن تَشَاءُ
وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ

exalt whom **You** will and **You** abase whom **You** will. In **Your Hand** is the good. Indeed **You** have power over everything.

مَنْ تَشَاءُ يَبْدِكُ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦﴾

27. **You** enter night into day, and **You** enter day into night, and **You** bring out the living from the lifeless and **You** bring out the lifeless from the living, and **You** provide subsistence to whom **You** please, without measure.”

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِعَجْرٍ حَسَابٍ ﴿١٧﴾

28. Let not the believers befriend the non-believers in preference to the believers. And any one who does that has no relationship with **Allah** save that you guard yourself against them, taking caution. And **Allah** cautions you to be mindful of **Him**, and to **Allah** is the last return.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَسْقُوا مِنْهُمْ نَفْسًا وَيَحذِرُكُمْ اللَّهُ نَفْسَهُ. وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

29. Say, “Whether you conceal what is in your hearts or reveal it, **Allah** knows it and **He** knows what is in the heavens and what is in earth. And **Allah** has power over everything.”

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

30. On the Day when every soul will be confronted with whatever good it has done, and whatever evil it has done, it would wish that there were an extensive gap between it and that Day. And **Allah** warns you of **Himself**. And **Allah** is Most Kind to **His** servants.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْتَضِرًا وَمِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَحذِرُكُمْ اللَّهُ نَفْسَهُ. وَاللَّهُ رُؤُوفٌ بِالْعِبَادِ ﴿٣٠﴾

The Secrets of Revelation

Surely those who deny the Āyāt ... and they shall not be wronged?

Sometimes the human nature is corrupted, and rots to such an extent that its traces can be seen for generations to come. This was the case with the People of the Book, contemporary to the Holy Prophet^{-SAW}, who denied his Prophethood. They were the descendants of those who ever assassinated their own Prophets^{-AS} and all those who stood up for the right Cause and spoke the truth. **Allah** bids the Holy Prophet^{-SAW} to inform them of an agonizing retribution.

According to Ḥadith, the Banī Israīl slew forty Prophets^{-AS} at daybreak in their lust for power and authority, knowing very well that they were doing it wrongfully. The term Beghair-e Ḥaqq means that although to kill Prophets^{-AS} is always wrongful but in this case the assassins were also fully aware of the fact that their action was totally wrong. To condemn this killing and uphold the truth, one hundred and twenty men from the followers of the slain Prophets^{-AS} stood up; who were also done to death the same after noon. Since the Jews contemporary to the Holy Prophet^{-SAW} are the successors to the killers and approve of their actions they will never accept the truth even after recognizing it. Such wrongdoers must be informed of a painful doom, as all their actions have gone waste. They shall be disgraced here and punished in the Ākhirah, with no one to come to their rescue.

It is indeed amazing that the Jews, given a little knowledge of Torah, (they neither possessed nor believed in the whole of it), are called upon to the truth according to their own Book containing the signs about the Holy Prophet^{-SAW} and his raising, or when they are invited to the truth according to the Qurān, a group of them quietly slips out and disdainfully turns away from the verdict of **Allah**'s Book. This is indicative of the same ancestral temperament whereby their forefathers killed their Prophets^{-AS} in greed for power. These malefactors instead of following him had conspired to assassinate the Holy Prophet^{-SAW}. The Muslims should never trust them. May **Allah** guide the Muslims to the right Path and protect them from the machinations of the non-believers!

Just imagine as to what would be the condition of these people on that inevitable Day when everyone shall be gathered before **Allah** for a judicious requital. There will neither be any addition or deletion in the good or evil deeds, nor will the rights of anyone be violated, as assumed by the non-believers.

Say, "O Allah! Sovereign of Dominion...whom You please, without measure."

After the humiliating defeats at Badar and Uḥad the polytheists as well as the People of the Book were in a tumultuous state of mind. They were enraged with jealousy as they monitored the development of an Islāmic State right under their very nose. They all drew up a plan and decided that the Jews, the Christians and the polytheists of Arabia must assail Madinah jointly and wipe out Islam and the Muslims forever. For this purpose, a mighty force was organized and dispatched to Madinah for a battle known as Ghazwah-e Khandaq or Battle of the Trench.

The Holy Prophet^{SAW}, in consultation with the Companions^{RAU}, ordered to dig a trench around Madinah. An area of approx. 60 feet length was assigned to every ten Companions^{RAU}, with the same width and depth, so that no enemy whether on foot or on a horse back could cross it. Although there was very little time yet those die-hard spared no pains to accomplish their goal. They could hardly spare time even for eating or attending to the call of nature. To beat the hunger pangs, many of them, including the Holy Prophet^{SAW} himself, tied stones over their abdomens and the task was completed within the specified time. When the digging was still in progress, a rock, inspite of all efforts, would not break. The group assigned this particular section included Ḥadhrat Salmān Fārsi, who had originally suggested the trench. Except him, the other Companions^{RAU} suggested to overcome the problem giving a slight curve to the trench in order to bypass the rock, without compromising its deterrence effect on the enemy.

Standard of Obedience to the Holy Prophet^{SAW}

Ḥadhrat Salman said that although the proposal was valid yet the lay out of the trench had been marked by the Holy Prophet^{SAW} himself and who would dare deviate from it? No one had an answer. This is a lesson for the Muslim of today who is heedless of Sunnah, acts according to his vain desires and sticks to rituals and customs in violation of many a Sunnah.

Anyway, Ḥadhrat Salman Farsi took the matter to the Holy Prophet^{SAW} seeking his orders, who personally arrived at the site and struck the rock with a pick-axe. The entire city beamed with a light coming out of it and a section of the rock fell apart. The Holy Prophet^{SAW} said that he had seen the palaces of Persia in the said light. Similarly with the second blow, the Holy Prophet^{SAW} observed the Red Palaces of the Romans and in the third strike, the rock shattered to pieces and the Holy Prophet^{SAW} said that he had seen the palaces of Ṣin'ā, the capital of Yemen, in the ensuing light. With every blow, the Holy Prophet^{SAW} would loudly exclaim "Allah-o-Akbar!" (Allah is the Greatest), joined

promptly by the Companions^{RAU}. This is the standard slogan of Islam, while the rest are subsequent inventions.

The Holy Prophet^{SAW} informed the Companions^{RAU} that he had been told by Angel Jibril that all the empires observed by him in the light would fall to his Ummah. The hypocrites and the Jews jeered that the Muslims, forced to dig a trench to avoid the impending destruction, are dreaming of conquering Persia, Rome and Yemen!

This incident is quoted only to bring home the background of the revelation of the Āyah and the prophecy of the Holy Prophet^{SAW}, while the topic under discussion was how the Jews had wrongfully killed their Prophets^{AS} for state power, and were now bent upon teasing the Holy Prophet^{SAW}. So **Allah** tells the Holy Prophet^{SAW} to proclaim that **He** is the real Owner of Sovereignty. **He** may grant state and authority to whoever **He** pleases and may take back as much as **He** desires. **He** may bless whoever **He** may please with honour in this life and in the Ākhirah, and disgrace through punishment whoever **He** may choose. All goodness is in **His** hands and **He** is the Omnipotent.

Here only the good is mentioned and not the evil though it is also in **His** hands. In fact whatever comes from **Allah** is nothing but good. It may be harmful for a certain nation, yet when viewed universally it ensures betterment for many. In fact the word Khair, which means 'good' is associated with a Being, and the **Real Being** is only **Allah**, **Who** is all Khair. Existence of all other things is like a shadow, a reflection of the **Real Being**. A characteristic flaw in them is that they were once non-existent and some return to that state more quickly than others. Anyway since the extinct gets its reflective existence from the **Real Being** that is why this flaw of the former is also attributed to the latter, while the truth is that with **Allah** is all that is Khair.

The prophecies of the Holy Prophet^{SAW} together with an account of the upheavals in the history of the nations have been mentioned as a warning for those oblivious of the fate of the People of 'Aad, Thamud and Prophet Nūh, that they must not assume that power and material resources are the only deciding factor. It must be well understood that **Allah** is the Mightiest. **He** can turn the tables in a second!

Behold the flourishing era of Caliph 'Umar Farooq; when the empires foretold by the Holy Prophet^{SAW} came under the sway of his devoted followers. Woe be unto those who criticise Caliph 'Umar, at whose hands **Allah** fulfilled the prophecies of **His** Prophet^{SAW}, and this attitude not only undermines the greatness of Caliph 'Umar but also hurts the evidence and validity of the

Prophethood. May **Allah** protect us from it! The worst part is that these critics deem themselves to be Muslims and all the rest to be non-believers. Such intellect and wisdom ought to be mourned.

Allah is the Mighty, who controls the transition of days into nights and nights into days. It implies that **He** has a complete sway over the heavenly bodies and the celestial world. He can alter the duration of days and nights at will. So where do the worldly empires stand when the sun and the moon execute the Divine Commands? The spiritual world is within **His** Supreme Control, as **He** brings forth the living from the dead and the dead from the living. **He** creates human beings from ova, a sapling from a seed and places a believer in a family of non-believers, like Prophet Ibrāhīm^{AS} in the family of Āzar. In other words, **His** sovereignty encompasses the entire universe including the elemental forces, the empires and kingdoms, the celestial world and the spiritual realm. **His** Supreme Rule is perpetual; **He** may bless anyone as much as it may please **Him**.

The recitation of the above Āyah together with Āyah al Kursi (254:2) after each obligatory Ṣalat is highly meritorious.

Let not the believers ... Allah is Most Kind to His servants.

Now the topic diverts to the extent of relationship permissible between a Muslim and a non-believer. The Muslims are not allowed to develop cordial friendship or love with the non-believers let alone that they should become relatives! For a believer the friendship of only a fellow believer is appropriate.

Relationship with non-believer

A friend of the non-believers shall be deprived of the friendship of the believers. Moreover their friendship is repugnant by itself; no matter in what form it is; a kinship, or friendship, or seeking their assistance in religious affairs or Jihad is not permissible. It is prohibited to take donations from enemies of the Companions^{RAD} and spend it on fixing fans in the mosques. Any one maintaining friendship with non-believers has nothing to do with the Divine friendship.

Just as the friendship with non-believers cannot mix with the love for believers, it cannot be blended with the love for **Allah**. However, if the Muslims suspect some mischief from the non-believers it is permissible to take measures to ward it off but only to that extent. It does not mean that Muslims should follow them compromising in worships, mutual dealings and matters of daily life. This uproots Taqiyyah altogether.

Relationships can have various categories: firstly, a deep friendship, love and kinship, which is exclusively for the believers. It is totally and absolutely forbidden to establish such terms with any non-believer. Secondly, well wishing and sympathy on the basis of humanity, this is only forbidden with those non-believers who are at war with the Muslims but can be extended to all the rest. The third category is of courtesy and amiable behaviour. This is to be extended to all non-believers without, strengthening their ungodly religion in any way. If it does aid them then it is also not permitted. This is exactly what the *Āyah* "save that you guard yourselves against them, taking caution" means. Courtesy and hospitality is permissible within limits, not to the extent of joining them in eating what is prohibited or in sin. Neither is it allowed to join them in their religious rituals or to disclose the secrets of Muslims to them. All this is strictly forbidden, and this incidentally also negates and forbids *Taqiyyah*. The promoters of *Taqiyyah* themselves narrate how Caliph 'Ali followed in the footsteps of the three preceding Caliphs in terms of beliefs, mutual dealings, worships and relations, to the extent of marrying his daughter to Caliph 'Umar Fārūq, and that even after himself becoming a Caliph he did not deviate from the ways of the preceding Caliphs at all. But they claim it was done out of *Taqiyyah*. What an enormity!

The fourth category of interaction is mutual dealings such as trading, employment, labour or industry. All these can be carried out with the non-believers provided it does not jeopardise the interests of Muslims. The era of the Holy Prophet ^{-SAW} and that of the four Caliphs is exemplary in matters of dealings between the Muslims and the non-believers.

In nutshell, intimate friendship with the non-believer is strictly forbidden. However, business terms and courtesy is permitted as long as it brings no harm to Muslims. Otherwise, friendship with the non-believers invokes **Allah's** Wrath, which is indeed very severe. And **Allah** warns the believers against it and at the same time reminds that everyone has to ultimately return to **Him**. All matters pertaining to human life whether affairs of the State or politics, mutual dealings or the social system, are basically for the attainment of eternal bliss and **Allah's** Pleasure. The entire life of a believer revolves around this goal, whereas a non-believer is the greatest antagonist of this goal. How then can the two be friends?

A believer's friendship and enmity is for **Allah** as reported in *Ḥadith*: "Whoever loves or hates for the sake of **Allah** is indeed perfect in his faith."

And nothing can escape **Allah's** notice whether concealed within the heart or manifested. **He** is fully Aware of everything in the universe. When everything

has been created by virtue of **His** Omnipotence, how can it evade **His** vigilance? **His** Supreme Control prevails and **His** Knowledge is multi dimensional and universal. How foolish then it is to disobey **Him** and make friends with the non-believers?

There certainly will be a Day when everyone shall personally witness his good and bad deeds, and will wistfully desire to be poles apart from his wrongdoing! Therefore, beware O' believers against any act of love for the non-believers in your conduct sheet on the Day of Reckoning, which you will not like and will try in vain to get rid of!

According to Hadith: "You will be with those whom you love!" So be heedful of that Day and remember **His** torments. **He** is indeed very kind to mankind by informing them before hand of the causes leading to destruction so that they may avert **His** Punishment and exert to attain **His** Pleasure.

Section 4

31. Say (O Prophet), "If you love **Allah**, then follow me, **Allah** shall love you and forgive you your sins; for **Allah** is Forgiving, Merciful."

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

32. Say, "Obey **Allah** and the Messenger," then if they turn away, indeed **Allah** doesn't love the non-believers.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ
لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾

33. **Allah** did choose **Ādam**, **Nūḥ**, the family of **Ibrāhīm** and the family of **'Imrān** over all worlds.

﴿٣٣﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ
وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

34. Some of them were descendents of others, and **Allah** is Hearing, Knowing.

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

35. When the wife of **'Imrān** said, "O my **Rabb!** I have vowed to **You** that which is in my womb; (it shall be) devoted to **Your** service,

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي

so accept it from me; surely **You** Alone are the Hearer, the Knower.

بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

36. When she gave birth, she said, "My **Rabb!** Indeed I have borne a female." And **Allah** knew best what she had given birth to and the male is not like the female, "And surely, I have named her **Maryam**, and I seek **Your** Protection for her and her progeny against Satan, the accursed."

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ
بِمَا وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا
مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا
مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

37. Then her **Rabb** accepted her graciously and caused her to grow up in a fine way and placed her in the care of **Zakariya**. Whenever **Zakariya** visited her in her chamber, he found that she had provisions. He asked, "O **Maryam!** Where does this come to you from?" She said, "From **Allah**: indeed **Allah** grants subsistence to whom **He** will, without measure."

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا
وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ
وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُؤُا أَنَّىٰ لَكَ هَذَا
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

38. At that time **Zakariya** prayed to his **Rabb**, "O my **Rabb!** Bestow on me from **Your** Presence, righteous offspring. Surely **You** Alone are the Hearer of prayer."

هَٰذَا لَكَ دُعَاؤُكَ رَبَّ رَبِّهِ قَالَتْ رَبِّ هَبْ لِي
مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

39. While he stood praying in the chamber, the angels called him, "**Allah** gives you the good news of **Yaḥyā**, (who will) confirm the Word from **Allah**, and (will be) a leader, and chaste, and a Prophet from the righteous."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ
أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾

40. He said, "O my **Rabb!** How can I have a son when old age has over-

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ

taken me and my wife is barren?"

Allah said, "So it shall be! Allah does what He will."

41. He said, "My Rabb! Appoint a sign for me." Allah said, "Your sign is that you shall not speak to people for three days but with signals. And do much Zikr of your Rabb and hymn His Praise by evening and morning."

النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا وَادَّكُرَ رَبَّكَ كَثِيرًا

وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿١١﴾

قَالَ رَبِّ أَنَّى يَكُونُ لِي عَلْمٌ وَقَدْ بَلَّغَنِي

الْكِبَرُ وَأَمْرَاتِي عَاقِرٌ قَالَ كَذَلِكَ

اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿١٢﴾

The Secrets of Revelation

Say (O Prophet), "If you love Allah, then follow me, ... indeed Allah doesn't love the non-believers."

All the religions of the world profess that they do everything for the love of Allah, and in seeking Him. This claim has been common across religions, right from the People of the Book to the idolaters.

Love, Lover and the Beloved

Allah has laid down the proper way of attaining His love and loving Him. Love is a state, a strong sentiment for some one, which thrives in the heart, and so absorbs the lover in thoughts of the beloved that he cannot think of anything else but the beloved. The result is that the lover forfeits his own likes and dislikes in favour of those of his beloved. The zenith of love is that the lover goes beyond the desire for rewards and the fear of punishment. It is only natural that some expectations and apprehensions do accompany the passion of love, but it is free of temptations for personal gains and comforts. This love is for the person of the beloved. The attributive love is the one, which is developed after seeing a particular excellence in someone, and the basis of this is not personal. If that quality or excellence is not there, this form of love will not be there either.

It is, therefore, said that the one who seeks the world is a dog. The world is like a carrion being mortal. The one who seeks the Paradise is a female, as he worships for it, and had it been possible to attain Paradise without worship, he

would have certainly given up. But the one who seeks **Allah** is truly a man. The Holy Prophet^{SAW}, who is to intercede for the Ummah, used to stand in worship before **Allah** for hours until his feet were swollen. The tears would trickle down his face, soaking his beard and chest. He was asked why he worshipped so profoundly whereas the whole Ummah counts on his intercession. He replied: "Shouldn't I become a grateful servant of **Allah**?" thereby implying that the real objective is **Allah**, and a dialogue with **Him**. The Holy Prophet^{SAW} said that whoever is sincere in his claim of loving **Allah** must prove it by acting in accordance with **His** will. He must do what his Beloved approves; and the choice of the Beloved is the obedience to **His** Prophet^{SAW}.

The Holy Prophet^{SAW} declares: O People! If you seek **Allah** then follow me. And when you obey me **Allah** will love you. When **Allah** is making this commitment, it implies fulfilment in the distant future, that **His** beloveds will be looked after in every respect, and this is what **Allah** has promised to the dwellers of Paradise. He would bless them with **His** Mercy, **His** Pleasure and an eternal happiness, which would be a source of endless comfort for them. **Allah** is far too exalted to moan for someone like typical lovers. **His** love means that **He** would shower **His** Mercy upon **His** beloved people and shall forgive their mistakes, for **He** is the Forgiving, the Merciful.

In short, a rule has been laid down that whoever claims to love **Allah**, if he is steadfast in Sunnah and strives accordingly; he is certainly truthful in his claim. **Allah** shall forgive the mistakes he commits by virtue of being a human being. However, if the claimant does not bother about Sunnah, he certainly is a liar. The Divine Command is to obey **Him** and the Holy Prophet^{SAW}, which is the only way of attaining **Allah**'s Pleasure. According to Hadith, whoever obeys the Holy Prophet^{SAW} indeed obeys **Allah**, and whoever disobeys him, indeed disobeys **Allah**. It is the Holy Prophet^{SAW} who has distinguished the submissive from the rebellious. (Mazhari).

Fana fi Rasul and Stations of Suluk

Fana fi Rasul is a state whereby one's Spirit is present in the exalted court of the Holy Prophet^{SAW}, while physically, every cell of his body is striving to obey him. It is indeed the only gateway to Fana fi **Allah** and Baqa bi **Allah**. If someone succeeds in attaining the latter, he has learnt just the alphabets of Suluk; that is, **Allah** has given him the capacity to become a traveller on the Divine Path. Now if he moves forward with manly courage, and gets associated with a man of **Allah** and a master of Taşawwuf and Suluk, he should endeavour to attain the heights, in which there is no concept of place and space, leav-

ing his foot prints in both 'Alam-e-Khalq and 'Alam-e-Amr, testifying that a devotee has gone past.

The truthfulness of Prophethood of the Holy Prophet^{-SAW} stands fully substantiated with most logical and recorded arguments and also with most overpowering miracles and manifested evidence. Yet if someone raises objections, and refrains from obeying the Holy Prophet^{-SAW}, **Allah** does not like such ingrates.

It has become absolutely clear that **Allah**'s love is reserved for the believers only, and a believer is the one who is a devotee of the Holy Prophet^{-SAW}. It must, however, be taken a careful note of that some simpletons, in their misplaced enthusiasm, invent undesired practices indulging in Bid'ah and thus degrade themselves in the eyes of the Holy Prophet^{-SAW}. Remember that his court is so sacred that love itself is bound by strict discipline. For expressing love here, the method approved by the beloved will have to be adopted. An invented method will rather be a source of annoyance.

There is nothing strange in **Allah**'s Pleasure being conditional to Holy Prophet^{-SAW}'s obedience. It is only a Prophet who conveys the Message of **Allah** to mankind and informs them of **His** likes and dislikes. Moreover, a Prophet does everything in accordance with the Divine Command as proven by the historical accounts of religions.

Allah did choose Ādam^{-AS}, ... and Allah is Hearing, Knowing.

Allah chose Ādam^{-AS} and honoured him with Prophethood, and his obedience was ordained as **Allah**'s obedience. Similarly **He** conferred Prophethood upon Nūḥ^{-AS}, Ibrāhīm^{-AS}, and his children, Ismā'īl^{-AS}, Ishāq^{-AS}, Y'aqūb^{-AS} and the Prophets^{-AS} of Banī Israīl, and the descendents of 'Imrān i.e. 'Īsā^{-AS}, and lastly upon the Holy Prophet^{-SAW}. The author of Tafsīr-e-Mazhari writes that 'Imrān was the son of Mathān, a descendant of Prophet Sulaimān and the honourable father of Maryam.

This Āyah reveals the events leading to the birth of Ḥadhrat Maryam, followed by a detailed account of Prophet 'Īsā^{-AS}'s life from birth to his ascension to the heavens. The purpose is to avert future misunderstandings and also to prevent the Christians from propagating their false beliefs. Besides, after the Holy Prophet^{-SAW} no new Prophet shall ever be raised and Prophet 'Īsā^{-AS} shall descend from the heavens. These detailed accounts have been revealed to inform the last Ummah, so that they are not misled by impostors like Mirza Qadiyani, nor deny Prophet 'Īsā^{-AS}'s descent nor encounter any difficulty in recognizing him on his return to this world.

These Prophet^{AS} were given superiority over the entire universe. The angels were commanded to do Sajdah before Prophet Ādam^{AS} while his enemy Satan was doomed. Similarly the enemies of Prophet Nūḥ^{AS} also perished. Prophet Ibrāhīm^{AS} had to migrate from his homeland but was later blessed with victory. All the Prophets^{AS} experienced similar situations. Either their enemies were destroyed by Divine Punishment like Prophet Nūḥ^{AS}'s folk, the nations of Prophet Hūd^{AS}, 'Āad and Thamūd, or the Prophets^{AS} had to migrate from their homelands only to return as victorious to their countries after some time, such as Prophet Ibrāhīm^{AS}. This, in other words, is an indication that the Holy Prophet^{SAW} too, shall be given victory. **Allah** is Aware of what people say and it is indeed absurd for the non-believers to object to **His** Choice. Since **He** knows everything, **He** assigns tasks to **His** people according to their capacity. Here onwards is the detailed account of Prophet 'Īsā^{AS}.

When the wife of 'Imrān said...Allah grants subsistence...without measure."

Prophet 'Īsā^{AS}'s grandmother and the wife of 'Imran vowed to dedicate the baby she expected to the service of **Allah**. According to commentators she had become old and was issueless. One day as she saw a bird feeding her little one, she sorrowfully prayed for a child. When she conceived, she dedicated her expected baby to the service of **Allah**, and vowed to keep the child away from the temporal encumbrances. To make such a dedication was permissible in that Ummah. She begged **Allah** to accept her offering. However, when she delivered a baby girl she got worried thinking how a girl would serve the intended purpose, because a boy is stronger and free of the physical limitations typical to girls. But **Allah** said that **He** knew what has been born as **He Himself** is the Creator. Had a boy been born he would not have been blessed with such honour as this girl, for she was to give birth to an exalted Prophet and that too in a manner as to demonstrate Divine Power to mankind.

She named her Maryam, meaning a worshipper, and hoped that Maryam would be blessed with special Mercy since her father had died during the pregnancy. She was born an orphan and her mother entrusted Maryam and her progeny to **Allah**, for protection against Satan.

Effect of the Prayer of a Saintly Lady

According to Ḥadith, every child is touched by Satan at birth, but Maryam and her son enjoyed Divine Protection as a result of the prayer of a saintly lady. **Allah** had honoured Maryam right from her birth and had brought her up in a most respectable manner. Food was provided to her directly by Almighty and Prophet Zakariya^{AS} was appointed as her guardian. He brought her to Bait al Maqdas and everyone wished to adopt her. But Prophet Zakariya suggested

that since his wife was Maryam's maternal aunt, it was more appropriate if she was given under his custody. But no one agreed and lots were drawn, which was won by Prophet Zakariya^{AS}. He allotted her a room and **Allah** provided for her so well that she did not even need a wet nurse and was soon strong enough to be physically on her own. She got her food directly by a Divine arrangement.

Maryam's Karamah

Whenever Prophet Zakariya^{AS} went out, he would lock her room. Upon return he would find all kinds of fruits irrespective of the season, in abundance. He asked where these came from? She replied, that these were from **Allah**! According to Ibn-e-'Abbas, her provisions came from Paradise. **Allah** provides boundless subsistence to whoever **He** pleases. **He** may bless out of **His** Mercy and Generosity anyone without apparent reasons. Seasons or resources neither bind him. Here the manifestation of Karamah by honourable Maryam, is amply proved.

At that time Zakariya prayed... hymn His Praise by evening and morning "

When Prophet Zakariya^{AS} witnessed such demonstration of an overflowing Divine Mercy, he could not resist putting forth his own request. He was issueless and had grown very old. He cried out: 'O **Allah**! Bless me with a pious and noble child as **You** certainly answer the prayers.' It is a practice of the righteous to pray for noble offsprings. For Prophet Zakariya^{AS} his generation was coming to an end and there was no one to inherit the legacy of Prophethood and its knowledge. Further more there was a lurking danger of people going astray.

So strongly was he moved after witnessing the off-season fruits in the locked room of Maryam, that he bolted himself in his room and begged **Allah** for a pious offspring. He was still praying in the sanctuary when the angels called out. It was Jibril^{AS}, the Archangel, generally accompanied by a group of angels. That is why the **Āyah** says, "When the angels called to him". He was given the glad tidings of the birth of Prophet Yahya (John) who would verify and reaffirm Kalimah-tu **Allah** i.e. Prophet 'Īsā^{AS}. Since Prophet 'Īsā^{AS} was born without a father purely by **Allah**'s Command he is referred to as Kalimah-tu **Allah** (**Allah**'s Word) and indeed Prophet Yāhyā^{AS} was the first to verify Prophet 'Īsā^{AS}'s miraculous birth.

Who is Syed?

Syed here refers to a leader in terms of knowledge, worship and all aspects of virtue. This is why members of the household of the Holy Prophet^{SAW} are

termed as Syed. But those who now have neglected the teachings of the Holy Prophet^{SAW} and fail to obey him do not deserve to be taken as Syed. The saying of the Holy Prophet^{SAW}: "I am the leader of the children of Ādam^{AS}" is very much there but the relationship will be established by obedience.

Effect of Intimacy with a Woman

Prophet Yaḥyā^{AS} besides Syedan (leader) is also called here Ḥaṣuran (chaste), the one who shall abstain from women. It is strange that although marriage is a Sunnah of Allah's Messengers^{AS}, yet here abstaining from it is mentioned as a cause of excellence.

The fact is that he was so overpowered by Allah's love that he did not pay any attention to these things. Whereas the Ḥadith encourages marriage it also adds, "those who have the ability to do so". If some one is like Prophet Yaḥyā^{AS}, it is better not to marry. It is a proven fact that intimacy with a woman, though legitimised by marriage, absorbs the entire attention causing a momentary pause even for a seeker of Sulūk, which no other activity in the world can do.

To willingly abstain from lustful and permissible desires is a sign of great excellence. Some commentators misunderstood that Prophet Yaḥyā^{AS} was impotent by birth, because in that case abstaining from women is no marvel. A Prophet^{AS} can never be impotent, rather the Prophets^{AS} have much more potency as compared to ordinary people, while he was not only a Prophet himself but also a descendant of the Prophets^{AS}.

Prophet Zakariya^{AS}, upon hearing the glad tiding, implored: "O Allah how can I have a son? I have grown old and my wife is not only old but also infertile". By virtue of being a human he had raised this question, because sometimes human nature does dominate knowledge and reason; just as Prophet Mūsā^{AS} inspite of his promise, could not help objecting to the actions of Ḥadhrat Khidhar. Prophet Zakariya^{AS} was told that Allah is all-Powerful and inspite of his old age and the infertility of his wife, a son will be born to them. So he pleaded for some indication in order that he may show his gratitude to Allah. He was told that as soon as the conception takes place he would, in spite of Allah's Ḍikr, not be able to talk to people for three days, except communicating through sign language. When these indications are to appear, he must get engaged in Allah's Ḍikr and His Glorification, round the clock. Prophet Zakariya^{AS} had aimed at showing gratitude to Allah, and was so fortunate that Allah prescribed constant Ḍikr for him, while disabling him to make any interruption by any other form of speech. It must be remembered that conversation affects the heart even if the topic is good.

Effects of Conversation

If the topic of conversation itself is not good, the result is obvious. But even if the topic is of virtue, the conversation will naturally be addressed to a human being and the negativity of his nature will certainly influence the speaker, just as the clothes of a sweeper are bound to be soiled. Although this does not affect the attainment of higher stations by a seeker, as inviting others to piety is a meritorious deed and accelerates spiritual elevation, yet it certainly affects the spiritual observation. That is why those who go in seclusion have much more spiritual observations as compared to the preachers who rarely have any, though they do enjoy access to higher spiritual levels. The above discussion does not pertain to the altogether ignorant of Sulūk, but to the men of Allah. It is obligatory to constantly remember and thank **Him** for every blessing.

Section 5

42. And when the angels said, "O Maryam! Allah chose you and purified you and chose you above all the women of the worlds.
- وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿١٢﴾
43. O Maryam! Be devout unto your Rabb, and do Sajdah yourself and bow down with those who bow down."
- يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَرْكَعِي مَعَ الرَّاكِعِينَ ﴿١٣﴾
44. (O' Prophet!) This is a part of the unseen that We reveal to you. You were not with them when they cast lots with their reed pens as to which of them should be Maryam's guardian, nor were you with them when they disputed.
- ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَمْ نَأْتِهِمْ بِكِتَابٍ مَرِيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿١٤﴾
45. Recall when the angels said, "O Maryam! Surely Allah gives you the happy news of a word from Him; his name will be the Masīh, son of Maryam, of great honour in this world and in the Ākhirah, and one of those drawn near to Allah.
- إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿١٥﴾

46. And he shall speak to people in his cradle and as a mature man and be one of the righteous."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾

47. She said, "O my Rabb! How can I have a son when no man has touched me?" Allah said, "So it shall be! Allah creates what He will. When He decrees a thing, He says to it, "Be" and it is.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ
قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ

إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾

48. And He will teach him the Book and wisdom and the Torah and the Bible.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ

وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

49. And a Messenger to the Children of Isrāil," (with this Message): "Indeed I have come to you with a sign from your Rabb. Indeed I make for you out of clay, as it were, the likeness of a bird, then breathe into it, and it becomes a bird by Allah's leave. And I heal those born blind and the leper, and revive the dead by Allah's leave. And I declare to you what you have eaten and what you have stored in your houses. Indeed therein is a Sign for you, if you believe."

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ يَأْتِيهِمْ
مِن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ
كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ
اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخْرِئُ
الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ
وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً
لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

50. And I come confirming the Torah, which was before me, and to make permissible to you some of the things forbidden to you. And I have come to you with a Sign from your Rabb, so fear Allah and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ
فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٥٠﴾

51. Indeed Allah is my Rabb as well your Rabb; so worship Him. This is the straight path."

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

52. Then when 'Isā^{AS} became aware of their infidelity, he said, "Who shall be my helper in Allah's Cause?" The disciples said, "We are Allah's helpers, we believe in Allah, and you do bear witness that we surely are Muslims."

﴿٥٢﴾ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِجُ نَحْنُ
أَنْصَارُ اللَّهِ مَأْمَنَّا بِاللَّهِ
وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

53. Our Rabb! We believe in what You have revealed and we follow the Messenger. Then write us up with the witnesses."

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

54. And they (the Jews) plotted and Allah plotted, for Allah is the Best of Plotters.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ
الْمَكِرِينَ ﴿٥٤﴾

The Secrets of Revelation

And when the angels said, ...and bow down with those who bow down."

And recollect the time when the angels led by Archangel Jibrīl^{AS} told Maryam that Allah had accepted her and chosen her. He had spiritually elevated her by His Everlasting Personal Splendour. This Personal Divine Splendour is peculiar to Prophethood and the Prophets^{AS} receive it individually and directly without any intermediary. Through them it can be attained by selected and prominent Aulia, and Maryam happened to be a Siddiqah!

Certain Stations of Suluk

Siddiqiyyat is the highest station of Wilayah, which is only attained by the top Aulia by virtue of closely following the Prophet^{AS}, in just the same way as trusted servants of an emperor live with him in a royal palace. Of the Circles of 'Alam-e-Amr, the excellence of Prophethood and Messengership are the thirteenth and fourteenth respectively. And Maryam was cleansed of all femi-

nine and sin-orientated impurities and given superiority over the entire women folk contemporary to her.

The sayings of the Holy Prophet ^{SAW} also refer to the excellences and virtues of his wife Ḥadhrat Khadijah ^{RAD} and his daughters. According to an authentic Ḥadith there have been many accomplished men but amongst women Maryam, daughter of 'Imran and Āsia, wife of the Pharaoh were the accomplished ones. The superiority of 'Ā'ishah Siddīqah (Holy Prophet ^{SAW}'s wife) over other women is like the superiority of Thurīd (a delicious dish) over other foods. **Allah** commanded Maryam to establish her Ṣalat in congregation and to stand for long hours in worship. She was instructed to do Sajdah and bow down along with those who bow before **Allah**. It must be remembered that congregational Ṣalat is always performed and led by men. Women, however, are allowed to join the congregation by standing behind separately.

A seeker must understand that for the attainment of higher levels in Sulūk, congregational Ṣalat supported by substantial voluntary Ṣalāt, standing before **Allah** for long hours, and careful observation of all the constituents of Ṣalat is a panacea.

(O' Prophet!) This is a part of the unseen ...when they disputed.

It is most evident that all the events recounted by the Holy Prophet ^{SAW} regarding Maryam's life are revealed unto him by **Allah**, which is a clear proof of his Prophethood. He was not present at the time when people were arguing over her guardianship and were putting their pens in the river to determine the winner. According to the commentators these pens were made of iron. It was decided that the person, whose pen would not sink and float against the current, by **Allah**'s Command, would be her guardian. This honour, of course, went to Prophet Zakariya ^{AS}.

Lottery

According to Ahl-e-Sunnah it is unlawful to draw lots for rights already determined. It is a form of gambling, whereby lots are drawn for something commonly held by many people. And only the person whose name is drawn acquires the desired thing while all others stand deprived. This is not correct. However, when the determination of rights has to be done by consensus, it is permissible to resort to lottery. For example, if a common possession is to be divided into equal shares, it is permissible to decide by drawing lots as to who will get which portion.

The Holy Prophet^{-SAW} is being told that he was not present when the people were arguing over the custody of Maryam. The knowledge of an incident can be acquired, firstly, through seeing or hearing it. But this was impossible in the above case as five centuries stood between that era and the Holy Prophet^{-SAW}. Secondly, knowledge can be attained through books while the Holy Prophet^{-SAW} was unlettered. The third method of acquiring knowledge is through a teacher or a scholar. The Holy Prophet^{-SAW} neither received any lessons from any teacher nor sought the company of any scholar. In fact until the Day of Judgment, all scholars will depend on the Holy Prophet^{-SAW} for knowledge. Therefore, the only source left behind is the Divine Revelation, which is a proof of his Prophethood. Now an account of the entire episode in all its details.

Recall when the angels said, ... and be one of the righteous. "

It is worth remembering when Angel Jibrīl told Maryam that she was to be blessed with a son who would be born to her without a father by **His** Will. He would be known as *Kalimah-tu Allah* (**Allah's** Word) and his name and title would be Masīḥ 'Īsā^{-AS} bin Maryam.

Wali's Conversation with Angel

Now the excellence of Prophet 'Īsā^{-AS} is being revealed that he would be an exalted and honourable man in both the worlds. He would be blessed with Prophethood in this world and would enjoy a high status in Paradise in the next. He will be blessed with **Allah's** Personal nearness and **His** perpetual Personal Refulgence. Amongst his miracles would be that he would speak from his cradle firmly and authentically as he would in his manhood. Now to be able to speak in infancy is a super natural phenomena and a miracle, but how can speaking as a grown up be mentioned as something special?

Miracle of Prophet 'Isa^{-AS}

The commentators explain that when Prophet 'Īsā^{-AS} was raised to the heavens he was between thirty and thirty five years of age, a period of youth, whereas manhood generally refers to the period beyond forty years. Therefore, his descent from the heavens and his invitation to mankind towards guidance is indeed a greater miracle than the declaration made by him in the cradle "I am the servant of **Allah** who is given a Divine Scripture and made a Prophet".

She said, "O my Rabb! ... This is the straight path."

Maryam said: 'O **Allah!** How can I have a child when I have never been touched by any man?' She was told that the child shall be born, as **Allah** creates what **He** wills. And when **He** decrees the creation of something **He** just

commands: 'Be' and it is. Just as **He** is Potent over creating man from matter in a particular sequence, so is **He** capable of creating against the set pattern.

Allah shall teach this child how to write and bless him with wisdom and knowledge of Torah and Bible. He will be sent as a celebrated Messenger of **Allah** unto the Banī Israīl. It is established here that the Prophets^{AS} and Messengers^{AS} of **Allah** receive all their knowledge directly from **Him**.

Wisdom and the Wise

Wisdom is the knowledge which the Prophets^{AS} receive from **Allah** and convey to mankind. Likewise, the wise are those whose hearts are filled with the knowledge delivered by the Prophets^{AS}, unlike the secular intellectuals of today who neither know nor practise Islam. That is why they cannot even think straight.

Allah says that Prophet 'Īsā^{AS} will proclaim 'O Banī Israīl! I have been appointed as a Prophet unto you by your **Rabb**, supported by miracles. One of them is that I will shape a bird out of clay and blow on it and by **Allah**'s Leave it will become a living bird. This blowing is a miracle.

Manifestation of Karamah

The miracles of the Prophets^{AS} are often manifested in the form of Karamah by the Aulia, but only for the corroboration of Dīn and not to seek material gains. Since Karamah takes place only by **Allah**'s will; the use of such words which might lead to distortion of beliefs and practices are strictly forbidden, and are devoid of any effects. It is, however, a separate issue that something turns up coincidentally by **Allah**'s will, and the ignorant attribute it to profane impostors and sorcerers.

Prophet 'Īsā^{AS} also told people that he could, by **Allah**'s Will, cure the congenitally blind and heal the lepers. He could also, by **Allah**'s Will, bring the dead to life. Since quickening the dead could mislead people into associating Divine Powers with him, so he repeated twice that it would be by **Allah**'s Will but only executed at his hand. Tafsīr-e-Mazhari lists the names of three persons, who were raised from the dead due to Prophet 'Īsā^{AS}'s prayer and lived long enough to have children before they died a natural death. Although after witnessing the realities in Barzakh it is not possible for a human being to return and live a normal and accountable life because he has actually seen the things he is required to believe in, and his faith is no longer valid as it is not belief in the unseen, yet there are exceptions to every rule, which manifest that **Allah** can do things the way **He** wants to.

Exceptions

The birth of Prophet 'Īsā^{AS} by itself is an exception to the rule of procreation. So are the miracles given to him such as quickening of the dead, curing the leper and the blind. Many exceptions from natural laws can be seen in this world too. For example, amongst birds the bat is unique in many ways. It has a fleshy mouth with teeth, has breasts and even goes through menstrual cycle; and perches upside down. So many exceptions are there in a single species. Similarly, all animals cry out if water enters their noses but the elephant first takes up water in its trunk and then sprays into its mouth. In all animals, movement of the lower jaw is a common feature but the crocodile moves its upper jaw. All animals have two lungs, but the snake has one. All animals preserve their species through procreation but a mule regardless of gender is sterile, even then its race flourishes. Many such animals and instances are available which are exceptions and proofs of **Allah's** Omnipotence. Prophet 'Īsā^{AS} would tell the people what they had eaten, what was left in their homes and what they had set aside for the next meal.

All these miracles provided substantial evidence of his Prophethood for those who had the capacity to believe. Besides, he did not invite people to something unheard of. They were familiar with Torah, which was given to one of the Messengers^{AS}. He also verified the Torah and his Message was the same.

All the Prophets^{AS} of **Allah**, right from Ādam^{AS} to Prophet Muḥammad^{SAW}, extended the same invitation to mankind, and each one of them corroborated the other. The only difference was in the methods of worship, or certain things declared unlawful previously by Torah were made lawful through Prophet 'Īsā^{AS} as a favour. That previous austerity regarding permissible and prohibited was due to the misdeeds of Banī Israīl; for example the meat of an animal was permissible but its fat was prohibited, or all the portions of the animal were permissible except the loins. Such alterations, however, do not indicate any conflict. The amendment in the Divine Injunctions is not unusual. A certain Command was valid for a particular period and when it lapsed, another replaced it, though both were valid in their own perspectives and time. The Qurān itself has such instances.

Prophet 'Īsā^{AS} informed his people that he had brought unto them a great symbol of blessing in the form of Bible from their **Rabb**. Here **Allah's** Providence is mentioned together with endorsement of the Book to prove that whereas the provision of good food is a manifestation of **His** Providence for health and sustenance of the physical body, the recital and understanding of the Divine Book with devotion is essential for spiritual health and eternal life.

He warned the people against **Allah's** Wrath, which they would invoke by opposing him. He invited them to believe in **Allah**, **Who** is the Creator, the Owner as well as the Provider of everyone, i.e. theirs as well as his **Rabb**.

This negates the false belief that Prophet 'Īsā^{AS} is **Allah's** son, rather is **His** servant and a Prophet and he directed his people to worship and obey **Allah**. The correctness of one's beliefs is endorsed by a strict observation of the enjoined and the forbidden, which indeed is the straight path. According to the Holy Prophet^{SAW} "Say, I believe and then stand firm on it". In other words the acknowledgement of **Allah's** Unity along with a practical compliance to **His** Commandments is indeed the path of guidance.

Then when 'Īsā^{AS} became aware ... Allah is the Best of Plotters.

When, after witnessing all the miracles and proofs there was no change in the behaviour of the people and their actions remained tainted with disbelief, Prophet 'Īsā^{AS} inquired: 'Who will help me in the Cause of **Allah**?' He wanted to know whether, after all the efforts he had made, were there people who truly sought **Allah** and were ready to go along with him?

The noble ones who came forward are termed as Ḥawwarīn (helpers) just as the devotees of the Holy Prophet^{SAW} are known as Ṣaḥābah (the Companions^{KALI}). They stepped forward and offered their services for **Allah's** Dīn, reaffirming their faith in **Allah** and **His** Attributes. They requested Prophet 'Īsā^{AS} to be a witness to their obedience and prayed: 'O **Allah**! We believe in **Your** Unity, in the truth of **Your** Prophets^{AS} and we declare our devotion to Prophet 'Īsā^{AS}, so write us amongst the firm believers.'

The word Shahidīn in this Āyah refers to bearing witness to the truth of the conveyed beliefs. According to Ibn 'Abbas, the Ḥawwarīn had actually longed for their inclusion in the Ummah of Prophet Muḥammad^{SAW}, as on the Day of Judgement, it will bear witness to the fact that all the Prophets^{AS} had fulfilled the task assigned to them by **Allah**.

The non-believers made a secret plan against Prophet 'Īsā^{AS}. The Arabic word *Makr* is translated to mean conspiracy in Urdu language, but in Arabic it means a secret plan, which if made for a noble purpose will be taken in good sense, otherwise in bad sense. They conspired secretly to harm Prophet 'Īsā^{AS} and provoked the king against him, saying that he had become a heretic who wanted to destroy their religion through distortion of the Torah. Thus they succeeded in obtaining orders for the execution of Prophet 'Īsā^{AS}.

But on the other hand, **Allah's** Wisdom was also at work. **Allah** willed to save the one they were planning to kill, and **He** is the Best of Planners.

Section 6

55. Recall when **Allah** said, "O 'Īsā! Surely I shall make you die and I am lifting you to **Myself** and I am cleansing you of the non-believers; and I shall place those who follow you above the non-believers till Yaum al-Qiyāmah. Then you shall all return to **Me** and I shall judge between you about what you have been differing.
56. As for those who disbelieve, I shall punish them with severe retribution in this world and in the **Ākhirah**; and they will have none to help them.
57. And to those who believe and do good works, **Allah** will reward them in full. And **Allah** does not love the evil-doers."
58. This **We** recite unto you of the **Āyāt** and the Message of Wisdom.
59. Indeed the likeness of 'Īsā for **Allah** is as the likeness of **Ādam**, **He** created him out of dust, then **He** said to him, "Be!" and he was.
60. The truth from you **Rabb!** So be not of those who doubt.
61. Then if any one disputes with you in this matter, after the knowledge
- إِذ قَالَ اللَّهُ يَعْيسَى ابْنِي مُتَوَفِّيكَ وَرَافِعُكَ
إِلَى وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ
ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾
- فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِبُهُمْ عَذَابًا شَدِيدًا
فِي الدُّنْيَا وَالْآخِرَةِ وَمَالُهُمْ مِنْ نَصِيرِينَ ﴿٥٦﴾
- وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوفِّيهِمْ أَجْرَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾
- ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ
الْحَكِيمِ ﴿٥٨﴾
- إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ
مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ﴿٥٩﴾
- الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِنَ الْمُمْتَرِينَ ﴿٦٠﴾
- فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ

has come to you, say, "Come! Let us summon our children and your children, and our women and your women, and ourselves and yourselves; then let us humbly pray and invoke the curse of Allah on those who lie."

تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿١١﴾

62. Surely this is the true narrative and there is no **Ilaha** except **Allah**; and indeed **Allah** is the Mighty, Wise.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَبِئْسَ اللَّهُ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٢﴾

63. But if they turn away, **Allah** has full knowledge of the miscreants.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿١٣﴾

The Secrets of Revelation

Recall when Allah said, O 'Īsā... and the Message of Wisdom.

Now what was the secret plan? The Jews wanted to assassinate Prophet 'Īsā^{AS} whereas **Allah** not only planned to save him but also to make him a manifestation of **His** Greatness and a proof of the Prophethood of the final Prophet **Muḥammad**^{SAW}. Just as his birth was miraculous, so was his upbringing. He talked in infancy and his miracles were the most bewildering!

Demonstration of Divine Power

And then his Ascension to the heavens and his ultimate return to the world, followed by his death; all is a manifestation of **Allah**'s Omnipotence.

Allah said O 'Īsā! I shall take you and cause you to ascend unto Me.' This particular translation is arrived at if the word *Mutawaffika* is translated literally. But if it is translated as 'death', it would imply that the Jews cannot kill you because I shall give you a natural death. But for the time being I shall raise you to heavens, this fact is highlighted by another *Āyah* of the *Qurān*. "They surely did not kill him; **Allah** lifted him up to **Him**." 4:158

Ascension of Prophet 'Isa^{AS}

And if the Ascension is taken as spiritual, then assassination also results in death even if not at the hands of the Jews, but given by **Allah**, so what is the superiority in his Ascension? In fact the Spirit of every righteous person is also taken up after death. But here the Ascension of Prophet 'Isa^{AS} is stated. 'Isa is the name of Spirit and physical body together and not of Spirit alone. The truth is that the teacher of Qurān, the Holy Prophet^{SAW} himself has given the interpretation of this Āyah saying that "Prophet 'Isa^{AS} was lifted to the heavens and will stay there until his return to this world in later times. He will participate in Jihād, will get married, will have children, will be buried in my tomb upon death and Abu Bakr and 'Umar will be resurrected along with Prophet 'Isa^{AS} and myself." Now a Muslim has absolutely no need to further probe this question. As for the liars and the impostor prophets, who gave them the right to interpret the Qurān anyway? The Ummah has a consensus over the fact that Prophet Muḥammad^{SAW} is the last Prophet and he has himself said "There shall be no Prophet after me", a statement as clear as daylight. He even has forewarned people of the appearance of Dajjāl (Anti Christ) and that they should beware of his mischief. He also foretold that Prophet 'Isa^{AS} shall descend from the heavens and cautioned against impostors and liars. If any honorary or shadow prophet was still to come, why didn't the Holy Prophet^{SAW} inform about him? It is amazing that some people insist so enthusiastically on the death of Prophet 'Isa^{AS}. Even if for a second we agree to their absurd assertions, it still does not prove Mirza Qadiyani to be a gentleman, let alone a Prophet!

Besides, the Prophethood is related to beliefs based on the teachings of the Holy Prophet^{SAW} and not on the question of the death of Prophet 'Isa^{AS}. In fact, there are so many Aḥadith which refer to the life and ultimate return of Prophet 'Isa^{AS} that only a non-believer can deny them.

Allah said that **He** would clear Prophet 'Isa^{AS} from the evil of the non-believers. When the Holy Prophet^{SAW} was raised, he exonerated Prophet 'Isa^{AS} from the accusations of both categories of non-believers. Those who accused him, as well as those who claimed that he was son of God. **Allah** also promised that **He** would make his followers dominate the non-believers until the Day of Judgement.

If this promise pertains to the mere acceptance of his Prophethood both the Christians and the Muslims share it. But if it refers to complete obedience, it can only be for the Muslims. Ever since the raising of Prophet 'Isa^{AS} even the Christians have not been overpowered by the Jews, let alone the Muslims. As

for the state of Israīl, it is nothing more than a joint cantonment of the Socialists and the Christians. The Jews have always been the accursed people and will Insha **Allah** continue to be humiliated till the end. And above all, the followers and the deniers will appear before **Allah** one day and **He** himself will resolve their differences and pass **His** verdict. **His** judgement will be based on the principle that the non-believers will be severely punished in this world, and in **Ākhirah** and no one will come to their rescue. The life of the non-believers in today's world is pitiable and a warning for others. The moribund Muslim of today has at least managed to preserve his honour, while the young daughters of the non-believers turn into hippies. Family life has been transformed into a picture of Hell. Lawlessness and murders are rampant. Their activities in every day life can put even animals to shame, while the severest tortures await them in the **Ākhirah**.

On the contrary, those blessed with faith and righteousness shall be amply rewarded for their virtue. The non-believers have invoked **His** fury because of their heartless rejection of the truth, and **Allah** never likes such flagrant sinners. All these true accounts revealed to the Holy Prophet ^{SAW} are a clear proof of his Prophethood.

Miracles Generally in accord with Contemporary Eminence

In every era, the Prophets ^{AS} were blessed with miracles in accordance with the eminence of that period. Prophet Mūsā ^{AS} raised in the age of sorcerers was blessed with miracles that humbled them all. The era of Prophet 'Īsā ^{AS} was the age of philosophers and physicians and the miracles granted to him were to compete with his contemporaries. The era of Prophet Muḥammad ^{SAW} was of rhetoric excellence and he was blessed with the greatest living miracle in the form of Qurān, which is matchless and shall remain so forever.

Indeed the likeness of 'Īsā...full knowledge of the miscreants.

For **Allah** Prophet 'Īsā ^{AS} is like Prophet Ādam ^{AS}, who was created without parents, from clay. **Allah** commanded him to be and at once he was! Similarly by **His** Command Prophet 'Īsā ^{AS} was born without a father.

This was a dialogue held between the Holy Prophet ^{SAW} and the Christians of Najran when they wanted to prove Prophet 'Īsā ^{AS}'s Divinity. They insisted that if Prophet 'Īsā ^{AS} was not the son of God then who was his father? They did not bother to think that when a human being can never reproduce a goat or vice versa, although both belong to the animal kingdom differing only in species, how can a human being be born of God when there is nothing in common between the two. Rather, **Allah** is Omnipotent and Independent and a human

being dependent and incidental. How would a man who needs food and sleep and has to die, be born of **Allah**, **Who** is above all such things? He is neither anyone's father nor son and no one can be like **Him**.

In this context, is the creation of Prophet 'Īsā^{AS} without a father more astonishing or that of Prophet Ādam^{AS} without both parents? **Allah** the Almighty can do whatever **He** wishes.

Analogy Valid in Shari'ah

From the above Āyah the jurists have deduced analogy to be a valid argument in Shari'ah. The creation of Prophet Ādam^{AS} has been presented as an analogy to prove the birth of Prophet 'Īsā^{AS} without a father. **Allah** declares that this is indeed the truth, which has been sent unto you from your **Rabb**. Knowledge, especially that of **Allah's** Book, is the nourishment of Spirit. This is why the Attribute **Rabb** is used, since it is essential to provide for spiritual nourishment along with the physical. **Allah** tells the Holy Prophet^{SAW} that there is no room for any doubt over what has been revealed unto him.

Mubahalah (Mutual Imprecation)

The Holy Prophet^{SAW} is being told that when in spite of clear signs and testimony from **Allah**, anyone refuses to accept his words and is arrogant, he should invite him for Mubahalah. It means that both parties must come out with their women and children and pray to **Allah** that **He** may accurse the group standing on falsehood and inflict **His** Wrath on it.

Here the interpolation of Shiites has caused many commentators to err. They depose that as soon as this Āyah was revealed, the Holy Prophet^{SAW} summoned Ḥadhrat 'Ali Ḥadhrat Fātimah, Ḥadhrat Ḥassan and Ḥadhrat Ḥussain^{RAU}. He was carrying Ḥadhrat Ḥussain^{RAU} in his arms and holding Ḥadhrat Ḥassan^{RAU} by the hand while, Ḥadhrat Fātimah^{RAU} and Ḥadhrat 'Ali^{RAU} followed behind, as they left for the arena.

Let us pause here for a moment and ponder over the background. The delegation from Najran comprised only three men namely Sharjeel, 'Abdullah bin Sharjeel and Jabbar bin Faïdh. They were representing the entire Christian community of Najran. Their families were in Najran, which is at an aerial distance of eight hundred kilometres from Madinah and probably twelve hundred kilometres by road. Besides, all the commentators unanimously agree that the delegation from Najran did not accept the invitation for Mubahalah and conceded to pay Jizyah (tax payable to Islāmic Govt. by non-Muslim subjects). Then why would the Holy Prophet^{SAW} take the family of Ḥadhrat 'Ali^{RAU} to the arena while the contesting party's families were hundreds of miles away? Such

an action cannot be expected from a person of ordinary intelligence let alone the Holy Prophet^{SAW}. And Ḥadhrat Fatimah cannot fit in the wording of *Nisā'ana* (our women) because *Abnā'ana wa Nisā'ana* means 'children and wives.' Now the family of Ḥadhrat 'Ali^{RAU} be taken as the Holy Prophet^{SAW}'s children, as Ḥadhrat 'Ali was like his son because he was brought up by him and was also his son-in-law, but who represents the wives?

Yet a more flabbergasting argument presented by Shiites is that the word *Anfusana* (our souls) is used for Ḥadhrat 'Ali^{RAU} and he is the soul of the Holy Prophet^{SAW}. Therefore, it was his right to be the Caliph and the Amir (leader) because by virtue of being the Holy Prophet^{SAW}'s soul, Ḥadhrat 'Ali^{RAU} was as privileged as he himself. What they forget is that he was also his son in law; then how could the soul of the Holy Prophet^{SAW} get married to his daughter?

Actually this *Āyah* refers to all the believers, followers and their wives and children. The Holy Prophet^{SAW} was to pray on their behalf and the Christian delegation on the behalf of the Christian community. This fact is endorsed by a Ḥadith of the Holy Prophet^{SAW}, who swore by **Allah** that **His** Punishment lurked over the people of Najran! Had they done *Mubahalah*, their faces would have been distorted to monkeys and pigs and the entire valley would have been filled with raging fire killing even the birds in the trees, and before the end of the year all the Christians would have been dead (Mazhari)

The expression "all the Christians" in the above Ḥadith indicates that the words 'our children, our women and our souls' stand for all the followers and their family members, so that whichever group is on the right path may survive and the other is eradicated. But the Christians were terrified because they knew very well that the Holy Prophet^{SAW} was **Allah**'s true Messenger. They were denying him only to maintain their own supremacy and leadership over their people. Therefore, they made peace by paying Jizyah and averted the *Mubahalah*.

All the incidents revealed in **Allah**'s Book are absolutely true. No one save **Allah** deserves to be worshipped, be it a Prophet, a Wali, an angel or anyone else. The belief of Trinity is again negated. **Allah** is the Supreme Ruler and **His** Wisdom encompasses all. No one can claim to be **His** partner in any of **His** Attributes. Then how can anyone possibly share the Divinity? If the non-believers still continue to raise objections then the matter may be left to **Allah**, as **He** knows the mischievous very well. This indicates that to impede people from faith or to indulge in sin is not only wrong, but also it tantamounts to creating imbalance and leading the world to destruction. This tangible world thrives on faith and obedience to **Allah**. Mischief and evil disturbs its peace

and harmony. And when there shall remain not a single soul on the earth to remember **Allah**, leaving behind only the non-believers, this world shall be destroyed.

The non-believers are not only ungrateful but are also responsible for bringing calamities to this beautiful world created by **Allah**. They cannot conceal themselves from **Allah**, as **He** knows them fully well.

Section 7

64. Say, "O People of the Book! Come to a word which we and you hold in common; that we shall worship none but **Allah**, and we shall associate no partners with **Him**, and that we shall not take others for **Rabb** beside **Allah**," then if they turn away say, "Bear witness that we are Muslims."

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ
بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿١١﴾

65. O People of the Book! Why do you argue about Ibrāhīm, when the Torah and Bible were not revealed till after him? Don't you understand?

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ
وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِن بَعْدِهِ
أَفَلَا تَعْقِلُونَ ﴿١٢﴾

66. Ah! It is you who would contend about that of which you had some knowledge, but why do you argue about that which is not known to you at all? And **Allah** knows and you do not know.

هَآأَن تُمْ هَآؤَلَاءَ حَآجَجْتُمْ فِيمَا لَكُم بِهِ
عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٣﴾

67. Ibrāhīm was neither a Jew nor a Christian, but he was an upright Muslim, nor was he of the polytheists.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِن كَانَ
حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

With t t doubt, the people nearest to Ibrāhīm are those who follow

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا

him, as does this Prophet and those who believe. And Allah is the Patron of the believers.

النَّبِيِّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٧٨﴾

69. A section of the People of the Book yearns to lead you astray, and none do they mislead save themselves, and they perceive not!

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَو يُضِلُّوكُمْ وَمَا يُضِلُّوكُمْ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٧٩﴾

70. O People of the Book! Why do you deny the Āyāt of Allah to which you yourself bear witness?

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٨٠﴾

71. O People of the Book! Why do you cloak the truth with falsehood and conceal the truth, and you know it?

يَا أَهْلَ الْكِتَابِ لِمَ تَكْتُمُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٨١﴾

The Secrets of Revelation

Say, "O People of the Book! ... "Bear witness that we are Muslims."

Allah asks the Holy Prophet^{SAW} to call upon the People of the Book to agree upon the belief commonly held by them and Muslims. That common belief is that nothing save Allah is to be worshiped. No partners are to be appointed with Him in worships or Divinity whether they are idols or devils, angels or humans. The Message of Unity has been conveyed by every Prophet including Prophets Mūsā^{AS} and 'Īsā^{AS}, and can be found in all the Divine Scriptures, whether it be Torah or Bible. All Prophets^{AS} preached essentially the same concepts of Allah's Unity in Being and in Attributes; and also that He Alone is worthy of all worships and is far too exalted to have any partners. Islam also gives the same Message. So let us concede to these basic tenets that we do not accept anyone as Rabb save Allah, meaning thereby that we do not bank on anyone for succour or to obey him besides Allah. If anyone conveying the Divine Message is obeyed, it would not be his obedience but Allah's, just as obedience to the Holy Prophet^{SAW} is in reality the obedience to Allah. Similarly if a scholar or a sage invites people to Allah, obeying him would indeed be the obedience to Allah. However, if anyone asks to act against the Shari'ah,

he must not be followed. According to Ḥadīth the obedience to creation is forbidden where the Laws of the Creator are likely to be infringed.

Obviously whenever anyone ignores **Allah's** Laws and obeys someone else it is either out of fear or greed. Such behaviour implies that the former has taken the latter as his **Rabb** and is practising this belief. If this personality cult, egoism and greed are removed, nothing can stand between a person and the acceptance of truth.

The Preaching Technique

Allah has taught an exquisite way of preaching to the Holy Prophet^{SAW}. He asks **His** beloved Prophet to invite people to the recognition of the Truth and to pull them out of the quagmire of egoism and selfishness. Once their hearts are cleansed for **Allah**, it would be impossible for them to deny the greatness of the Holy Prophet^{SAW} whereby they shall be blessed with faith.

The basic principle and manner of preaching is to acquaint the hearts with the Greatness of **Allah** and to sever all hopes associated with others. However, if even these efforts prove futile and people still do not accept the Message, they must be told as a reiteration of Truth, that we, the Muslims, are **Allah's** obedient servants.

In short, the correct beliefs must be presented before them, and they must be called upon to bear witness to the fact that we the Muslims believe in **Allah's** Unity and the Prophethood of **Allah's** Messengers^{AS} and obey **His** Commandments.

O People of the Book! ... Allah is the Patron of the believers.

Allah tells the People of the Book that they have no right to quarrel over the religion of Prophet Ibrāhīm^{AS} when they have failed even to preserve the religion conveyed by their own Prophets Mūsā^{AS} and 'Īsā^{AS} and have lost the teachings of Torah and Bible revealed to them. How can they claim to be the followers of Prophet Ibrāhīm^{AS}, when Torah and Bible were revealed much later? Prophet Mūsā^{AS} was raised approximately a thousand years after Prophet Ibrāhīm^{AS} and Prophet 'Īsā^{AS} after another two thousand years.

In the light of these facts, the claim made by the People of the Book that they adhere to the principles of Prophet Ibrāhīm^{AS}'s religion is absurd. They are the people who even distort the signs about the Holy Prophet^{SAW}, readily available to them in Torah and Bible. They do not accept the truth contained in their own Books, nor do they disclose it to others. It is, therefore, futile to quarrel or debate over the facts altogether unknown to them, which were revealed centu-

ries ago. The truth is that Prophet Ibrāhīm^{AS} was neither a Jew nor a Christian. The rules of his religion were different from those of Judaism and Christianity. Indeed he rejected all the false beliefs coined by the people and worshipped only one **Allah**. He was not a polytheist but a Unitarian, unlike those who take Prophets 'Uzair and 'Īsā^{AS} as **Allah**'s sons, and ironically claim to be his followers. His true followers are those who abstained from any indulgence in the polytheism then, and continue to do so even now.

Wilayah Averse to Foul Beliefs

Prophet Muḥammad^{SAW} and his Companions^{RAU} shared some of the religious practices with Prophet Ibrāhīm^{AS} like circumcision, sacrificing animals, praying in the direction of K'abah etc. **Allah** is indeed the Patron of the believers; which means that no one having foul beliefs can claim to be a Wali. Rather a person guilty of misdeeds cannot claim to be a Wali too as the consummation of faith is achieved through practice.

A section of the People of the Book ... and you know it?

How can they possibly reform themselves? The Jews instead of seeking guidance, are always busy trying to mislead the Muslims while **Allah** protects the Muslims against their evil designs. This heinous effort, in turn, increases their contumacy, though they do not realise it! They must be asked that can their claim of being **Allah**'s chosen people and their repudiation of **His** Commandments possibly co-exist. They are the very people who wilfully deny **Allah**'s Āyat, despite the clear signs revealed in their own Books about the raising of Prophet Muḥammad^{SAW}, and in face of the fact that the Qurān is clearly **Allah**'s Book.

So O' People of the Book! Be mindful of **Allah**! Do not mix up truth with falsehood by innovating practices of your choice in the name of religion. Identical is the state of today's false claimants of Wilayah who have innovated all sorts of rituals, claiming them to be meritorious, just to satisfy their own vain desires.

And why O' People of the Book! Do you deliberately conceal; i.e. why don't you reveal the characteristics of the Holy Prophet^{SAW} given in your Scriptures?

Section 8

72. And a section of the People of the Book says, "Declare in the morning, your faith in what has been
- وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنزِلَ
عَلَى الَّذِينَ ءَامِنُوا وَجِهَ النَّهَارِ وَكُفِرُوا ءَاخِرَهُ

revealed to the believers, and reject at the end of the day so that they might turn back.

73. And do not believe anyone who does not follow your religion." Say, "Indeed true guidance is the guidance of Allah. Do you fear that a revelation like that which was sent to you, be sent to anyone, or that they might contend against you before your Rabb? Say, "Surely the Grace is in the hand of Allah. He bestows it on whom He pleases. And Allah is Bountiful, Knowing.

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ
هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ
أَوْ يُحَاجَّوْكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٦﴾

74. He singles out for His Mercy whom He will and Allah is the Owner of Mighty Grace.

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٧٧﴾

75. And among the People of the Book is he who, if entrusted with a treasure will return it to you, and among them is he who, if entrusted with a Dinar, will not restore it to you unless you constantly stand over him. It is because they say, "There is no blame on us with regard to these unlettered people." And they tell a lie against Allah and they know it.

﴿ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِعِقْطَارٍ
يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ
إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ فَآيِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا
لَيْسَ عَلَيْنَا فِي الْأُمِّيَّتِينَ سَبِيلٌ وَيَقُولُونَ
عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

76. Aye! Whoever keeps the pledge with Him and adopts Taqwa, then indeed Allah loves the Muttaqin.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ
يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

77. Surely those who sell Allah's Covenant and their own pledges for a small price, have no portion in the Ākhirah. Allah shall neither

إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا
قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ

speak to them nor look at them on the Yaum al-Qiyamah, nor shall He purify them, and for them will be grievous punishment.

78. And surely there are some among them who distort the Book with their tongues that you might consider it as part of the Book, whereas it is no part of the Book; and they say, "It is from Allah, whereas it is not from Allah." And they tell a lie against Allah and they know it.

79. It is not possible for a man to whom Allah has given the Book and wisdom and the Prophethood that he should say to people, "Worship me beside Allah," but (he would say), "Be men of Allah, for you have taught the Book and have studied it deeply."

80. And he would not bid you to take the angels and the Prophets as Rabb. Would he tell you to become non-believer after you have become Muslims?

وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُتَوُونَ أَلْسِنَتَهُم بِالْكِتَابِ
لِيُحْسِبُوهُ مِنْ الْكِتَابِ وَمَا هُوَ مِنَ
الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ
وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ
وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي
مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ
تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا
أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

The Secrets of Revelation

And a section of the People ... Allah is the Owner of Mighty Grace.

Jewish Conspiracies ever since Khilafat-e Rashidah to Karbala

The Jews came up with a scheme to deviate the Muslims from the right path. The plan was that they would embrace Islam and join the Muslims and then

would renounce it on one pretext or the other. They thought that this might confuse the Muslims and cause doubts in their minds and they might revert to disbelief.

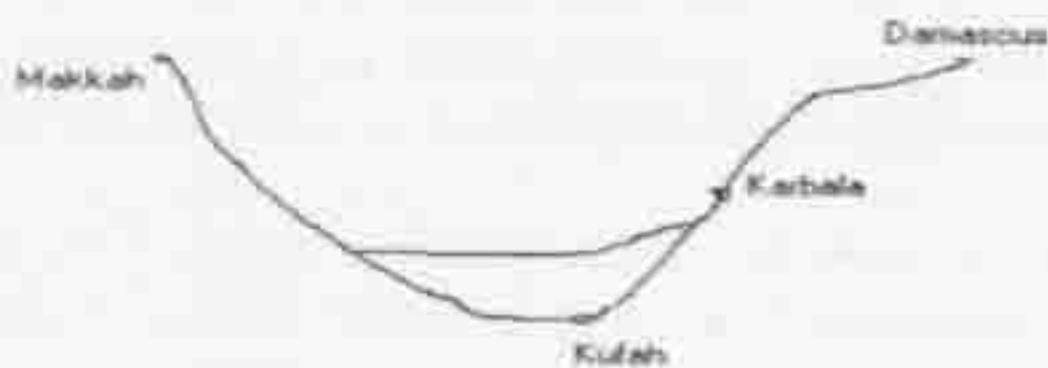
This Jewish conspiracy matured and emerged on the face of history in the form of 'Abdullah Ibn Saba. It began with the ruthless killing of the third Caliph 'Uthmān^{RAU} and spilt the blood of thousands of Muslims. The fourth Caliph 'Ali^{RAU} also became its victim and it eventually led to the tragedy of Karbala.

The followers of Ibn-e Saba wrote to Ḥadhrat Ḥussain^{RAU} that large number of well armed people awaited his arrival desperately in the metropolitan city of Kūfah. They insisted that if he did not show up to lead them they would complain against him before the Holy Prophet^{SAW} on the Day of Judgement, that he had imposed a wicked ruler over them; had he come, it would have changed the face of the world.

Otherwise does it seem logical that Ḥadhrat Ḥussain^{RAU} had set out to conquer Damascus along with his women and children? Or else could it have been possible that he was not offered help by anyone as it was the time of Ḥajj and most of the Muslims had gathered in Makkah and Madinah? Not at all! In fact, he never invited anyone to join him nor did he think that it was required. However there is evidence that many eminent Companions^{RAU} cautioned him against trusting the people of Kufah, yet he took his own decision to go.

When he was only three stations away from Kufah his hosts confronted him and demanded that he should pledge his allegiance to Yazīd. Ḥadhrat Ḥussain^{RAU} said: 'You are strange people; you wrote to me that you had grievances against the Government. I came to ensure that the Government solves your problems, else to lead you. Now if you have no complaints I shall return home. And if you do not agree, then let us go to Damascus and I shall settle the matter with Yazīd myself.'

The last point was agreed upon and they all set out for Damascus. They left the route from Makkah to Kufah and taking a diversion, reached Karbala, the third station on the Kufah-Damascus Route.



When they reached Karbala, the followers of Ibn-e-Saba realised that it could be disastrous for them to go to Damascus. Therefore, they put to sword the noble household of the Holy Prophet^{SAW} in cold blood. The first book written on this tragedy in 61 AH was by Luṭ bin Yaḥya Abi Mikhnaf (d.190 AH) titled Maqtal-e Ḥussain. In other words, the event that took place in the year 61 AH was recorded after a century. The book itself was a pack of lies and is the source from which the subsequent historians took information. The conspiracies did not end here, rather the Jews were crafty enough to present a parallel Islam three centuries later, in the name of Fiqah-i J'afferiah. This religion has its own rules in all matters including Kalimah-e Ṭayyebah, Ṣalat, Fasting, Ḥajj, Zakat, Marriage, Divorce, Buying and Selling, Funeral and Burial; and all its practices are opposed to those of Islam. The Jews thus demonstrated their mean nature by condemning a huge number of people to Hell and satisfied their malignant souls.

It is amazing that people did not even think how the event of Karbala could offer a pretext for innovating a parallel religion. Is the denial of Qurān and Kalimah of Islam, and deviation from beliefs and worships the derivatives of the event of Karbala? May **Allah** bless everyone with clear thinking and wisdom!

Coming back to the days of the Holy Prophet^{SAW}, the Jews decided that they would keep deceiving the Muslims, and would accept only that person from their hearts who would accept their religion. **Allah** declared that guidance is only from **Him** and **He** has bestowed it upon the Companions^{RAU}. No matter how hard the Jews try, they cannot blow out the flame of faith. They were jealous why the Book and the honour were being bestowed upon others than the Jews. At the same time they knew well that they had failed to keep their own Book in its original form. They were afraid that the Muslims would incriminate them before **Allah**, or ruin their leadership in this world by exposing

their misdeeds. So let the Jews know that all honour lies with **Allah**; **He** may bless whomever **He** pleases. It is **He**, **Who** has exalted the Holy Prophet^{-SAW} and has chosen his followers over the rest of the world. **He** selects whomever **He** may please for **His** Mercy, as **He** is the Most Merciful.

It proves that Wilayah is not a legacy but **Allah** may bless anyone **He** chooses with exalted ranks and lofty stations. No one can challenge **His** distribution or choice!

And among the People ... for them will be grievous punishment.

Amongst the People of the Book there are some who when entrusted with a large amount of money will return it in full when demanded. And there are some who when entrusted with a single dime do not return it at all. In other words, there are amongst the People of the Book, some who are good in practical life. Thus virtue will be appreciated even if found in a non-believer. However, it is a separate issue that the non-believers would not be rewarded for good deeds in the **Ākhirah**, as requital in **Ākhirah** depends on faith. If someone does not believe in **Ākhirah** at all, or does not believe it the way the Holy Prophet^{-SAW} has ordered to believe, he will be deprived in the **Ākhirah**. However, for avoiding evil in the world, the severity of eternal punishment will be lessened and faith is not a prerequisite for worldly gains. For example, even if a non-believer conducts business honestly, it will yield affluence. Respecting the honour of others ensures Divine Protection of ones own honour. These two features can be observed in Europe today. Since they conduct their business fairly they are affluent. But in terms of morality, no one's honour is safe because of sexual depravity.

The People of the Book indulge in misappropriation because they believe that they will not be held accountable for their dealings with people outside their own faith. How treacherous of them that they lie about **Allah** knowing fully well that **Allah** never commanded any such thing! The **Dīn** of **Allah** does not brook narrow mindedness whereby the virtues of people are not appreciated. It does not allow that a non-Muslim be deprived of his rights to survive in this world or his wealth be plundered. In fact the essence of **Dīn** is that whoever fulfils his covenants by believing in **Allah's** Unity and **His** Prophets^{-AS} and leads a life in accordance with **His** Commandments, refraining from disbelief and embezzlement, is **Muttaqi** and surely **Allah** loves such people.

Wilayah is not Hereditary

Allah loves those who hold the right beliefs, discharge their obligations and refrain from the forbidden. Anyone who has perverse precepts, engages in

sordid practices or heresy cannot be blessed with the exalted status of being **Allah's** Wali. **Allah** can never love such a person. However, if the belief is proper and all efforts are made to act righteously, Wilayah can be achieved provided **Allah** is kind enough to accept such endeavour and blesses with **His** Mercy. People who sell their faith for a few pennies and swear upon lies and deceit have no share in the **Ākhirah**. Just as the Jews who had deliberately distorted their belief used to swear to their followers that they were delivering the Truth. They did so out of their lust for power and money. Today if a person without any inner excellence pretends to be a spiritual leader and exhorts money from people, he sails in the same boat. If anyone falsely claims to be a Prophet or a Wali, the only difference is in the nature of their claim but not in the act of lying. Such impostors not only deprive people of their wealth but also damage their faith, which is eventually lost in the company of these liars. Those guilty of such a crime shall have no share in the **Ākhirah**. **Allah** shall neither speak nor look towards them nor cleanse them on the Day of Judgement and for them awaits a painful doom.

Intuition or Inspiration is the Proof of Tazkiyah

A conversation with **Allah** is indeed a great reward and a source of **His** Mercy and Tazkiyah. People who are exceptionally special with **Allah** are blessed with intuition or inspiration, which is a proof of the Tazkiyah of their inner selves. It is also established that if a sinner claims to possess these blessings, he is lying as these can only be attained by the righteous.

And surely there... non-believer after you have become Muslims?

There is a group amongst the People of the Book who twist their tongues while reciting the Divine Scripture in a manner so as to change the meanings, making the listeners believe that this is how it is written in **Allah's** Book, whereas it is not. Not only were the words changed in the preceding Books but the entire sections and topics were altered. All later additions to these Books were imposed upon the people as **Allah's** Commands. However, to alter the Qurānic words is beyond human reach, as it enjoys the Divine Protection. Therefore, the heretics have found a solution by leaving the words intact and altering the meanings through lexical manipulations. They ought to know that only those meanings of the Qurān will be deemed authentic, which were given by the Holy Prophet^ﷺ himself and were understood and practised by the Companions[ؓ].

Those who wrong themselves by interpolating the Divine Scriptures and making people believe that it is from **Allah**, deliberately lie about **Him**. The only medium between **Allah** and the mankind is **His** Prophets^ﷺ and Messengers[ؑ]

who can convey **His** Message to **His** people. No one can attain Dīn or Shari'ah without the medium of Prophethood.

It must, however, be remembered that intuition or inspiration experienced by the Aulia helps them to understand the matters of Shari'ah and makes them steadfast. Any intuition contrary to the Shari'ah or the sayings of the Holy Prophet^{SAW} is not acceptable. When the only means of attaining **Allah's** Words is through **His** Messengers^{AS}, is it then possible or appropriate for a person enjoying the exalted status of Prophethood and given the Divine Scripture, to deviate the people from **Allah's** worship into his own; and to give them orders which are not from **Allah**? This would amount to saying that **Allah** chose an incapable person for such an important task. Since **Allah** grants 'capability' itself it is impossible for a Prophet^{AS} to do such dishonesty. And it becomes evident that all the absurdities believed in by the People of the Book are neither from **Allah** nor taught by a Prophet^{AS}, as he always enjoins **Allah's** obedience. Those who read the Divine Books must have observed the fact that no Prophet^{AS} has ever taught mankind to take angels or Prophets^{AS} as their **Rabb** and pin hopes on them. Can a Prophet ever command people to become apostates? Not at all, because it is indeed disbelief to take others besides **Allah** as **Rabb**.

Section 9

81. And recall when **Allah** took a bond from the Prophets: "Whatever of the Book and the wisdom I gave you, and then comes to you a Messenger confirming what is with you, you shall believe in him and help him." And **He** asked, "Do you agree and accept **My** burden unconditionally?" They answered, "We do affirm." He said, "Then bear witness and I am with you among the witnesses."

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ
مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ
مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَتَنْصُرُنَّهُ،
قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَأَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ
مِنَ الشَّاهِدِينَ ﴿٨١﴾

82. Now whoever turns away after this, it is they who are the transgressors.

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٨٢﴾

83. Do they seek any other religion than **Allah's**? Unto **Him** has surrendered whatever is in the heavens and in the earth, willingly or unwillingly. And to **Him** shall all be brought back.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٢﴾

84. Say, "We believe in **Allah**, and in what has been revealed to us, and what was revealed to Ibrahim and Ishāq and Yaqūb and their descendants, and in what was given by their **Rabb** to Mūsā and 'Īsā and other Prophets. We discriminate amongst none of them, and unto **Him** we surrender."

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ
عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨١﴾

85. And whoever seeks a religion other than Islam, it shall not be accepted from him and in the **Ākhirah**, he shall be among the losers.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

86. How shall **Allah** guide a people who reject faith after accepting it and after they bore witness that the Messenger was true, and after all evidence had come to them? And **Allah** does not guide unjust people.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ
وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

87. Their reward is that on them shall be the curse of **Allah**, of the angels and of all mankind.

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمُ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

88. Therein shall they abide, neither their punishment shall be lightened nor shall they be granted any respite.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُنظَرُونَ ﴿٨٨﴾

89. Except those who repent afterwards and make amends; for **Allah** is Forgiving, Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٨٩﴾

90. Indeed those who reject faith after having accepted it and then grow in their defiance, their repentance shall by no means be accepted. It is those who are astray.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا
لَنْ نُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

91. Surely those who reject faith and die as non-believers, not all the gold on earth could ever be their ransom. For them, grievous punishment is in store and they shall find no helpers.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ
مِنْ أَحَدِهِمْ مِثْلُ أُذُنٍ مِنْ ذَهَبًا
وَلَوْ أَفْتَدَى بِهِنَّ أُولَئِكَ لَهُمْ عَذَابٌ
أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

The Secrets of Revelation

And recall when Allah ... he shall be among the losers.

The Holy Prophet^{SAW}, against whom the Jews are concocting excuses in order to deny him, is so illustrious that he has been raised for the entire mankind. He is not only the Prophet of his own Ummah but also the Prophet and leader of all other Prophets^{AS}. He is so exalted in status that **Allah** took an oath from all the Prophets^{AS} that when they would be blessed by Divine Scripture and knowledge i.e. raised as Prophets^{AS} they will have to believe in him and also help him because he would verify their raising too. **Allah** said: "So do you take an oath?" They replied: "Yes O Allah!" Then **Allah** commanded. Now be a witness to this and I am also a witness.

It is worth remembering that the term *Hikmah* (knowledge) is mentioned each time together with Scripture. This is because the meanings of **Allah's** Book are vouchsafed to the Prophets^{AS} from **Him**, in the name of *Hikmah*. Therefore, any meanings given to the Book contrary to the teachings of a Prophet^{AS} are not acceptable at all.

The real Divine Beneficence bestowed on the entire creation is delivered solely through the noble personality of the Holy Prophet^{SAW}. Since the basis of

all endowments is **His Mercy** – may it be Wilayah, Prophethood, Messenger-ship, Stations of **Allah's** Nearness or Paradise, and the Holy Prophet Muḥammad^{SAW} is the personification of **Allah's** Mercy.

According to 'Allama Subki there has never been a Prophet^{AS} through time who did not himself vowed to believe in the Holy Prophet^{SAW}, or who did not command his Ummah to believe in him, and to support him when raised. The era of Holy Prophet^{SAW}'s Prophethood encompasses the entire mankind from Prophet Ādam^{AS}'s time until the end of time. This is why every dying person when questioned about **Allah's** Providence, his Prophet and his Dīn, is also asked about the Holy Prophet^{SAW}. Then veils are lifted between the dead and the Holy Prophet^{SAW}, who before his birth was stationed in the 'Alam-e-Amr and now in his sacred tomb. So whether a person died in the period of Prophet Ādam^{AS} or Prophet Nūḥ^{AS} the same question is put forth to all.

Recognition of Holy Prophet Based on Faith

It is clear that only those having faith shall recognize the Holy Prophet^{SAW} in Barzakh. People who lived centuries before his raising will recognize him provided they had faith in him. And those who actually saw him but remained deprived of faith in him will neither see nor recognize him in Barzakh. Although the veils between the person and the Holy Prophet^{SAW} are removed by **Allah** yet their deliberated repudiation becomes a barrier of darkness.

Allah declares that those who deny the Holy Prophet^{SAW} are disobedient. Are they in search of some religion other than the one revealed by **Allah**? Whereas whatever lies between the heavens and the earth, whether by choice or compulsion, submits to **Him** and shall ultimately return to **Him**.

O you, the addressed! Say that we believe in **Allah** and that, which has been revealed to us and revealed prior to us to Prophets Ibrāhīm, Ismā'il, Ishāq, Y'aqūb^{AS} and his children. We also believe in all that had been bestowed upon Prophets Mūsā^{AS} and 'Īsā^{AS} or other Prophets^{AS} and we do not discriminate among them by believing in some and rejecting others. We are the servants of **Allah** truly obedient and amenable. And this is Islām. The Message conveyed by each Prophet^{AS} was worthy of obedience in its own time and ought to be believed in forever. Every Prophet^{AS} invited people to Unity and asked his Ummah to believe in his as well as the Holy Prophet^{SAW}'s Prophethood. However, the mode of worshipping and the practical details of each religion varied with time and people. Therefore, whenever a Prophet^{AS} was raised, his obedience was termed as Islam. And now, having faith in all the Prophets^{AS} and obedience to the Holy Prophet^{SAW} is Islām. If someone opts for any other path

it shall not be accepted and he will be condemned and be a victim of everlasting misfortune.

How shall Allah guide a people ... and they shall find no helpers.

So the people who had, through the guidance of their own Prophets^{AS} and Books, accepted the Prophethood of the Holy Prophet^{SAW}, endorsed him as a true Messenger of **Allah**, and then witnessed the subduing miracles manifested at his hands and saw and heard clear signs, yet reverted back to disbelief shall never be guided by **Allah**. Such transgressors are deprived of the capacity to strive on the right path leading to Paradise. They are accursed by **Allah** and driven away from **His** Mercy as well as are eternally accursed by the angels and the people. There shall be no alleviation in their suffering nor will they be permitted to relax. Yet there is one ray of hope for them that they mend their ways both in belief and practice and repent before **Allah**, for He certainly is Most Forgiving and Merciful.

Praise be to **Allah**! How vast and unlimited is **His** Mercy that even after committing countless mistakes, the repentant are not deprived of forgiveness. Those who turned apostates, that is, the People of the Book, had faith in the Holy Prophet^{SAW} according to their own Books and awaited his arrival, yet they resorted to disbelief and persisted on it once he was raised. They shall stand deprived of the capacity to repent. There is a limit to indulgence in sin, beyond which the heart becomes so dark that the capacity to repent is denied.

Such are the people who have gone astray. Verily those who resorted to disbelief and died as such, may be rich enough to possess earth full of gold and take it along, though both are impossible, yet this shall not avert the punishment in the **Ākhirah** even if they offer it in exchange. In other words, if one dies as a non-believer there is no salvation for him and he shall dwell in Hell eternally. May **Allah** protect us! Such unfortunate ones shall be condemned to a painful doom, with no one to support or intercede for them.

92. Never shall you attain piety unless you spend of that which you love; and whatever you spend, indeed **Allah** knows it well.

لَنْ نَسْأَلَهُمُ الْمَالَ بِرَحْمَةٍ نُنْفِقُوهَا وَمَا نَحِبُّونَ
وَمَا نُنْفِقُوهَا مِنْ شَيْءٍ وَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٢﴾

93. All food was lawful to the Children of Isra'īl, except that which Isra'īl had forbidden for himself before the Torah was revealed. Say, "Bring the Torah then and recite it, if you are truthful."

﴿١٣﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

94. Then whoever after this, invent a lie against **Allah**, it is they who are wrongdoers.

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٤﴾

95. Say: "**Allah** has spoken the Truth: follow then the religion of Ibrahim, the upright, and he was not of the polytheists."

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٥﴾

96. Indeed the first House (of worship) ever appointed for mankind was at Makkah, blessed and a (source of) guidance for the whole universe.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١٦﴾

97. In it are Signs manifest; the Station of Ibrahim; and whoever enters it attains security. And incumbent upon mankind is the Hajj to the House, for the sake of **Allah** - on him who can afford the journey. And as for those who disbelieve, **Allah** is Independent of everything in the universe.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾

Say: "O People of the Book! Why do you deny **Allah's** Messages,

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ

while Allah is a witness to what you do?"

99. Say: "O People of the Book! Why do you obstruct those who believe, from the Path of Allah, by trying to make it appear crooked, when you yourself bear witness (to its being straight)? And Allah is not unaware of what you do."

100. O you who believe! If you obey some of the People of the Book, they would render you the non-believers after you believed.

101. Yet how could you disbelieve when to you are recited the Āyāt of Allah, and among you is His Messenger? And he who holds firmly to Allah has assuredly been guided unto a path that is straight.

وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾

قُلْ يَتَّأْهِلِ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مِن ءَامَنَ تَبِعُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ
وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

يَتَّأْيِبُهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فِرْقَانِ الَّذِينَ
أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ
وَفِيكُمْ رَسُولُهُ ۗ وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ
إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

The Secrets of Revelation

Never shall you attain piety ... indeed Allah knows it well.

Birr stands for virtue, and its basis lies in the nearness to the Holy Prophet ^{SAW}. Prophethood is such a blessing that it renders a Prophet innocent. In other words, one of the Barakah of the Divine Revelation is innocence, which is conferred upon all the Prophets ^{AS} of Allah.

Attainment of Birr and Nearness to Prophet

Nearness to a Prophet generates a special quality in a believer, that is, repugnance to sin and love for virtue. Because of this quality he enjoys a protection against sin. This is the level that can be termed as an attainment of Birr.

Now, if a person is so desperate for material benefit that only for its attainment he declares himself a Muslim, how can he acquire real Islām? Or, if he is so crazy for wealth and power that these stand between him and the Path of

Allah and **His Prophet**^{-SAW}, he can never attain piety i.e. nearness to Prophethood. Just as the Jews had made religion a source of gaining temporal wealth and power, not only did they fail to believe but also proved to be the worst enemies of Islam. Therefore, it is imperative for a believer to love **Allah** and **His Prophet**^{-SAW} above everything else. He should not hesitate to sacrifice everything to the extent of laying down his life in **His Cause** and consider it an honour. And while spending in **Allah's Way**, he must always remember to spend what is good and cherished by him.

According to the traditions of the Companions^{-RAU}, Abu Ṭalḥa Anṣārī^{-RAU} owned an orchard named Bearḥa, which he valued a lot. Upon the revelation of this Āyah, he presented himself before the Holy Prophet^{-SAW}, and said that he was giving away the said orchard in **Allah's Name** and the Holy Prophet^{-SAW} was free to spend of it as he pleased. The Holy Prophet^{-SAW} suggested that the orchard was extremely precious and lucrative and that the owner should distribute it amongst his relatives. He complied with immediately. Similarly Ḥadhrat Zaid^{-RAU} bin Ḥarith presented his most favourite horse to the Holy Prophet^{-SAW}, who, in turn, gave it to another Companion Osama^{-RAU} bin Zaid. He told the donor, who had felt a little grieved over the Holy Prophet^{-SAW}'s not keeping the horse to himself, that his donation has been accepted by **Allah**. Ḥadhrat 'Umar Farooq freed his best maidservant for the sake of **Allah**.

In simple words, the love for power and wealth or any temporal benefit is the greatest barrier between disbelief and belief. Whoever gets rid of it for the sake of **Allah**, may be blessed with guidance. And for a believer, he must spend his most beloved possession in the name of **Allah** instead of getting rid of all useless items as if he was paying a ransom. On the other hand it does not mean that one should give away all that he has, but whatever he has to spend by way of voluntary or obligatory charity must be from what is good and valuable, so as to attain nearness to the Holy Prophet^{-SAW}, which is the basis of all virtue.

Charity by a Poor Man

It is not necessary that this reward can only be attained by the affluent. In fact, the term "spending in the Cause of **Allah**" encompasses a much larger sphere. Even a poor person can attain this great reward by sacrificing his emotions, desires and his time. He can devote his time to **Allah's** Ḍikr and worship with care and sincerity. However, it is also not proper that one should altogether withhold used items that he can spare in the way of **Allah**, like left over food or used clothing. He should give them away and earn a reward. But it should not be made a practice to spend in **Allah's Way** only that, which is worthless because **Allah** is fully Aware of the quality, the motive and the spirit behind it.

He also knows whether it is being done for personal projection or **His Pleasure**.

As a principle, the greatest barrier between a person and his faith in the Holy Prophet^{SAW}, are his favourite desires. And even when blessed with faith, only that person will indulge in sin who fails to sacrifice his desires for the teachings of the Holy Prophet^{SAW}. But, if one is blessed with this strength, he shall (Insha **Allah**) certainly be blessed with the Holy Prophet^{SAW}'s nearness commensurate to his status.

All food was lawful ... and he was not of the polytheists.

It were these desires, which prevented the People of the Book to accept Islam. **Allah** declares that the only way to earn salvation is to forsake their desires, while at the same time also reveals the answer to each objection they had raised. For example, they had argued that the abrogation of Divine Commands was improper, because it was not possible that **Allah** would issue an order and then change it. Was the one previously revealed incorrect? Whereas the reason for abrogation is not because of any error but **Allah**'s Will as to what he prefers, when and when. As long as **He** wills, a Command remains valid and viable; and when it is replaced by another that too subsumes countless reasons of wisdom of the Wisest.

The Jews objected that the Holy Prophet^{SAW} consumed camel's meat and goat's milk and yet claimed to be the follower of Prophet Ibrāhīm^{AS}'s way, while to the best of their knowledge, both were forbidden unto the followers of Prophet Ibrāhīm^{AS}.

The Qurān refutes their argument and asserts that all eatables were permissible to the Banī Israīl except the meat and milk of camel, which Prophet Y'aqūb^{AS} had himself pledged not to consume. And this had taken place before the revelation of Torah, which means that abrogation of Divine Commands had taken place in their Shari'ah too at the request of Prophet Y'aqūb^{AS} who suffered from sciatica and he pledged to give up his favourite food if he recovered. He stood to his words upon recovery, and abstained from consuming camel's meat as well as milk. On his request these were prohibited unto his children.

So now if the Jews do not accept this they are invited to bring forth the Torah and read it out in order to prove their stance, but they failed to do so and were proved liars. So whoever, after receiving such substantial evidence, resorts to lying has indeed fabricated falsehood about **Allah**. That is a great transgression and such people are indeed unjust. The Holy Prophet^{SAW} is being told to inform them that **Allah** always pronounces the truth and the very thought of falsehood is beyond imagination. And the Qurān is **Allah**'s Word and is noth-

ing but the truth and obedience to it is Prophet Ibrāhīm^{AS}'s Millat. Millat stands for total conformity to someone, with sincerity. This is why it is never associated to **Allah** but with the Prophets, for example, Millat-e Mūsā^{AS}, Millat-e 'Īsā^{AS} and Millat-e Muḥammad^{SAW}.

The Holy Prophet^{SAW} is the leader of all Prophets^{AS} and not subordinate to anyone. He himself conveyed the most comprehensive Shari'ah to the entire mankind for all ages to come.

Millat-e Ibrahimī

This term here refers to the spirit with which Prophet Ibrāhīm^{AS} obeyed **Allah** all his life. So it is being enjoined to obey **Allah** in the same manner as that was also Islam and this too is Islām. This is why the Command is to adopt Millat-e-Ibrahīmī, (the way of Prophet Ibrāhīm^{AS}) and not to follow Prophet Ibrāhīm^{AS} himself as obedience now will only be to the Holy Prophet^{SAW}.

The word Hanifa means that Prophet Ibrāhīm^{AS} had devoted himself to the One and only **Allah**, dedicating his entire life to the pursuit of **His** Pleasure. He certainly was not amongst the idolaters to associate any partners with **Allah** nor did any of his likes or desires impeded obedience.

Indeed the first House ... Allah is Independent of everything in the universe.

The very first Sanctuary, which was constructed for the entire mankind, was the House of **Allah**. According to some scholars it is also the first ever house built on the globe. When Prophet Ādam^{AS} landed on earth, the angels indicated the site for K'abah on which it was constructed, until later demolished by Prophet Nūḥ^{AS}'s Deluge. It was raised on the same foundations once again by Prophet Ibrāhīm^{AS} and later reconstructed by Jirham tribe and then by the 'Amaliqah on the same foundations.

With the passage of time, the building became dilapidated and the Quraish rebuilt it in the early period of the Holy Prophet^{SAW}'s life. His participation in the construction and installation of Ḥajar-e Aswad, averting a major conflict among the Quraish, is a well-known event. The Quraish made some modifications in the construction. Firstly, they left out some space from the original foundation laid by Prophet Ibrāhīm^{AS}, known as Ḥaṭīm. The reason for leaving it uncovered being an announcement by the Quraish, that the money to be spent on the reconstruction of K'abah must be lawful and pure. Hence the funds raised from the entire city of Makkah were not enough for the completion of the project. It was therefore, decided that some space be left uncovered.

If only the Muslims of today could learn a lesson from those idolaters, regarding the construction of mosques! Here donations for building mosques are collected and used even from the brothels.

The second change made by the Quraish was the closure of the rear exit permanently. The original design had two doors, one for entry at the front and the other exactly opposite to it at the back for exit. Lastly they raised the entrance door much above the ground level so as to deny easy access to public and to control the entry into the K'abah.

Later, Ḥadhrat 'Abdullah ibn Zubair, during his reign in Makkah, rebuilt the K'abah exactly on the foundations laid by Prophet Ibrāhīm^{AS}. He was inspired to do so by a wish that the Holy Prophet^{SAW} had expressed to his beloved wife Ḥadhrat 'Ā'ishah shortly before his eternal journey: "I would really like to demolish the existing construction of the K'abah and rebuilt it on the foundations laid by Prophet Ibrāhīm^{AS}, but I am afraid it might cause misunderstandings for the ignorant and the newly converted Muslims".

Therefore, 'Abdullah ibn Zubair fulfilled the desire of the Holy Prophet^{SAW}. But when Ḥajjāj bin Yūsuf conquered Makkah during the reign of the Marwans he demolished the construction done by Hadhrat 'Abdullah ibn Zubair who had fallen martyr. He reconstructed it according the same pattern as the Quraish, which exists today. Although Walīd bin 'Abdul Malik bin Marwan himself wanted it to be reconstructed on the foundations laid by Prophet Ibrāhīm^{AS} and felt that Ḥajjāj had erred, but Imām Malik bin Ans gave a verdict against the demolition. He said that repeated make and break exercises would encourage the future rulers to do the same. So it was to be left as it was. The entire Ummah accepted this verdict.

The same construction stands today. Only maintenance and repair work continues. The interior columns and the ceiling are made of the very same wood obtained by dismantling a ship, which the Quraish had bought at Jeddah. The Holy Prophet^{SAW} had participated in the construction of the K'abah. (I too have a piece of that wood which the craftsmen had thrown away during the repair work and a friend picked up and presented it to me).

According to some reports, residential abodes may have existed before K'abah but it was the first Sanctuary for worship for the entire mankind. And it is also reported that the site for K'abah was the first to appear in the form of surf over the surface of water and then from it was spread out the vast expanse of the earth. Ḥadhrat Abū Ḥarīr Ghaffārī once asked the Holy Prophet^{SAW} about the first ever mosque established on the globe. He replied that it was Masjid-al-Ḥarām (the Sacred Mosque), followed by Bait al-Maqdas after a period of forty years. This report proves that Bait al-Maqdas too was built by Prophet Ibrāhīm^{AS} and later reconstructed by Prophet Sulaimān^{AS} on the same foundations.

The phrase "appointed for mankind" indicates that the K'abah has always stood as a centre for mankind and every nation held this Sanctuary in veneration. 'Allama Samhūdi has recounted amazing incidents in his book Wafa-al-Wafa, which may be referred to for details.

There is a certain element of awe in the cubicle of K'abah, which captivates the hearts. Its Barakah, both intrinsic and extrinsic, cannot be encompassed completely. A city engulfed by a barren sandy desert hosts an unlimited number of people. Its affectionate and hospitable lap welcomes every Muslim round the year and especially during Ḥajj, it accommodates millions of people simultaneously. And not a single guest has ever gone hungry or without lodging nor has ever experienced the shortage of any commodity in the markets. Vegetables, fruits, yoghurt and even buttermilk are available at all times. Never has there been a shortfall in the supply of animals to the pilgrims, although some may sacrifice animals in hundreds while each offers at least one.

The intrinsic aspect of its Barakah cannot possibly be estimated. One Ṣalat offered in K'abah equals one hundred thousand Ṣalat offered elsewhere; and one dime spent in charity stands equal to spending one hundred thousand dimes, in terms of merit. Its Ḥajj, according to a well-known saying of the Holy Prophet ^{SAW}, completely cleanses a person of all sins, rendering him like a newly born baby. K'abah not only gives the hearts ecstasy but also enlightens them; and the heart of a believer eagerly turns to it.

Although the building was demolished by the Deluge yet the Prophets^{AS}, through time, upon the destruction of their people by Divine Punishment, always headed for this Sanctuary. They lived and died here and the blowing winds would bury them under the dust. According to a saying of the Holy Prophet ^{SAW}: "Every Prophet^{AS} whose nation suffered destruction moved to K'abah, and engaged in His worship until death" (Kashf al-Asrār).

The accomplished Shaikh Ḥadhrat Maulāna **Allah** Yār Khān writes in his Asrār al-Ḥaramain (Secrets of the Holy Lands) that beneath the Muṭaf alone are buried ninety-nine Prophets^{AS}. There must be many more laid to eternal rest outside the Muṭaf. Moreover, an exalted worship as the Ḥajj is also associated with K'abah. The intrinsic beneficence of the K'abah has been highlighted in Al-Baqarah, and can be referred to there.

K'abah is the fountainhead of eternal success and emancipation. Its Barakah are for all worlds and not only for the mankind. This is because the Divine Refulgence, associated with this Sanctuary, is the source of existence for all the creation below the 'Arsh. Rather, every creation beneath the "Ālam-e Amr survives because of this. Once it is demolished and the worship ceases, Yaum-

al-Qiyamah will commence and the earth will be jolted to complete disorder, as foretold by the Holy Prophet^{SAW}.

The 'Arsh located nether to 'Alam-e-Amr will only remain intact because it is also the seat for the descent of Allah's Personal Refulgence. Similarly Paradise is a manifestation of His Mercy and Hell of His Wrath. These are the manifestations of Divine Attributes and Spirit is directly related to 'Alam-e-Amr. Therefore, all the centres of Divine refulgence as well as those associated with 'Ālam-e Amr will remain intact. This also includes the blessed bodies of those fortunate souls who had attained the Personal Divine Lights and earned salvation.

Reason for the Preservation of Bodies

Therefore, the sacred bodies of the Prophets^{AS}, and of those noble people who, through their Prophets^{AS} managed to transform their Qulub into receiving centres of Divine Refulgence will remain intact. These, for instance, are the Companions^{RAU}, the Shuhadā' and the Aulia.

The literal meaning of Barakah is a lake surrounded by many valleys wherefrom the water flows into it. Tafsīr-e Kabīr gives an amazing analogy about the Barakah of the K'abah. If K'abah is thought of as a central point, and the people turning to it imagined in circles around it, countless circles will be there all over the world. It is beyond doubt that many amongst them will be great men holding high spiritual status, with gifted and enlightened hearts. When these exalted souls focus their attention on the Reality of K'abah with their bodies focusing on the physical cubicle, the hearts of those present in K'abah will immensely benefit from the Divine Lights and Refulgence descending because of the spiritual attention of these exalted ones. Certainly everyone present will benefit and receive Light in proportion to his capacity. In the same way those not physically present will also benefit. Besides other advantages of congregational Ṣalat this aspect must also be remembered of this blessed Sanctuary: the author of Tafsīr Kabīr states that it is indeed a vast ocean of Barakah, and a blessed place.

In it are Signs manifest ... Allah is Independent of everything in the Universe.

The Barakah of K'abah

Among these clear Signs and Barakah of the K'abah, is peace against any fear. Since the day of its establishment, Allah has blessed the K'abah and because of it the Makkans, with protection against any enemy invasion. Ibraha's invasion on Makkah is a well-known event when Allah decimated his army of elephants by a swarm of swallows. Another sign of K'abah's glory is that no bird flies over it. And also the throwing of pebbles by the pilgrims at the Jamrat

(the symbolic pillars at the sites of the Satan's appearance to deter Prophet Ibrāhīm^{AS} from sacrificing his son); are said to be picked up by the angels. Except the pebbles of those whose Ḥajj **Allah** does not accept. This is why it is forbidden to pick up pebbles from there for reuse as these indicate rejection by **Allah**.

This indeed is a great miracle in itself that neither the Administration removes the pebbles nor the public, and saving a few all other disappear. If these were to remain at the site they would accumulate to form a mountain in a single day. It is said that the Administration now a days arranges for the removal of these pebbles; probably because the Ḥajj is now undertaken by many as a picnic, without paying any heed even to its basic rites. Certainly the pebbles of such pilgrims will have to be removed by the Administration.

• Similarly the water spring Zam Zam, the Ḥatīm, the hillocks of Ṣafa and Marwa; indeed every single atom related to the Sacred Precincts contains signs of the Divinity of **Allah** as well as the integrity of the Holy Prophet^{SAW}. And one of the greatest symbols is Maqām-e Ibrāhīm. This is the stone that bears the footprints of Prophet Ibrāhīm^{AS}. According to a report he stood on this stone while constructing the K'abah, which would rise by itself as the walls were raised. Prophet Isma'īl^{AS} would supply stones and mud while his father built the cubicle whose feet sank ankle deep into the rock. This in itself is an amazing symbol that a hard stone turns so malleable as to take the noble footprints and then re-hardens to its original state.

Keeping this stone preserved to-date at its place is again a proof of **Allah's** Magnificence. Neither the vicissitudes of time, nor enemies like the Jews, the Christians, or the idolaters could destroy this stone. Preserved in a glass casing it is displayed to-date close to the K'abah.

Another grandeur of K'abah is the security it provides to whoever enters the Sacred Precincts, whereas the real beneficence achieved is the protection from **Allah's** Wrath. But even in the physical sense everything within the Sacred Precincts is safe so much so that even the hunting animals spare their prey if it enters therein. According to Shari'ah, none will be killed or persecuted within it's limits. Even if a convict enters the Sacred Precincts, he should be forced to come out by cutting off his food supply but neither be seized nor punished inside. **Allah** has instilled the greatest reverence for K'abah in every heart throughout the ages.

History reveals that during the era of Ignorance, the pagans also upheld the sanctity of the K'abah; they abstained from indulging in any scuffle therein and considered any violation a very serious matter. Even the Holy Prophet^{SAW} at the conquest of Makkah, was allowed to fight within its limits only for a

few hours in order to purify it for all times to come, after which the sanctity was restored. Whenever someone violated its sanctity, whether for political or Governmental motives like Ḥajjaj bin Yusuf, it was declared unlawful and a grave sin by consensus of the Ummah. Even Ḥajjaj bin Yusuf himself believed it to be a wrong act.

Also amongst the merits of K'abah is its Ḥājj. **Allah** has enjoined it upon the Muslims, subject to their capacity, which means that a pilgrim must be physically fit and financially sound to undertake the journey. At the same time he must have enough money to leave behind for the maintenance of his dependants. Those who are handicapped are also exempted from Ḥajj unless they can afford to take an attendant along. Similarly a woman who is not accompanied by a Mahram shall be exempt because it is not permissible for a woman to travel without him. Whether he accompanies her on her expense or his own, is immaterial. The literal meaning of Ḥajj is to resolve, whereas its details in terms of Shari'ah are given in the Qurān as well as in the teachings of the Holy Prophet ^{SAW}, such as stay in Minā, 'Arafāt and Muzdalifah etc.

If anyone, inspite of all the guidance, denies Ḥajj just as the non-believers do, he must know that **Allah** is without want and that Ḥajj is for the welfare of the pilgrims themselves. The one, who denies Ḥajj as an obligation, is indeed a non-believer. However, if a Muslim fails to perform this duty inspite of having the resources, it will be considered as an act of infidelity save a genuine excuse for instance, denial of permission by the Government, sickness etc. According to Caliph 'Umar Fārūq ^{RAU}: "I want to assign someone to detect people who inspite of being affluent fail to perform Ḥajj so that I may levy tax on them as payable by non-Muslims."

It must, however, be remembered that Ḥajj is an obligation to be fulfilled only once in a lifetime. Those who undertake this journey every year should better donate that money for propagation of Islam or helping the handicapped Muslims.

Say: "O People of the Book! ... And Allah is not unaware of what you do.

The K'abah and its sublimity, the Ḥajj and its rites and blessings provide ample evidence that this House of **Allah** had always been held in high esteem and awe. However, no one was acquainted with the correct way of worship nor had any idea of its Barakah. The worship of Ḥajj did exist but mainly comprised man-made innovations so much so that people went round the K'abah naked, they danced, clapped and whistled around. Amidst this darkness, the revelation of the truth to the Holy Prophet ^{SAW} concerning the K'abah, its Barakah and the complete code of worship, with the evidence already present in their Books, became by itself a strong proof.

The Holy Prophet^{-SAW} is called upon to ask the People of the Book as to why do they disbelieve after such clear proofs? For they must remember that **Allah Himself** is a witness to their actions. Whereas the correct course of action for them was to believe instead of creating hurdles and fabricating all sorts of excuses to distort the facts in order to mislead others. They must beware that **Allah** is well Aware of what they do.

O you who believe! ... been guided unto a path that is straight.

These two **Āyāt** address the Muslims that if the People of the Book do not refrain from malefaction, they should be simply ignored because they will try their best to win them back to disbelief. The Muslims have been fortunate enough to have been blessed with comprehensive means of negating disbelief for the Divine Revelations are read out to them, which ward off infidelity and darkness.

Prophethood itself is a Great Evidence

The greatest blessing for the believers is the presence of **Allah's Prophet^{-SAW}** amongst them who is a constant deterrent to disbelief and a source of spreading the truth. He is the one who recites the **Āyāt** of the **Qurān**, revealed unto his most sacred **Qalb**, and also conveys the meanings thereof.

It is only befitting for the Holy Prophet^{-SAW} to expound the meanings of what has been revealed to him for the mankind. It is this interpretation of the **Qurān**, given by the Holy Prophet^{-SAW}, which is known as **Ḥadīth**. It is obvious that when he has been assigned the duty of interpreting the **Qurān**, no one else can do so. Otherwise, his very raising would be superfluous, a notion altogether absurd.

Protection of Hadith

The Divine Protection is not confined to the text of **Qurān** but also to its meanings and interpretations given by the Holy Prophet^{-SAW}, where there is a greater need for it. This is why the great task of protection of **Ḥadīth** has been completed, not possible otherwise, without **Allah's** patronage. Seventeen branches of learning were created to ensure the preservation of **Ḥadīth** in its pristine purity. The great encyclopaedia **Asmā' ar-Rijāl** compiled by the great Muslim scholars has no parallel in human history. It discusses at length each and every reporter of the Holy Prophet^{-SAW}'s sayings; his origin, his character traits, his life style, his reputation, his integrity as well as the period he lived in thereby screening out every evil attempt of the non-believers to adulterate the collection. Many outstanding scholars devoted their entire lives to this classical work. If today someone asserts that the **Ḥadīth** cannot be trusted, he must

know that the sources proving the validity of the Qurān and Ḥadīth are the same.

“Allah’s Messenger is amongst you” refers not only to his physical being, nor only to his blessed Spirit but the term comprehensively refers to a personage, body and Spirit together, which will remain permanently in the same state, whether he lives in this world or is stationed in Barzakh. Now if his physical existence in Barzakh is to be negated, it will automatically imply that the noble Spirit has vacated the sacred body. And since Messengership and Prophethood are attributes of the Spirit therefore, those too are gone, hence the Barakah associated with the Prophet’s being are no longer there. If this is to be believed then there remains no deterrence to disbelief and thus not a single person can possibly remain steadfast on Islam in the world. Hence those who deny the physical life of the Prophet in Barzakh must beware of these facts.

Qurān is not a collection of parables, rather its revelation was complemented with special fervent feelings. The custodian of these feelings is the Holy Prophet^{SAW} for all times to come. In his lifetime, anyone who embraced Islam and came physically close was elated to the status of a Companion^{RAU}. Now if the physical life in Barzakh is denied, the Barakah of Prophethood would not be there. Consequently no one would enjoy faith, let alone Wilayah.

And anyone, who holds firmly onto Allah and develops a close relationship with the Holy Prophet^{SAW} by way of obedience, in a manner that all his actions are in accordance with His Command, it is as if he has given hand into Allah’s hands. He now controls all his movements. This is the state of a person blessed with Divine Guidance and the capacity to move on the right path, which is the very purpose of creation.

The following section highlights further the Barakah of the Holy Prophet^{SAW}. It must be remembered that anyone who embraces Islam today receives the same Barakah, which were received by those on his raising, who believed. Except for the fact that no one can acquire Companionship now because the Holy Prophet^{SAW} has moved away to a different world, but certainly not, because Allah forbid, he does not live anymore. Had it been so then no one could have even believed, as the factor of “Messenger being amidst you” would have been lost.

Syed ‘Abdul ‘Azīz Dabāgh writes that a ray of light from the sacred heart of the Holy Prophet^{SAW} connects the Qalb of every believer. This connection continues to be strengthened by adherence to his Sunnah, to an extent that it may even assume the volume of a canal or a river. On the other hand it weakens to a level that it may disconnect altogether. A person so disconnected ends up in

apostasy. Sadly enough, numerous cases of such disconnection can be seen all around us today.

Section 11

102. O you who believe! Fear Allah as He deserves to be feared, and die not except as Muslims.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تَقٰوِيْهِ، وَلَا تَمُوْنُ
اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾

103. And hold fast, all-together, by the Rope of Allah, and separate not. And remember Allah's favour upon you, how when you were enemies, He joined your hearts together, so that by His Grace you became brothers. And you were on the brink of the Pit of Fire and He rescued you from it. In that way, Allah expounds His Messages to you so that you may find guidance.

وَءَاغْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوْا
وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءَ ۙ فَاَلَفَ
بَيْنَ قُلُوْبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهِ اِخْوَانًا وَكُنْتُمْ
عَلٰى شَفَا حُفْرٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِنْهَا كَذٰلِكَ
يُبَيِّنُ اللّٰهُ لَكُمْ ءَايٰتِهِ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٠٣﴾

104. And let there be out of you a group of people who invite to good, and enjoin goodness and forbid wrong. And it is they who are successful.

وَلْتَكُنْ مِنْكُمْ اُمَّةٌ يَدْعُوْنَ اِلَى الْخَيْرِ وَيَأْمُرُوْنَ
بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَاُولٰٓئِكَ هُمُ
الْمُفْلِحُوْنَ ﴿١٠٤﴾

105. And be not like those who separated and differed among themselves, after clear Orders had come to them. And they are the ones for whom there is a grave punishment.

وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْۢ بَعْدِ
مَا جَآءَهُمُ الْبَيِّنٰتُ ۗ وَاُولٰٓئِكَ لَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٠٥﴾

106. On the Day when some faces will shine and some faces will be dark. Those whose faces will be dark (will be told), "Did you turn the non-believers after having be-

يَوْمَ تَبْيَضُّ وُجُوْهُ وَتَسْوَدُّ وُجُوْهُ ۗ فَاَمَّا الَّذِيْنَ
اَسْوَدَّتْ وُجُوْهُهُمْ اَكْفَرْتُمْ بَعْدَ اِيْمَانِكُمْ

lieved. Taste then the punishment for you have been disbelieving.”

فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٦﴾

107. And as for those, whose faces will be shining, they will be in Allah’s Mercy, therein shall they abide.

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَمِنْ رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

108. These are the Āyāt of Allah: We recite them to you in Truth. And Allah intends no injustice to His creation.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٨﴾

109. To Allah belongs all that is in the heavens and on the earth. And to Allah are all matters returned.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٩﴾

The Secrets of Revelation

O you who believe! Fear Allah ... so that you may find guidance.

O believers! When you have been blessed with so many means of guidance, fear Allah as He should be feared. Taqwa does not really refer to the commonly understood fear, but is a fear of disconnection of that relationship with Allah, which has been attained through the Holy Prophet^{SAW}. Besides the teachings of the Holy Prophet^{SAW}, the feelings also form part of his Barakah that led to the change of hearts, temperaments, desires and priorities. As a result practising Dīn became a second nature for them and sin rendered totally repulsive. So these blessings must be carefully preserved and must never be lost. Most of the commentators have quoted a Ḥadīth giving essence of Taqwa: Taqwa demands that: “(a believer) must submit, and never disobey; do Ḍikr and never forget; be grateful and never be an ingrate.”

Gratitude itself is a form of Ḍikr. Constant Ḍikr can only be achieved through Ḍikr-e-Qalbi and not through Ḍikr-e-Lisani. The former is the spiritual beneficence and Barakah, which is attained by mankind in the august company of the Holy Prophet^{SAW}. When Ḍikr initiates Qalb, the limbs abstain from Allah’s disobedience. In case of an error, peculiar to human beings, the heart feels the pangs and the person immediately reverts to Allah, repentant. So one must try

to attain these feelings and live with an enlightened heart until the last moment of his life.

Taqwa, Rewards and Levels

The rewards of Taqwa have various levels. The first level is to refrain from disbelief and polytheism, without which one cannot become a Muslim. The second level is to guard against sin, which is desirable. The third and the most exalted level is enjoyed by the Prophets^{-AS} or by their chosen deputies, the Aulia. This is to dedicate the heart purely to **Allah** and to keep it alive by perpetual Zikr, a state bestowed on the former by **Allah** and attained by the latter through total adherence to the Prophets^{-AS}. A Muslim must strive for the highest level of Taqwa till he dies. In other words, one must try not only to remain steadfast on faith but also endeavour to obey the Holy Prophet^{-SAW} till the last breath. And it is a Divine Command to all Muslims, to hold on together firmly to **His Cord**.

How is Unity Possible?

Do not dispute, for unity is possible only over the Word of **Allah**. Although groups all over the world talk about unity, but the number of disputes and differences continues to rise. The reason is that the majority cannot agree on the ideas of a few people, for after all they are also human beings having their own views. Every person or group invites the rest to agree with their system, while unanimous agreement is only possible over Divine Guidance and Book. Not only is this possible but indeed it is most appropriate and conducive to human temperament.

The Jews and the Christians or other false religions also claim to possess the Divine Guidance. And it is an established fact that they cannot present anyone like the Holy Prophet^{-SAW} nor anything similar to the Qurān. An impartial observer will certainly find Islam to be the only beacon of guidance.

And for the Muslims, there remains no room for any debate because they have confessed Unity and have pledged their obedience to the Holy Prophet^{-SAW}. They should hold on firmly to the Qurān, termed as **Allah's Cord**. According to some Ahādīth, the group comprising the Companions^{-RAU} of the Holy Prophet^{-SAW}, is also called as the Divine Cord as narrated by Hadhrat Ibn Mas'ūd and some other Companions^{-RAU}. However, if anyone tries to impose his own opinion in the interpretation of the Qurān, there can be no consensus because no one is competent to interpret the Qurān save the Holy Prophet^{-SAW}. Interpreting the Qurān is part of the assignment of the Prophethood. The essence of unity is to unite according to **Allah's Book** as interpreted by **His Prophet^{-SAW}** and this is the only way to make it possible. Otherwise there will

be discord, forbidden by **Allah**. He bids, "do not separate like the Jews and the Christians in matters of your Dīn."

According to the Holy Prophet^{-SAW}, the Jews and Christians had split into seventy-two sects while his Ummah would split into seventy-three and all would be Hell bound except one. The Companions^{-RAU} inquired: "O Prophet of **Allah**! Who will be that fortunate group?" The Holy Prophet^{-SAW} replied that they would be the people on his path and the path of his Companions^{-RAU}.

Number of Sects

Tafsīr-e Qarṭabī has listed seventy-two sects, originating from basic six; namely the Haruriyah, Qudriayah, Jahmiyah, Marjiah, Rafidhiyah and Jabriyah. Each sect has twelve offshoots making a total of seventy-two. Take note that the deniers of retribution in the grave form part of these sects. Details may be seen in Tafsīr-e Qarṭabī, vol. IV p.p. 141-163.

Now coming to the point whether at all any form of disagreement is permissible? The one based on personal desire, in fact, is deplorable. But if the Muslims, owing to their intellectual capabilities, differ only in minor details while adhering to Qurān and embracing its interpretation as given by the Holy Prophet^{-SAW}, it is a desirable act. Such differences have been declared as a blessing in the Ummah by the Holy Prophet^{-SAW}; the same type of differences existed among the Companions^{-RAU}, the Taba'īn and the jurists in their respective eras.

Allah reminds the believers of **His** Bounties and Favours at the time when they were foes to one another. The very first addressees of the Qurān are the Companions^{-RAU}, followed by rest of the mankind. The pre-Islamic Arabia was torn apart by tribal conflicts, including the two Anṣar tribes of Aus and Khazraj who had been at war for over a century.

These Āyāt were revealed when a Jew named Shams bin Qais could not bear to see the Muslims of Aus and Khazraj united, out of sheer spite. He motivated a youth to sit with them and talk about the wars they had fought in the past, and to recite odes written about those wars. This plan worked and both sides took the bait, raised war cries and drew the arms. The Holy Prophet^{-SAW} rushed to the scene with a group of Companions^{-RAU} and intervened: "Are you turning back to ignorance even though **Allah** has inspired affection in your hearts and I am present amongst you?" Everyone dropped the weapons and embraced one another crying and went along the Holy Prophet^{-SAW}.

Besides, every inch of Arabia was under the thick clouds of war and unrest. The honour and property of none was secure. People killed one another for one morsel of bread. In this darkness, the Holy Prophet^{-SAW} came as a saviour

and filled the hearts with love and affection. The bandits turned into benign guardians and the burglars into best judges. The atmosphere changed completely, and the scattered and the divided Arabs united into a lead-filled wall of Islam. They rose with the Message of **Allah** and spread it the world over. The hardships experienced by one, brought sorrow to all, and they defended one another by taking the blow on their own bodies. The world witnessed a unique hue of love when on a battlefield a soldier on the throes of death was offered water but he requested that it be served to his fellow wounded soldier first.

This love and affection, this spirit of sacrifice for others was indeed a great favour emanating from the Barakah of the Holy Prophet^{SAW}, which made the believers as brothers to one another. Outside Arabia, the conditions were not any better. Human beings were busy killing one another. The Message of Islam induced love and tolerance wherever it reached. Even today the sincerity and true love originates only from Islam; while lip service, formality and deception rules the world. No one is a well-wisher of the other. Amongst the Muslims all those whose words are not supported by their hearts have stern temperaments while those enlightened with **Allah**'s *Zikr* are very sincere and affectionate because their love is above vested interests and is purely for **Allah**. All other forms of love are motivated by some benefit. Once the purpose is achieved the love wanes away; otherwise it turns into enmity. And where hearts are bound together for **Allah**, no upheaval of time can cause dissension.

Barakah of First Two Caliphs Era

The Barakah of the era of the Holy Prophet^{SAW} continued to prevail in the period of Shaikhain (the first two Caliphs) This is why their caliphate is called, "Alā Minhāj un-Nabuwwah (on path of the Prophethood).

The first six years of Ḥadhrat 'Uthmān^{RAU}'s (the third Caliph) regime were attended by similar Barakah, whence the conflicts made their inroads. The intrigues like Ibn-e Saba's rose and their conspiracies did not even let Ḥadhrat 'Ali, the fourth Caliph, live in peace. Maulana Syed Manāzir Aḥsan Gilani has discussed these events in detail in his *Tadwīn-e Ḥadīth*" (p 460) and may be seen there.

And 'O people you were on the brink of an abyss of fire. And only death stood between you and Hell. **Allah** saved you from it. This too was the Barakah of **Allah**'s Prophet, who has been a source of guidance for **His** creation and those who were blessed by his company became instrumental in saving mankind from the punishments of *Ākhirah*. The strayed became the guides for others, a glance turned the dead into messiahs (healers)

The great Companions^{-R.A.U} proved their devotion so truly, that following in their footsteps, was itself declared as adherence to the Holy Prophet^{-S.A.W}. And **Allah's** Book gives mankind a yardstick forever when it says: "And those who nobly followed them (9:100)", that is, anyone who from the depths of his heart will follow both the Muhājirīn (the migrants from Makkah) and Anṣar will attain **Allah's** Pleasure. Alongwith this he will also win the rewards of the Ākhirah, as well as his share of the Barakah of the Holy Prophet^{-S.A.W}.

Characteristics of Shaikh

The above Āyāt have a message for the seekers of the truth. They must choose such a person as their Shaikh in whose company they get motivated to obey the Holy Prophet^{-S.A.W} as well as his Companions^{-R.A.U}, which again is just another form of his obedience. The Shaikh must not be a person who leads to Bid'ah. May **Allah** save us from the company of the latter!

Allah makes it easy for the people to follow the path of guidance by revealing clear reasoning whereby anyone who contemplates, putting his bias aside, can get to the truth.

And let there be out of you a group ... whom there is a grave punishment.

When **Allah** commanded the Muslims to hold strongly on to **His** Cord, **He** also made sure that their hold is not weakened at any time by enjoining that there must always be a group of believers, who invite people to goodness. According to Ḥadith, goodness means following the Qurān and the Sunnah.

A Muslim who practises piety and abstains from evil should also bid other fellow Muslims to do the same. He should pray for their betterment and must never be sarcastic in his attitude. This is the general rule of reformation and has been enjoined upon every Muslim. Since the capacity of each individual varies, everyone is responsible commensurate to his capacity. To start with, he must be fully aware of what is good and bad, failing which there will be a possibility of greater damage than any good. The ignorant deliver sermons today recounting baseless fables thus creating confusions.

It is important to gain correct information about something before telling it to others. For obligations, it will be compulsory for all to command others to fulfil these and to abstain from evil. For instance, offering Ṣalat five times a day is obligatory and it will be obligatory on every Muslim to urge the delinquents to fulfil this duty. The voluntary Ṣalāt are Mustahib (meritorious), hence telling someone to offer these will be a Mustahib act, and should be done gently. For obligations however, a gentle approach in the beginning can be extended to the use of force to a certain limit in case of non-compliance. But not like today when obligations are being neglected and Mustahib matters are being

made a yardstick for Islam and infidelity. Besides, this responsibility will be incumbent when there is a cause for it. It is not proper to unnecessarily probe into the activities of people, as it is the responsibility of the Islamic State to keep an eye on its subjects and punish the guilty.

Uptil here the Muslims as a whole were being discussed. At the same time, it is enjoined that there must always be a group amongst the Muslims dedicated to the cause of inviting people to goodness and forbidding evil. It is important that the members of this group have adequate knowledge of Qurān and Ḥadīth and adopt proper way of propagation. Such a group shall thus absolve other Muslims from this collective obligation. The efforts by this group will be continuous even if they do not witness any violation, or there is no occasion for it, for example, educating people about Fasting even if it is not the month of Ramadhan. Similarly, inviting the non-believers to Islam and Muslims to obedience and submission of **Allah** shall be invitation to goodness. It is the responsibility of an Islamic State to form such a group failing which it will be imperative for all Muslims to do so and this will be indicative of a nation's vitality.

Although anyone conveying one word of goodness to another is contributing proportionately to this cause yet the perfect example of such a group were the Companions^{RAU}. They were the true source of dissipating this fragrance into the orchard of humanity like the zephyr. And then are those noble souls who dedicated their lives to the attainment of **Allah's** nearness. They undertook long journeys in acquiring and imparting knowledge; spent their nights in **Allah's** Zikr and reformation of mankind. Together with the knowledge of Dīn they enlightened their hearts in the company of accomplished saints, themselves practised righteousness, conveyed the Message to mankind and spread the light of Divine Guidance. They were the group of Ṣufīs who diverted kingdoms from falsehood, making them seekers of the truth.

Sadly enough, today instead of benefiting spiritually from these accomplished souls, the ignorant accuse them of disbelief. Right from Imām Ḥassan Baṣrī to the contemporary Aulia, none has been spared including the illustrious family of Shah Wali Ullah Dehlvi and the erudite from Deoband. Neither the pious precursors nor those coming later have been given their due regard. I wonder how will such people escape the Wrath of **Allah** who indulge in slander of this sacred group. Māy **Allah** keep Muslims steadfast on the straight path of guidance!

And be not like those who differed even after receiving clear signs that is the People of the Book who, inspite of all the information and marks of identifications of the Holy Prophet^{SAW} in their own Books took to deliberate opposition.

They not only opposed the Holy Prophet^{SAW} but also treated their own religion in the same way. They ignored the clear evidence and followed their vain desires, indulged in superstition and thus ruined their Dīn and earned disgrace in both worlds.

The crux of the preceding Āyāt is that the central point of unity is holding onto the Cord of **Allah** and not the individual opinions. This unity transforms the entire nation into a single unit. Disputes and disunity ruined the preceding nations and will bear the same fruit today. Here it must be remembered that the fundamentals of Dīn are always clear and well defined leaving absolutely no room for any dispute. As for the offshoots, there is no clash in them either, if viewed impartially.

Ijtehad and its Conditions

Yet in certain matters not clearly and categorically explained in the Qurān, it is permissible to opt for one of the alternative courses of action through Ijtehad, with the hope that the choice made is correct, though the possibility of an error is there and it may well be that the other alternative is correct. This is proved by Ḥadith, which speaks of two rewards for the Mujtahid if he is right and only one if he errs, leaving the decision to **Allah**. Besides, no Mujtahid or his follower considers the other Mujtahid or his follower to be erroneous, because neither of the sides are wrongful.

Today's common practice of labelling the other as non-believer, amidst heated arguments and clashes over trifles, is certainly not Ijtehad, which calls for complete knowledge of Qurān and the Sunnah and all the connected sciences as well as a definite command over Arabic. It also demands a comprehensive knowledge of opinions of the Companions^{RAU} and their earnest followers, besides a total adherence to the Sunnah in practical life. It is certainly not appropriate for quasi scholars to opine over matters that even the Mujtahidīn did not touch, nor attempted an interpretation.

*On the Day when some faces will shine ... To **Allah** are all matters returned.*

Faith and its Effects

Faith is a light generated in the Qalb while disbelief is the darkness that overshadows it. The source of faith is the sacred bosom of the Holy Prophet^{SAW} from which the light flows into the heart of each and every Muslim. Obedience and adherence to the Holy Prophet^{SAW} increases this flow and in some hearts it flows like a canal or a river. On the contrary, disbelief being darkness every action of a non-believer, devoid of obedience, draws greater darkness. Thus layers of darkness, increase the density.

The light generated by obedience not only reinforces the light in the Qalb but also affects the environment, which too is illuminated. That is why the superiority of such people is explained in Ḥadith, who are a living reminder of **Allah**. On the other hand, the darkness spread by a non-believer or a wrongdoer affects his own heart as well as pollutes the entire atmosphere around him. And when it attains a certain level it invokes **Allah's** Wrath, which not only engulfs humans but the entire surrounding. Mark that **Allah** punished the preceding nations because of their malefaction; but the entire environment was devastated as a result.

On the Day of Judgement the light or darkness of the hearts will be seen on the faces because that is the Day of exposure of deeds. And then will be asked the reason for turning back to disbelief after belief. The author of *Beḥr-e Muḥīṭ* says that this question will be by way of reproach and amazement. If it is assumed to be directed at the non-believers, it will refer to breakage of the Covenant by them during their worldly life, wherein they took to disbelief. And if it is directed to the Jews and Christian the premise will be that they believed in Torah and Bible as well as in the Holy Prophet^{SAW} whose advent was foretold in their Books, together with his qualities. But when he was raised, why did they refuse to believe in him? If the question is directed at the innovators it will refer to those who lose their faith because of their innovations like the sects discussed in the preceding pages. And if it is at the hypocrites, it will refer to their apparent faith and inner disbelief. They will face the consequences of their misdeeds because **Allah** does not punish anyone without a reason and it is the people who earn their punishments Alas! If only the efforts exerted for admission into Fire are diverted to the attainment of **His** nearness!

Remember that those with illuminated faces will forever dwell in Paradise, a manifestation of Divine Mercy, and will never be expelled. Mankind has been blessed so much that they cannot adequately thank **Him**, neither can their worships attain Paradise without **His** Mercy. Moreover the capacity to worship and the sincerity therein, itself, is by **His** Grace. The epitome of **His** Mercy is that whereas the residence in Paradise is permanent, the condemnation to Hell is not, except for the non-believers. Even if a believer is condemned to Hell for his misdeeds he shall be eventually emancipated and admitted into Paradise.

These *Āyāt* are from **Allah**, comprising clear evidence revealed to the Holy Prophet^{SAW} so that mankind may receive guidance from him, for he is truth and veracity personified.

Allah does not like to be unfair to anyone. According to Ḥadith, a believer is rewarded for his good deeds both in this world and in the Hereafter. And if a

non-believer does a noble act, which, of course, he is not doing for **Allah**, he shall not qualify for reward in the Hereafter but will surely be rewarded in this world. **Allah** is indeed Just. He is the Master of **His** Own free will and the Owner of every thing that lies in the heavens and the earth. No one dare object to the exercise of **His** Will. But **His** Justice and **His** Wisdom is such that it leaves no one deprived and **His** Mercy is extended to all unless a person deprives himself at his own. Besides, all matters return to **Him**. The ultimate decision of all affairs lies in **His** Domain and none save **Him** has the real authority.

Section 12

110. You are the best community, which has been sent for mankind: you enjoin good and forbid evil, and you believe in **Allah**. Now, if the People of the Book had believed, it would have been better for them: among them, there are some who believe but most of them are Fāsiqīn.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ
لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ
وَآكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

111. They can do you no harm, except a light hurt. And if they fight you, they will show you their backs, then they will not be helped.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ
يُؤَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾

112. Stuck upon them is ignominy, wherever they might be, except when under a Covenant from **Allah** and from men, and they have earned **Allah's** Condemnation. And fixed upon them is humiliation. That is because they persistently denied **Allah's** Āyāt, and slew the Prophets without right. That is because they disobeyed and have been transgressing.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقِفُوا إِلَّا بِحَبْلٍ مِنَ
اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُ وَبِغَضَبٍ مِنَ اللَّهِ
وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ
بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

113. Not all of them are alike. Of the People of the Book there is an upright who recites Allah's Āyāt all night long and does Sajdah too.

﴿ لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴾ (١١٣)

114. They believe in Allah and the Last Day, and enjoin good and forbid evil and hasten in good works: and they are among the righteous.

﴿ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴾ (١١٤)

115. And they will not be denied whatever good they do, for Allah is Aware of the pious.

﴿ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴾ (١١٥)

116. Surely, those who disbelieve, neither their worldly possessions nor their children will, in the least, avail them against Allah. They will be dwellers of the Fire; therein shall they abide forever.

﴿ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾ (١١٦)

117. The parable of what they spend in the life of this world is that of an icy wind which strikes and destroys the harvest of people who have wronged their own souls: it is not Allah Who has wronged them, but it is they who wrong themselves.

﴿ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِن أَنفُسُهُمْ يَظْلِمُونَ ﴾ (١١٧)

118. O you who believe! Do not take into your intimacy anyone outside yourselves. They spare no effort to corrupt you. They love that which distresses you. Venom has already appeared from their mouths, but what their hearts conceal is much worse. Surely, We have expounded the Āyāt for you, if you have wisdom.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْتُونَكُمْ خَبْرًا وَلَا وُدًّا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴾ (١١٨)

119. Lo! It is you, who love them, but they love you not; and you believe in all the revelation. And when they meet you, they assert, "We believe". But when alone, they bite their fingers in rage against you. Say: "Perish in your rage. **Allah** is Knower of what is in the breasts".

هَآأَنَّمْ أَوْلَآءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمُ وَتُؤْمِنُونَ
بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا
عَضُّوْا عَلَيْكُمْ أَلْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا
بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

120. If good fortune comes to you, it grieves them; but if misfortune befalls you, they rejoice at it. But if you adopt patience and Taqwa, their guile cannot harm you at all. Surely **Allah** encompasses all that they do.

إِن تَمَسَّكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِيبَكُمْ
سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا
لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا
إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

The Secrets of Revelation

You are the best community ... but most of them are Fasiqin

Muslims are the best of nations; the Holy Prophet^{SAW} is the best amongst the Messengers^{AS} and the Qurān is the most superior amongst the Divine Books. They are the people who enjoy a connection with the Holy Prophet^{SAW} and because of the Barakah of this connection they have been honoured with understanding of the Qurān. This has led to **Allah**'s declaration "I have completed My favours unto you," so Muslims are certainly the best of people.

The "completion of favours" is such an endorsement that to determine its scope is beyond human power. To be blessed with Divine Favours itself is indeed something great, but to be able to dispense it to others generously is even greater. And you the believers are sent for the very purpose of lavishing this wealth upon mankind as you have been raised for others.

As has already been discussed in Al Baqarah, this is a balanced Ummah in terms of precepts as well as practices. It never goes to extremes in both. An unalloyed confession of the Greatness of **Allah**, without beating about the bush; a straightforward belief in the Prophethood and a clear cut and solid view about the Ākhirah, the Day of Resurrection and all essentials of Dīn; all

backed by historical and intellectual evidence are the hallmarks of this Ummah. Together with this there is a fine balance in worships and practices, neither burdensome, nor falling short in spiritual satisfaction.

In short, the rights of **Allah** and of fellow human beings have been laid out with beauty and perfection and the Muslims are assigned the mission to distribute these blessings to mankind; to enjoin good and forbid evil and injustice. **Allah** has blessed this Ummah with Jihād to uproot transgression and tyranny and it is the duty of a Muslim to stop it. This is the reason why the cry of a girl in India jolted the deserts of Arabia, and a Muslim Army hurried to her rescue. They not only freed the Muslim prisoners but also delivered humanity from centuries old oppression without forcing their own beliefs on anyone. A non-believer may stick to disbelief but shall neither oppress anyone nor will he be oppressed and shall fully avail all his rights as a human being.

Similarly when the oppressed people called out from Persia or Rome, the servants of the Holy Prophet^{SAW} rushed to their rescue. They cleaved the surface of the seas and entered the Dark Continent of Africa to redeem the suffering mankind. And yet the best part is that they did not impose their own ideology or their culture on any one. Whoever was inspired by the excellence of Islam and accepted it was freed from any discrimination; white or black, Western or Eastern and was entitled to enjoy all the rights as other Muslims. There is no such parallel in the history of any nation or religion. Such a benevolent army, which conquered three quarters of then known world within twenty-five years, neither plundered nor dishonoured anyone of the subdued nations, rather restored their human rights.

This is the glimpse of completion of Divine Favours and the entire credit goes to the connection with the Holy Prophet^{SAW}. The expression "You believe in **Allah**" means that the Muslims are the people who indeed tasted the essence of faith, otherwise the other nations too had faith in **Allah**. Unity of **Allah** and the Prophethood is the gateway to Islam and whoever entered Islam no matter in which era confessed the Unity of **Allah** and the Prophethood of Ḥadhrat Muḥammad first, followed by other essentials of Dīn. Why then is this Ummah honoured specifically with the Divine address: "You believe in **Allah**?" The commentators assert that this Ummah enjoys the excellence of faith in **Allah** while faith, in substance, was held by all believing nations. A glance at the Qurān clearly brings out that the preceding Ummah demanded mundane benefits for themselves such as wealth, power, kingdom, provisions etc. while the Muslim Ummah was blessed with the passionate drive to pursue **Allah's** Pleasure, and always sought **Him** from **Him**. Things besides **Allah** never blurred their focus.

Life is based on two principles; firstly Tajwīz 'the suggested' and secondly Tafwidh, the 'entrusted'. All the preceding nations failed to go beyond the first and, therefore, always sought some material gain or the other. It was only the Muslim Ummah, which sacrificed the worldly benefits, comforts and even life in the pursuit of **Allah's** Pleasure. This noble pursuit itself is superb in its exquisiteness and originates from connection with the Holy Prophet^{-SAW}. But it is a pity that it has diminished today, and rituals are replacing the Sunnah. To mention the least, a Muslim today finds it embarrassing to adopt the appearance of his beloved Prophet and pathetically believes that by wearing a Western look he will become honourable, what good can be expected of such a Muslim?

The real addressees of this Āyah were the Companions^{-RAU}, the most exalted amongst the entire Ummah. The Holy Prophet^{-SAW} forbids using foul language for any of his Companions^{-RAU}, because anyone else spending gold equal to Mount Uḥad in **Allah's** Cause cannot match even five hundred grams spent by a Companion. The Holy Prophet^{-SAW} further asserts that his Companions^{-RAU} will be raised on the Day of Resurrection, as the leaders and the guiding light, for the natives of the land, where they are buried. (Tafsīr-e-Mazhari). If anyone else in the Ummah attains this honour, it will be because of his adherence to the Companions^{-RAU}. According to the author of said Tafsīr the preachers and the spiritual guides of this Ummah are far more effective in attracting people to **Allah** as compared to the preceding nations.

Distribution of Wilayah

He then writes on, that Caliph 'Ali held the office of Qutb-e-Irshad and was the king of Aulia. No one from the preceding nations could attain Wilayah without his spiritual mediation. Strange as it may appear but it is absolutely true. The attributes of the Companions^{-RAU} were revealed in the preceding Divine Books and believing in them was part of their faith, and the very path of benefiting spiritually. As per spiritual observation the Register of Wilayah of the Muslim Ummah is also placed in front of Ḥadhrat 'Ali in the spiritual court of the Holy Prophet^{-SAW} and except the Owaisiah, all other Ṣufi Orders originate from him. Owaisiah is the only Sufi Order originating from Ḥadhrat Abu Bakr Ṣiddīq and its blessings are again distributed through Ḥadhrat 'Ali. In this sublime Ṣufi Order, the seeker is presented spiritually in the court of the Holy Prophet^{-SAW} where he takes spiritual oath of allegiance firstly with Holy Prophet^{-SAW}, then with Ḥadhrat Abu Bakr Siddiq and lastly with Ḥadhrat 'Ali who is the gateway to Wilayah, placed at the level of Siddiqiyyat, as beyond that is the Prophethood. According to our illustrious Shaikh Maulāna Allah Yār Khān, the roof of Siddiqiyyat is the courtyard of Prophethood.

Had the People of the Book also embraced Islam they would have become part of the best of Ummah like some of the fortunate ones amongst them did, such as Hadhrat 'Abdullah bin Salam. The faith enjoyed by the Muslim Ummah is of the optimum level. It involves purging of the heart, by expelling every temporal attraction to an extent that all energy is directed to the pursuit of **Allah's** Pleasure. Anyone who joined the Muslim Ummah was rewarded with this excellence of faith. Very few amongst the People of the Book availed this opportunity while the majority is still straying in disbelief for they are deprived of faith in the Holy Prophet^{-SAW}.

Allah perfected and completed **His** Favours on this very faith eliminating the need for any new Prophet. The Holy Prophet^{-SAW}'s declaration that there will be no apostle after him has closed this chapter forever. Now if anyone claims Prophethood, he shall be an impostor whether it is Musailma or Mirza Qadiyani because with Prophet Muhammad^{-SAW}, the Divine Favours stand completed and this Ummah declared as the best amongst all.

They can do you no harm ... then they will not be helped.

The Holy Prophet^{-SAW} is comforted that the People of the Book cannot bring any harm to him apart from annoyance caused by their accusations. And if they exceed the limits and wage war, a humiliating defeat will be their lot and they shall not find support from anywhere. This was a great prophecy, which came true in every detail and became a witness over the authenticity of Qurān and the Prophet of Islam. Large tribes of Jews, from Madinah to Khyber, were defeated and ousted with disgrace. Some of them had to pay ransom while others were either killed or exiled, despite their planning to finish the Muslims, by uniting all the forces of Arabia against them in the Battle of Trench. They tried to betray the Muslims by breaching their Treaty, but **Allah** always disgraced them.

Stuck upon them is ignominy, wherever ... and have been transgressing

Humility has been imposed upon the Jews, no matter where they may be except that they will continue to benefit from the resources of life available even to the non-believers by virtue of being human or will survive with support from other nations. According to the author of Kashāf, this disgrace is permanent except for the above two situations. They have qualified for **Allah's** Wrath and thus ignominy and baseness has been imposed on them for they denied the revelations of **Allah** and assassinated **His** Prophets^{-AS} inspite of believing it to be wrongful.

Herein is reflected the full view of the Jewish society. Right from the time of revelation of the Qurān to date they are in disgrace. So niggardly are they that inspite of being rich, they neither enjoy good food nor fine clothing and re-

main constantly obsessed with efforts to multiply their wealth through usury. If they have now managed to have a Jewish State, it is nothing more than a cantonment of the Western powers. If today Russia, the US and Britain cease to patronise it they cannot survive on their own. And even with their assistance they could not have survived as an independent State if only the Muslims had adhered to their roots.

It is heart breaking to see that the Ummah assigned the task of enjoining right and forbidding wrong is itself plunging into the despicable depths of evil. The Western civilization has become its Qiblah and it is trading the priceless possession of faith with the temporary glitter of this world. This weakness of the Muslims has also facilitated the spread of the Jewish ulcer. A body with infected blood will soon be covered with sores. So this State is not the Jewish State but an embodiment of our own imprudence and sins.

Where people possess the wealth of faith, a handful of death-seeking Mujahidin have been flogging the Russian Bear for years. On the other hand, one hundred million Arabs lay persecuted by just 2.5 million Jews, every day and yell for help. This is because they prefer to enjoy their lives on the coast of Lebanon, and have forsaken the Holy Prophet^{SAW}. The failure of the Muslim Ummah in rightfully protecting their connection with the Holy Prophet^{SAW} has given its opponents the opportunity to flourish. So much so that even the most abased of the non-believers roars on them like a tiger. May **Allah** gather all Muslims on the Sunnah of the Holy Prophet^{SAW}!

Not all of them are alike ... for Allah is Aware of the pious.

The People of the Book are not all essentially the same rather there is a group amongst them who has accepted the truth, as can be seen in their conduct. Their nights are adorned with the recitation of the Qurān, Ṣalat and Sujūd. They are blessed with a strong faith in **Allah** and in the Ākhirah. They command piety, restrain others from evil, themselves practise virtue and are truly pious.

Hindrance to Barakah

It has been thus clarified that the only hindrance to Barakah is disbelief. If this is eliminated and one is blessed with faith, each individual, according to his capacity, can attain piety and virtue. According to Tafsīr-e-Kabīr, **Allah** has endowed the honourable title of Ṣaleḥīn (the righteous) upon the Prophets^{AS} frequently in the Qurān. A true follower can, according to his capacity, attain this excellence. And this is the goal recapitulated here, the indications of which are that besides obligations; these noble souls covet the voluntary worship. They shake off slumber and adopt vigilance embellishing their nights with recitation of Qurān and Sujūd. They are quick to do good and call others

to virtue. They not only abstain from evil themselves but also strive against it. This is the quintessence of Sulūk and also a mirror, looking into which one can judge where one stands. And **He** never ignores whoever adopts virtue.

A misconception commonly held today is that worship is labour on credit, only to be encashed in the *Ākhirah*. This is not so. This *Āyah* highlights the reward in this world brought about by faith and worship; that **Allah** is fully aware of the virtuous people and never lets, even the most trivial good deeds, go without reward. Rather, virtuous deeds lead to perfection of faith and reformation of spiritual state in this world while earning **Allah's** nearness in *Ākhirah*.

Surely, those who disbelieve, ... but it is they who wrong themselves

And those who did not believe, no matter how wealthy, influential or blessed with issues they might be, cannot escape **His** Grip. Nothing can rescue them from Divine Punishment. The denial of such a superb blessing as the Institution of Prophethood, despite being gifted with life and intellect, is an offence that will not only lead them straight to Hell, but will condemn the offender to abide in it forever. Whatever the non-believers spend in this world, is neither for *Ākhirah* nor in the obedience of **Allah**. It is as if a field laden with crop is devastated by a stormy and chilly wind. This is indeed an outcome of their misconduct; their disbelief ruined the blooming field, which had inborn capacity for virtue. They wronged themselves by opting for disbelief, which bars the capacity to appreciate Divine Favours, for **Allah** the Munificent does not play unfair to anyone.

O you who believe! ... Surely Allah encompasses all that they do

O believers! Do not confide in anyone save the believers, as the non-believers would never spare an opportunity to harm you. In fact, they are so aggrieved by your acceptance of Islam that they wish to inflict more and more pain on you. This is often expressed verbally while the spite in their hearts is far greater.

Allah has favoured the Muslims by exposing the evil designs of the non-believers. So act sensibly and forget whatever relationships you had in the past, for now faith and disbelief has separated you. You are now in a state that you even wish your enemies well because faith has cleansed your hearts and filled them with affection. The intensity of this love is so great that it overflows to benefit even the strangers. However, the non-believers have hearts filled with venom and harbour nothing but enmity for believers. Considering the fact that you believe in the Prophets^{AS} and Books, which they profess to believe, they should have respected you. On the contrary, they deny Qurān and

the Holy Prophet^{SAW} so it is the believers who should have hated them. But the case here is exactly the opposite! Love flows from the heart of a believer while hatred from the heart of a non-believer.

Of these non-believers some have professed even to be Muslims in the Holy Prophet^{SAW}'s attendance, but when they are alone they bite their fingers in rage. In other words, no non-believer can ever be a well-wisher of the Muslims no matter what good is done to him. Therefore, they must never be taken as advisors or aides, nor must they be trusted. Although the love and affection in Islam is universal, and it safeguards the rights of even the non-believers laying great emphasis on tolerance, sympathy and protection of their interests yet it draws a line in having relationship with them. To go beyond that line would be detrimental to both individual, as well as the national interests. Once Caliph 'Umar Farooq was offered the services of a non-Muslim boy, who was an excellent scribe but he refused to employ him on the ground that he cannot hire a non-believer as a trusted aide.

Similarly all the ideological nations never trust those who disagree with their ideology, for instance, Russia and China. Anyone who does not believe in communism is not allowed even to live in peace, let alone that he be given any office. In the same way, to trust the non-believer is asking for trouble. Besides, all the anti-Islam movements that are functioning under the cover of Islam such as Shiites and Qadyānis in our country are even more dangerous than the known non-believers. The anti-Islam activities of the former can be seen on the pages of history through Jamal and Şafain to Chawinda while the history of Qādiyāniyyat is no more than the tale of an enemy agent.

The people discussed here are those who profess to be Muslims but in fact, are responsible for their downfall. So they should not be trusted under any circumstances rather should be left alone to rot in jealousy at the autonomy of Muslims and the glory of Islam. And even if they singe with fury they cannot harm the Muslims as **Allah** is well aware of their secret conspiracies. **Allah** warns the Muslims not to take them as advisors for they seek pleasure in their distress and are deeply aggrieved at their comforts, out of extreme jealousy. So always trust the Muslims, as the heart illuminated with faith shall wish well to a fellow Muslim and will be saddened by his distress. So O believers! Be patient against hardships, rather than trusting the non-believers, for if you are steadfast on **Allah**'s obedience; their deceit cannot harm you. However, if you willingly fall in their lap or disobey **Allah**, it is altogether a different matter. In short, sin does not only result in distress in the Ākhirah but also brings disgrace and anxiety in this life; just as the outcome of obedience is satisfaction and peace of mind.

121. And (recall) when you left your home early to post the believers at their positions for battle. And Allah is Hearing, Knowing.
122. When two of your groups were about to lose heart; but Allah was their Protector. And it is in Allah that the believers must place their trust.
123. And assuredly Allah helped you at Badar, when you were humble. Remain then conscious of Allah, so that you may return thanks.
124. When you said to the believers: "Is it not enough for you that your Rabb will reinforce you with three thousand angels (specially) sent down?"
125. Yes! If you adopt patience and Taqwa, and they should suddenly charge upon you, your Rabb would reinforce you with five thousand angels marked."
126. And Allah did not make it but a message of hope for you, so that your hearts are thereby set at peace. And there is no help except from Allah, the Mighty, and the Wise.
127. That He might cut off a fringe of the non-believers or abase them, so that they should withdraw in utter frustration.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ
مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ
وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُعِدَّكُمْ
رَبُّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ
هَذَا يُعِدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آفَافٍ مِنَ الْمَلَائِكَةِ
مُسَوِّمِينَ ﴿١٢٥﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبَكُمْ
بِهِ. وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ
الْحَكِيمِ ﴿١٢٦﴾

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ
فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾

128. Naught is with you of the affair whether **He** shall relent towards them or punish them; for they are indeed wrongdoers.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ
أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

129. To **Allah** belongs all that is in the heavens and on earth. **He** forgives whom **He** will and punishes whom **He** will; and **Allah** is Forgiving, Merciful.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن
يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

The Secrets of Revelation

And (recall) when you left your home ... so that you may return thanks.

The enmity and intense hatred harboured by the non-believers against Islam is depicted by the battles in which the Holy Prophet^{SAW}, symbol of Divine Mercy for the entire universe, had to draw his sword. The time is worth a mention when the Holy Prophet^{SAW} left his home and was organizing the Muslims in formations to fight against the non-believers. For a better understanding, it seems appropriate to know more about the events of the war.

These are the events of the Battle of Uḥad, which took place in the third year of Hijrah. After receiving a humiliating defeat at Badar in the year 2 AH, the polytheists of Makkah vowed not to sit in peace until they avenged their defeat. Therefore, the entire profit earned by the trading caravan to Syria was diverted to the preparation for the war of vendetta. In collaboration with many of their tribes, they raised a mighty force of three thousand, which was accompanied also by women to boost the morale of the soldiers. This army arrived and camped outside Madinah, near the Mount Uḥad.

The Holy Prophet^{SAW} consulted the Muslims on the strategy of war. He himself was in favour of defending the city from inside. And this was the very first occasion when 'Abdullah Ibn Obayy, outwardly a Muslim, was also participating in the counselling assembly. Some of the spirited Companions^{RAU} who had missed the opportunity to fight at Badar suggested moving out of the city for the battle. The Holy Prophet^{SAW} went inside his house and returned after having put on an armour.

Household of Holy Prophet^{-SAW}

The expression, “when you set forth from the house,” according to the author of Kashāf, refers to the house of Ḥadhrat ‘Ā’ishah^{-RAU}. Imām Rāzi argues that since the Holy Prophet^{-SAW} set out to this expedition from the house of Ḥadhrat ‘Ā’ishah^{-RAU}, this Āyah is a clear evidence of the fact that she is a member of the family of the Holy Prophet^{-SAW}. The Qurānic injunction: “clean women are for clean men and clean men are for clean women” (26:24) proves that Ḥadhrat ‘Ā’ishah^{-RAU} was clean and chaste, free of any blemish. Since the son of Prophet Nūḥ^{-AS} was a non-believer, the Qurān declares him as a non-member of his household. It was the case with the wife of Prophet Lūṭ^{-AS}.

The Holy Prophet^{-SAW} set out of Madinah with one thousand soldiers but ‘Abdullah Ibn Obayy deserted him on the way taking along his three hundred men. He gave the pretext that his counsel was disregarded so why should they risk their lives? His comrades were also known hypocrites. Now the Holy Prophet^{-SAW} was left with seven hundred Companions^{-RAU}, whom he arranged in ranks in the battlefield, with mount Uḥad at their back. Maṣ‘ab bin ‘Umair^{-RAU} was assigned the task of guarding the mountain pass in the rear, with fifty men, against any possible enemy attack from behind.

The Holy Prophet^{-SAW} presented this strategy of warfare before the world whereas previously the onslaught of the Arabs used to be a careless bravado, relying on sheer might and power. Today the art of warfare is at its zenith. Even then the Holy Prophet^{-SAW}’s strategic planning of the war; the importance he attached to the selection of ground, the arrangement of the troops and a stringent discipline are the facts which even the Orientalist has failed to ignore. They have admired his warfare skills in their books.

Archers at Uhad

Soon after the war broke out the Makkans were routed and their army took to heels. Seeing this, the archers assigned at the pass, in excitement of the victory, abandoned their post. Despite their commander Maṣ‘ab bin ‘Umair^{-RAU}’s telling them to hold on, they did not stop as they thought that the war was over and they no longer required to man the post. Only a very small number of archers stayed back. On the other end Khalid bin Walid, commanding enemy cavalry took advantage of the situation. He gathered the fleeing horsemen and attacked the small Muslims group still holding the pass from the rear. Maṣ‘ab bin ‘Umair^{-RAU} and his men laid down their lives fighting.

The Muslims panicked at this unexpected turn of events. The enemy turned and counter attacked and a chaos followed. The situation worsened when the enemy spread a rumour that the Holy Prophet^{-SAW} had been slain. This rumour totally confused the Muslims. Some fought with extreme valour as they saw

no charm in living without the Holy Prophet^{-SAW} while some were crest fallen, thinking what were they to fight for?

The Holy Prophet^{-SAW} was wounded with some of his teeth broken and blood flowing from his radiant face. He was left with only ten to twelve Companions^{-RAU} around him, the rest were scattered all over the battlefield. Imām Rāzi recounts the names of those who were left with him: Abu Bakr, 'Ali, 'Abbās, Ṭalḥa and S'ad and others. (Tafsīr-e-Kabīr).

Suddenly one of the Anṣār spotted the Holy Prophet^{-SAW} and announced his presence. Immediately the Companions^{-RAU} rallied around him and the enemy had to flee. Many illustrious Companions^{-RAU} fell in this war, and the sacred face of the Holy Prophet^{-SAW} was wounded. In any case, the Army that stands fast in the battlefield is always deemed victorious and the one that flees is considered as vanquished. Some critics assert that the archers posted at the pass had left their post for the sake of collecting the booty. But this cannot be accepted because the booty was always gathered centrally for subsequent distribution among the soldiers. It was never a practice that whatever one can lay his hands on would belong to him. Therefore, this assumption is absolutely unreasonable.

In fact, the archers believed that the battle was won and in excitement, came down to join the other soldiers to celebrate the victory. Although they did not deliberately violate the command of the Holy Prophet^{-SAW} but had erred in Ijtehad, yet it did invoke worldly sufferings. Moreover, the devotion of the Companions^{-RAU} was well rewarded and they availed the opportunity of laying down their lives in **His Cause**.

Some of the important points derived here are:-

- (1) "And when you left your home early" indicates that the Holy Prophet^{-SAW} was with his family but as soon as he received the Divine Command he set out for its compliance. In other words, the service to Islam is the first priority and all other relationships are secondary.
- (2) The Mother of believers, Ḥadhrat 'Ā'ishah Siddīqah^{-RAU} is a member of the Holy Prophet^{-SAW} family and a chaste lady. If anyone doubts this, he shall be a non-believer for denying an injunction of the Qurān.
- (3) Although consultation is appropriate, yet it is essential to give priority to the opinion of the Holy Prophet^{-SAW}. If the Prophet agrees to a point against his wish, though it will not lead to any harm in Dīn yet it will bring in worldly hardship. The same ap-

plies to a seeker that he should not suggest anything against the will of the Shaikh. If the alternatives available appear equally reasonable, the seeker should go for the wish of the Shaikh to avoid temporal loss.

- (4) "To post the believers at their positions for the battle" shows that the Holy Prophet^{SAW} systematically arranged them in the battle order, keeping in view the command structure, the tasks and the battle dispositions. This means that an order or system, whether it is peace or war, is essential.
- (5) It is very important to abide by the given set-up and its deliberate violation would lead to loss in Dīn while even naive violation would incur worldly loss.

For seekers of Taṣawwuf all the above-mentioned points are of great importance.

Divine Protection

Allah hears and knows everything. Even when the two clans of the believers momentarily lost heart **He** was Aware. This was when Bani Salma and Bani Ḥaritha got influenced by 'Abdullah ibn Obayy's precept and example. But **Allah** protected them against cowardice. "**Allah** was their Protector" This blessing was showered upon them because of the sincerity they had in their hearts and as a manifestation of the Barakah of the company of the Holy Prophet^{SAW}. Although the outward circumstances drove them to think of withdrawal, yet because of their sincerity **Allah** protected them and made them steadfast, whereas the hypocrites, lacking sincerity, had retreated and were deprived of this honour. So Wilāyah too is based on sincerity and the Aulia, though not innocent, enjoy Divine Protection. Therefore, it is ignorance to take vile persons as Aulia. Besides the believers rely only on **Allah**, that is, after employing all available means they leave the results to **Him**.

To forsake the means is certainly not reliance; rather a believer must employ all that he has and then have complete trust in the Almighty for the consequences. **He** is All Powerful and capable of granting success inspite of limited means, or no means at all. Just as **He** helped the believers at Badar inspite of the fact that the non-believers had outweighed them both in manpower and strength. This event took place on 17th Ramadhan 2 AH (17 March 624). Badar is a camping ground and market on route Makkah-Madinah, the arena of the very first clash between the non-believers of Makkah and the Muslims. The former comprised an army of one thousand selected warriors well equipped, with full logistic support. The Muslims were three hundred and thir-

teen in number, including some young lads and some old men, thoroughly ill equipped and with poor logistics.

The Makkans had arrived first and selected for themselves the best strategic portion of the battlefield, acquiring further strength for their forces. But what to say of Divine Succour, that they received a humiliating defeat at the hands of the believers! Seventy of their renowned chiefs were killed and an equal number captured while only fourteen Companions^{RAU} fell martyrs in the Cause of **Allah**. Apparently it was a small local engagement but its effects reached out to the entire world. According to Hitti, this was the first decisive victory of Islam (History of Arabia).

The sayings of the Holy Prophet^{SAW} further highlight the fact that the foundation of the victory of Islam was placed on this small army and was brought about by his supplication: "O **Allah**! If these people are defeated today, no one shall ever worship **You**, as I have brought the entire Islam against disbelief." **Allah** blessed them with such a grand victory that the foundation of an Islamic state was laid on a very sound footing.

The believers are commanded to fear **Allah** and observe Taqwa, as this is the correct way of showing gratitude to **Him**. The Qurān prescribes Taqwa as the solution for all trials and tribulations. Patience, Ṣalat, Gratitude and Ḍikr have been prescribed at various places in the Qurān, which are all, in fact, constituents of Taqwa. Here, gratitude is described as an offshoot of Taqwa. The practical form of gratitude is to exert with full devotion and sincerity in the obedience of **Allah**. And this indeed is the essence and derivative of Taṣawwuf and Sulūk.

When you said to the believers ... they should withdraw in utter frustration

The Holy Prophet^{SAW} informed his Companions^{RAU} that **Allah** would support them with an army of 3000 angels who will especially descend from the heavens for the purpose. Those angels who are already deployed on earth for various duties would not give this support. Rather angels of a specific status will descend to help in the execution of task assigned to the believers. And should the believers remain steadfast on patience and Taqwa they will qualify for even greater Divine Succour. It is obvious that the believers were already adorned with the virtues of Taqwa and patience, which caused the angels to be sent. Now if these attributes were to be practised at a higher degree of excellence the number of angels would also be increased. So even if all the enemy forces push together in attack, an army of five thousand angels mounted on marked horses will be instantly sent for help.

These are various levels and states of Fana Fi **Allah**. The more is the nearness to **Him**, the more are the Barakah. The angels had no obligation to fight rather it was a task assigned to the believers. But the hearts of these devotees were so engrossed in the Divine Splendour that their task was entrusted to the angels of a special status.

What really happens is, that when a person drifts away from **Allah**, his heart becomes void of Divine Lights and becomes a habitat of Satan. As he moves farther away, Satan gets a chance to play his tricks and the darkness deepens. On the contrary, the nearness to **Allah** begins with the kindling of the heart, and the light increases as one advances in **His** direction. This illumination causes the exalted angels to descend upon the heart as a source of glad tidings, peace and tranquillity. In these **Āyāt** too the reason for the descent of angels is a message of good cheer for the believers as well as for their hearts to be at rest. And at the same time it will also make the devils and the hearts occupied by them restless. **Allah** is Omnipotent and the Original Source of all Power and Succour. It is **He Who** is the Wisest and the Mightiest. All the Barakah and the angels were sent by **Him** to kill some of the non-believers and to humiliate the rest by a disgraceful defeat.

Karamah of the Companions

In the battlefield of Badar some the non-believers were done to death by the angels. Some Companions^{-RAU} report that before their swords could reach their targets, heads of the enemy would be chopped off. Similarly some Companions^{-RAU} who were quite frail took very strong the non-believers as captives. The latter were themselves amazed as to how could such weak persons tie them down, forfeiting their power of resistance.

Similarly in the Battle of Uḥad many experiences of the Companions^{-RAU} have been noted. Ḥadhrat Ans bin Naṣr said that he had felt the fragrance of Paradise coming from the foot of the mountain. He then hurried in that direction and was martyred. Or upon the Shahadah of Ḥadhrat Maṣ'ab bin 'Umair the flag held by him was prevented from falling down by an angel, when the Holy Prophet^{-SAW} said: "Maṣ'ab move forward" the angel replied, "I am not Maṣ'ab." And the Holy Prophet^{-SAW} recognized him as the angel. Ḥadhrat S'ad bin Abi Waqāṣ reports that a young man in white robe would bring back the arrows shot by him at the enemy. These events may be seen in Tafsīr-e-Kabīr p.33. Imām Rāzi writes on p.35 that whoever doubts the seeing of angels is guilty of denying the Qurān and the Prophethood. If he is a Muslim such a suspicion cannot even cross his mind. As for the descent of the angels Imam Razi writes that all the commentators and the historians unanimously agree.

In all these events, the miracles of the Holy Prophet^{-SAW} and Karamah of the Companions^{-RAU} are manifest, and are a manifestation of the Barakah of **Allah's** nearness. Besides, a non-Prophet cannot acquire this status of beholding the angels or having a dialogue with them. Moreover if someone attains such a level of Fana then a task receiving his spiritual attention would stand completed by the Grace of **Allah**. Similarly the Şufi saints through their Tawajjuh and Ilqa strengthen and enlighten the hearts of the seekers. It is a favour endowed proportionate to their obedience of the Holy Prophet^{-SAW} and their personal status.

Naught is with you of the affair ... and Allah is Forgiving, Merciful

When the Holy Prophet^{-SAW} was wounded during the Battle of Uḥad, he was aggrieved and said: "How can a people who injure the face of their Prophet, ever attain salvation, while he invites them to **Allah**". It was revealed to him that it is a matter between every individual and **Allah** over which the Holy Prophet^{-SAW} has no control. If it pleases **Him**, **He** may make them repent or may punish them for their mistakes because they are at the wrong.

So the best thing for the Holy Prophet^{-SAW} is to be patient, as the acme of servitude is that a Muslim must be humble under all circumstances, and should not claim any access to the secrets of **His** Domain. Ultimately some were blessed with the chance to atone in an exemplary way, for instance, Ḥadhrat Khalid bin Walid and 'Akramah bin Abu Jahl, who became renowned Companions^{-RAU} and military commanders of distinction, while many died wandering in disbelief. In fact the state of the heart and the intrinsic relationship of an individual with **Allah** leads to rewards that are only known to **Him**. Whatever lies between the heavens and the earth belongs to **Him** and **He** Alone is the Administrator. **He** may forgive or punish whosoever **He** may please. If **He** forgives, it is not amazing because **His** Mercy overwhelms every thing and the cause of punishment as declared by **Him** is, that they did wrong themselves.

Shaikh can only give Tawajjuh

It is clear that a Shaikh can give Tawajjuh but it will only yield results if there is a sincere yearning in the seeker's heart. **Allah** knows what is in the hearts, which a Shaikh need not know. And often **He** forgives and blesses the hearts with sincerity, but some unfortunate souls are doomed only because of their diseased hearts. May **Allah** spare us all from **His** Punishment!

Section 14

130. O you who believe! Devour not usury, doubled, re-doubled; but
- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

fear **Allah**, so that you may prosper.

131. And beware of the Fire, which has been prepared for the non-believers.

132. And obey **Allah** and the Messenger, so that you may be shown Mercy.

133. And race towards forgiveness from your **Rabb**, and towards the Paradise as vast as the heavens and the earth, prepared for the Muttaqin.

134. Those who spend (in **His Way**) in prosperity and adversity; and restrain anger; and pardon fellow men. And **Allah** loves those who do good.

135. And those who, when they commit indecency or wrong their own souls, remember **Allah** and beg forgiveness for their sins. And who except **Allah** can forgive sins? And do not persist in whatever (wrong) they may have done.

136. For such, the reward is forgiveness from their **Rabb**, and Paradise with streams flowing underneath; therein they shall for ever abide. And how excellent a reward for those who labour!

137. (Many) ways of life have passed before you; travel through the earth and see what has been the

تُفْلِحُونَ ﴿١٣٠﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٣٢﴾

﴿١٣٣﴾ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ ﴿١٣٤﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ
عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٥﴾

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ
ذَكَرُوا اللَّهَ فَاَسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ
اللَّهُ لَذُنُوبِكُمْ إِنَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ ﴿١٣٦﴾

أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَيَنعَمُ أَجْرُ الْعَامِلِينَ ﴿١٣٧﴾

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَاَسِيرُوا فِي الْأَرْضِ

end of those who belied (the Truth).

138. This (Qurān) is an exposition for men, and a guidance, and an admonition to the Muttaqin.

139. So lose not heart nor grieve, and you will rise high, if you are believers.

140. If a distress has touched you, (know that) similar distress has surely touched others (as well). Such days (of varying fortunes) We rotate among men by turns; that Allah may know those who believe, and may take Shuhada' from among you. And Allah does not love the wrongdoers.

141. And that Allah may purge the believers and wipe out the non-believers.

142. Do you think that you would enter Paradise, while Allah has not yet taken cognisance of those of you who do Jihad and those who remain steadfast?

143. And you did indeed long for death before you met it. Now you have seen it with your own eyes.

فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿١٣٨﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٣٩﴾

إِنْ يَمَسَّكُمْ فَرَحٌ فَقَدْ مَسَّ الْقَوْمَ فَرَحٌ
مِثْلُهُ، وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ
وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ
شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

وَلِيَمْحِصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ
الْكٰفِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ
رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

The Secrets of Revelation

O you who believe! Devour not usury ... prepared for the non-believers.

Reliance

This quality must be applied to the entire conduct of a believer and it must be adopted in all walks of life. To fight in a battlefield is Jihad-e-Asghar (Jihād minor) and to struggle throughout life subjugating ones desires to the Divine Will is Jihad-e-Akbar (Jihād major) because it is a constant and continuous battle.

Human endeavour generally revolves around fiscal activity. The real task is to employ fair and permissible means for the attainment of livelihood and the inference is to give up usury completely. Although there is a possibility of making much more money, but interest is prohibited and against Taqwa. The non-believers used their usury money in preparations for war, but the Muslims should never think that more weaponry can be acquired this way; rather should focus on the real deliverance and salvation attainable only through Taqwa and **Allah's** obedience.

Thus a purely economic matter has been discussed with reference to war and peace. A Muslim should rely upon **Allah** not only in the battlefield but also in every walk of life and must never be heedless of **His** obedience. For if he indulges in capital sins he is likely to be punished in the Fire which basically is prepared for the non-believers. Persistence on capital sins may lead to loss of faith and one may die as a non-believer. This means that a Muslim must, under all circumstances, keep an eye on the eternal results and should never be overcome by avarice as to adopt unfair means averse to **Allah's** obedience and trust in **Him**.

And obey Allah and the Messenger ... prepared for the Muttaqin.

The Muslims must worship **Allah** and obey the Holy Prophet^{SAW} in order to be blessed with **His** Mercy. One of the duties of the Holy Prophet^{SAW} was that he conveyed the Divine Message to the mankind. Now if some one says that the Qurān is sufficient for him, he can only justify his claim by obtaining its explanation and meanings from the Holy Prophet^{SAW} whose mission is to explain to mankind what has been revealed unto him.

What is Obedience to Holy Prophet^{SAW}

The obedience to the Holy Prophet^{SAW} has been stressed in order to ensure that no one can interpret the Qurān according to his own choice. The addressees of the Holy Prophet^{SAW} were the eloquent of the Arabic language, but inspite of their literary power and eloquence, they depended on the Holy Prophet^{SAW} to

understand **Allah's** Book. Most of the Commandments were revealed in an abridged form, which were explained by the Holy Prophet^{SAW} to the people. For instance the Qurān enjoins: "Establish your Ṣalat and pay Zakāt (2:43)". Now the constituents of the Ṣalat such as Ruku' (bowing) Sajdah, glorification, standing or number of cycles and the timings were all taught by the Holy Prophet^{SAW}. These details were also revealed to him through Revelation as he was tasked for the purpose. Similarly the various facets of Zakāt or other financial matters like trading or the things prohibited and permissible were explained by him. The Holy Prophet^{SAW} raised a complete society comprising all sorts of people both from urban and rural backgrounds, including scholars, ignorant, young, old, men and women, farmers, labourers and traders. He instructed and disciplined them in accordance with the will of **Allah's** Book. He explained to them the meanings of the revealed Āyāt. They listened, understood, acted upon them in his presence and obtained his direct approval. They then passed this legacy on to the next generations. **May Allah** bless them all!

It is not correct at all for anyone that while he obtains the text of Qurān from them, he sets out to determine the meanings and interpretations on his own or to deny the Ḥadith on the ground that it is not integral to Qurān. It has been highlighted earlier that the Divine Protection is not confined to the text of Qurān alone but also covers its interpretation given by the Holy Prophet^{SAW}. And the way **Allah** has blessed the Muslim scholars with the honour of preserving the Ḥadith is exclusively their lot.

Allah commands the believers to hasten towards **His** Forgiveness and Paradise and obey **Him** in the light of the teachings of the Holy Prophet^{SAW}, with full devotion and vigour, like an athlete who exerts his maximum effort to win a race. Similarly one must try to seek **Allah's** Forgiveness and entry into Paradise, which is a symbol of **His** Pleasure. Here the Attributive Name **Rabb** has been mentioned along with forgiveness. His Providence not only caters for providing nourishment to every single thing but also makes sure to place things where they are most appropriate and necessary. This beauty of arrangement is also a wonder of Providence, for never will the mangoes grow on an acacia or berries on a banana tree.

The forgiveness too will certainly be forthcoming through the means employed for its attainment, which are noble deeds and adherence to the Holy Prophet^{SAW}'s Sunnah. Besides, entry into Paradise is impossible without Forgiveness, which is such a splendid place that earth and heavens put together cannot equal its worth. Its expanse is such that its width is more than that of the earth and heavens adjoined while **Allah** only knows its length. Man does not know anything vast enough in comparison with which he can conceive the

expanse of Paradise. And this prodigious kingdom had been prepared for the Muttaqin.

Those who spend (in His way) ... and an admonition to the Muttaqin

The Beloved of Allah

These are the people who, in affluence and in poverty, exert all their capabilities in the Cause of **Allah**. Whether it is wealth, energy, power and authority, knowledge and wisdom or comforts and luxuries, they are always ready to sacrifice these for **Allah's** Pleasure. They always invite mankind to truth and justice. If their own rights are violated by anyone they do feel the pinch being human, yet conceal their annoyance and overlook it and continue to do good. They are totally sincere and selfless. They honour the rights of others and also forego their own, in order to please **Allah**. Verily such people are the beloved of **Allah**, an optimum level of excellence attainable by mankind. Therefore, anyone who neither bothers about the rights of **Allah** nor of the people should not be taken as a Wali.

The beloved of **Allah** not only enlighten their own hearts but also strive to illuminate the hearts of others. In spite of all these qualities they are still human, possessing natural desires and needs. They too can err, for innocence is only the domain of Prophethood. Whereas the Prophets^{AS} are innocent, the Aulia enjoy the Divine Protection. Nevertheless, if they commit any mistake they intently resort to *Ḍikr*, seeking **His** Forgiveness. Imām Rāzi observes that *Ḍikr* is the opposite of forgetfulness.

Ḍikr-e Qalbi

Know that the Qurān addresses the Qalb and not the mind, so forgetfulness or *Ḍikr* must be a state of the Qalb. According to *Baḥr-e Moḥīṭ*, a verbal repentance, without the participation of the Qalb, is not reliable. In other words, the Qulūb of the beloved of **Allah** are alive, which is the ultimate aim of life. This is why Qadhi Thanā Ullāh Pānipattī observes that the attainment of *Ḍikr-e-Qalbi* is compulsory for every man and woman.

Allah Alone forgives the mistakes. **His** beloveds do not make it a habit to indulge in sin; rather they give up whatever is wrong. Thus the unintentional commission of a sin is not contrary to Wilayah but persistence on it is. For such righteous people awaits the Divine Mercy and admission into Paradise, with streams flowing underneath, as a reward. They shall abide therein permanently and shall never be expelled. This is a great reward for the obedient for they had to struggle for a very short time while the reward is eternal. Even the best of human endeavours towards obedience has its shortcomings while

the reward and recompense accrued is in accordance with the Divine standards.

Besides, every inch of this earth bears evidence to these Divine Revelations. People before the Muslims, amongst whom some were pious, and the others wicked inhabited it. A look at their history will reveal that respect, honour and peace have always been for the righteous. The infidels always suffered from anxiety and unrest and ultimately met destruction. The ruins of their settlements mourn their mortal glory even today.

All this has been explained as an admonition for mankind and carries a guidance within, in the light of which every individual can attain the desirable morals and the right beliefs. But this wealth is only acquired by those whose hearts are filled with **Allah's** Zikr and who are aware of **Allah's** Greatness in their own capacity. (Taqwa is the connection with which the heart is blessed when present in the Divine Court).

So lose not heart nor grieve ... you have seen it with your own eyes.

It does not befit the Muslims to be disheartened by the intensity of this war nor there is a need for it because victory, in any case, shall be theirs. They will always be victorious provided they sincerely adhere to the Holy Prophet^{-SAW}'s obedience. They should adopt a firm faith and righteousness. In other words, the perfect connection with the Holy Prophet^{-SAW} must be attained, for this is the truth and the truth never submits to falsehood. The believers will have to incessantly strive in their practical lives to uphold Islam and eradicate evil.

In short, the Muslims should never withdraw from Jihad losing heart. Besides, the tenacity of faith is the key to success, whether it is one's personal or national life. If the believers adhere to the right beliefs and firmly hold the Sunnah, victory shall always be theirs. The temporary hardships or distress are of no consequence. If they were hurt at Uḥad, they had inflicted much more casualties upon their enemy at Badar. If the Muslims are slain and wounded today, their enemy too had fled from the battlefield bleeding and leaving behind beheaded corpses of their chieftains besides the captives. These vicissitudes of time keep on changing; joy and woe come and go. Had only distress been ordained for the non-believers and comforts for the believers, many would convert to Islam under compulsion.

This will never happen and circumstances will keep on changing. Men shall always be obliged to accept Islam after being convinced of its truth using their wisdom and intellect. The point to take note of is that the non-believers fought for falsehood, died on it and were condemned to Hell for their transgression as transgressors can never be loved by **Allah**. On the contrary, the Muslims fought for the truth, an act that is fabulously rewarded by **Him**. They were

elevated in **His** nearness when wounded, and were blessed with Shahadah when slain. **He** chose them as witnesses to **His** Glory and manifested their greatness to the whole world. This is what is meant by the expression "that **Allah** may know," otherwise **His** Knowledge is Eternal, **He** knows everything before it actually happens equally well as after it has taken place.

Hardships for Believers

Imam Rāzi asserts that if **Allah** does not have knowledge about a thing, it is essentially non-existent. Likewise, what is in **His** Knowledge surely exists. In other words, this **Āyah** indicates that **Allah** wanted the Muslims to attain **His** Blessings and be purified, and at the same time intended to crush the non-believers. When a believer faces worldly hardships, these lead to atonement of his sins and are a source of elevating his spiritual status.

There are certain levels of **His** nearness, which cannot be attained without enduring distress, for instance Shahadah. To attain this honour one has to sacrifice his very life in the Cause of **Allah**. Besides, our worships and obedience is not up to the standard and is often marred by errors, a situation atoned by hardships. On the contrary, the unfortunate the non-believers suffer distress as punishment and are disgraced in the worldly life. If they persist on disobedience they are ultimately destroyed and are condemned to eternal disgrace.

No one should misconceive that he would be admitted to Paradise without any practical effort. The basic qualities required for it are Jihad and patience. According to Imām Rāzi entry into Paradise and the lack of patience in Jihad cannot co-exist. This is why the founders of anti Islam movements in the garb of Islam declare Jihad as unlawful. The aim is to push the Muslims towards infidelity. Imām Rāzi continuing the discussion in Tafsīr-e-Kabīr observes that the temporal love cannot be put together with eternal bliss. As one increases the other is bound to diminish. This is because worldly benefits can only be attained when the heart pursues them, whereas the glory in **Ākhirah** also demands that the heart seeks no one but **Allah** and is full of **His** love. Hence these two simply cannot coexist. He goes on to say that love for **Allah** cannot be proved by mere declarations and neither is every claimant truthful. The proof of truthfulness is that the claimant must leave all that is disliked by **Allah** and sacrifice his own preferences over **His** Choice. Love is a sacred feeling, which is neither diminished by the beloved's severity nor augmented by the tenderness.

The essence of love is that it persists under troubles and sufferings. Therefore, **Allah** says that it is useless to dream of Paradise without struggle, patience and sincere efforts for obedience. Abandoning the sources of Mercy tantamounts to inviting **His** Wrath. The Muslims had always wished for Shahadah

so now that **Allah** has provided them that opportunity and they have witnessed death with open eyes, there is indeed no reason to be scared of it. The rare and short lived success of the non-believers carries for the believers an opportunity of attaining **Allah**'s nearness and the honour of Shahadah. Hence instead of losing heart, it is better to probe into the shortcomings and to find out where one has drifted away from the Sunnah, because adherence to it is a sure guarantee to success.

Section 15

144. And Muhammad is no more than a Messenger. Messengers have surely passed away before him. If he died or was slain, would you turn back on your heels? And he who turns back on his heels does no harm to **Allah**. And **Allah** will soon reward the grateful.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَئِنْ
يَضُرَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

145. And no soul can die, except by **Allah**'s Leave; at a time recorded. If any one desires the reward of this world, **We** grant him thereof. And he who desires the reward of the **Ākhirah**, **We** grant him thereof; and soon shall **We** reward the grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ
كِتَابًا مُوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ
مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ
مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

146. And many a Prophet fought with many godly men beside him. But they never lost heart for all that they suffered in **Allah**'s way, nor did they weaken, nor did they give in. And **Allah** loves the patient.

وَكَايِنٍ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رِثِيُونَ كَثِيرٌ فَمَا
وَهِنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا أَسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

147. And all that they said was, "O our **Rabb!** Forgive us our sins and exorbitance in our affairs and make firm our steps and help us against the non-believers."

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

148. So **Allah** granted to them the reward of this world and the excellent reward of the **Ākhirah**. And **Allah** loves those who do well.

فَإِنَّهُمْ لَمِنَ الَّذِينَ يَرْجُونَ أَجْرَ اللَّهِ وَرَحْمَةَ اللَّهِ يَوْمَ الْأَوَّلِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

The Secrets of Revelation

And Muḥammad is no more than a Messenger ... soon reward the grateful

Prophet Muḥammad^{-SAW} is only a Messenger of **Allah** and certainly not a partner into any of **His** Attributes or Divinity. Many Messengers^{-AS} have been sent unto mankind before him, who conveyed **Allah**'s Message to **His** people and after discharging their duty passed away from this world according to the law of nature.

If the Holy Prophet^{-SAW} passes away or is martyred it does not mean that the Dīn handed down by him will be abandoned. In fact it shall continue to be practised and all its blessings and Barakah shall flourish. It is not appropriate to stop practising it after the death of the Holy Prophet^{-SAW}. So O' believers, will you only obey him during his lifetime, and when he passes away like all other Prophets^{-AS} before him, will you turn away on your heels? Will his departure from this world bring an end to his Barakah and will you abandon his obedience?

When the radiant face of the Holy Prophet^{-SAW} was wounded and the Muslims were fighting in a state of chaos, someone called out that Muḥammad^{-SAW} had been slain. The commentators explain that it was Satan who made this announcement. Most of the eminent Companions^{-RAU} had been martyred while the majority of the remaining had been seriously wounded. During such chaos, this news struck like a thunderbolt and had a different impact on each Companion. Some decided to fight on with full vigour till the end, for the Cause for which they thought the Holy Prophet^{-SAW} had laid down his life. For them life was no longer worth living while the others thought that since the Holy Prophet^{-SAW} had been slain, there was nothing left to fight for. Some were so grief stricken that they could not take a decision. Suddenly a Companion spotted the Holy Prophet^{-SAW} and announced the good news congratulating the believers. At that time fifteen or sixteen Companions^{-RAU} surrounded the Holy Prophet^{-SAW}. All the rest then rallied round him and escorted him to a safe spot while the non-believers fled from the scene.

Although the love for the Holy Prophet^{SAW} is faith in itself and his veneration the basis of all virtue, but the concept that he may be loved without being obeyed is erroneous and absolutely wrong. Love calls for obedience of the beloved, as a lover is under the influence of the beloved. And respect for someone also demands obedience with sincerity. If the Holy Prophet^{SAW} actually falls a Shahid even then Jihad would remain enjoined on the Muslims. It is such an important tenet of Islam that giving it up tantamounts to giving up Islam. So, **Allah** forbid, will the Muslims turn to apostasy?

For Persons with Kashf

It is important for those blessed with Kashf to know that Satan did not miss deluding the Companions^{RAU} even in the presence of the Holy Prophet^{SAW} at Uḥad. How can it be difficult for him to deceive people of the present age?

All observation through Kashf draw authenticity from the sayings of the Holy Prophet^{SAW}. Anything contrary to Aḥadith must be outrightly rejected. The obedience to the Holy Prophet^{SAW} is essential under all circumstances. Another point proved here is that death does not make the dead non-existent, for if it did, the Barakah of the deceased should also terminate.

The momentary confusion was a natural reaction to the horrifying news of the Holy Prophet^{SAW}'s assassination, yet a stern Divine Verdict was given and a little disinclination towards Jihad was equated with apostasy. Firstly, it was to train the Companions^{RAU} to a level of perfection whereby they could rightfully lead the world. Secondly it was intended to reaffirm the importance of obedience to the Holy Prophet^{SAW} and particularly to highlight the importance of Jihad. It is clarified that anyone showing negligence in Jihad will not harm **Allah** in anyway but will ruin himself. **Allah** will reward those who are grateful to **Him**. Here the truly obedient are termed as grateful, which means that obedience is another word for gratitude. And all those who stood fast in the battlefield were indeed the grateful.

Trustee of the Grateful

The commentators quote Ḥadhrat 'Ali saying that Ḥadhrat Abu Bakr is the Trustee of the Grateful as he did not waiver even for a single moment. (Behr-e Moḥit). He has been referred as Chief of the Grateful in the Tafsīr-a-Qarṭabi and Rūḥ al-Mo'anī and as Leader of the Grateful in Tafsīr-e-Kabīr.

Imām Rāzi initiates an interesting discussion. He observes that the above saying of Ḥadhrat 'Ali^{RAU} is absolutely right for the perseverance of Ḥadhrat Abu Bakr at Uḥad is exemplary. And when the Holy Prophet^{SAW} passed away it was again he, who stood fast and reassured the others. Soon thereafter the impostors and the apostates sprang up and perturbed the Companions^{RAU} as to what

course of action must be taken. It was again Ḥadhrat Abu Bakr, the undisputed Leader of the Grateful, who took a bold stand and through Jihad, nipped the evil in the bud.

Besides, it was also revealed that **Allah** predestines the time of death, which can neither be advanced nor delayed by a second. Therefore, to show despair or to avoid Jihad for fear of death is absurd. The crux of the matter is that whoever invests his life for temporal gains will achieve only that much, which will ultimately be distressing and painful because everything is to be left behind. And anyone, who strives for **Ākhirah**, shall receive an ample share from it, as **Allah** will reward those who had recognized the truth.

And many a Prophet fought ... Allah loves those who do good.

In the past too, many Prophets^{AS} took to Jihād and their followers laid down their lives in obedience. They too, faced extremely difficult times but never lost courage. Neither did they show any sluggishness, nor did mighty forces of the enemy browbeat them. They made brilliant sacrifices with great perseverance and became the beloved of **Allah**. Even so, they always begged **Allah** for Forgiveness, repented on their mistakes and prayed for patience and **His** Succour and victory against their enemy. In other words, inspite of the best efforts, human worships cannot match **His** Greatness. Therefore, the true servants of **Allah** are never boastful of their worship but always beg for **His** Forgiveness for their shortcomings and seek **His** help. So the Muslims, being the best Ummah, must surpass others.

Allah honours such righteous people in this life and rewards them immensely in the **Ākhirah**; for **Allah** loves those who obey **Him** with perfect sincerity and deep devotion.

Section 16

- | | | |
|------|--|---|
| 149. | O you who believe! If you obey those who disbelieve, they will drive you back on your heels, and you would turn back as losers. | يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا
الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾ |
| 150. | But Allah is your Protector and He is the best of helpers. | بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ |
| 151. | Soon shall We cast terror into the hearts of those who disbelieve, because they joined partners with Allah , for which He has sent no | سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَيَتَسَرَّ |

authority. Their resort is the Fire, and an evil abode for the wrongdoers.

152. And Allah did fulfil His Promise with you when, by His Will, you were destroying them, until you flagged and quarrelled about the Command and disobeyed, after He had shown you what you had longed. Some among you desire this world, and some among you desire the Ākhirah. Therefore, He diverted you from them, so that He may test you. And surely He has pardoned you. And Allah is Gracious to the believers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ
إِذْ تَحْسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فِشَلْتُمْ
وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ
مَا أَرَبْنَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ
الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ
ثُمَّ صَرَفْنَا عَنْهُمْ آيَاتِنَا وَلَقَدْ
عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ
عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

153. And recall when you were running off and you would not look back at any one, whilst the Messenger, in your rear, was calling you. Then did He give you distress over distress, so that you might not grieve for what you have lost, or for what has befallen you. And Allah is Aware of what you do.

﴿١٥٣﴾ إِذْ تَصْعِدُونَ وَلَا تَكْلُونَ
عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أُخْرَانِكُمْ فَاتَّبِعْكُمُ عَمَا يَمُرُّ
لِيَكَيْلًا تَخَزِنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٥٣﴾

154. Then after grief, He sent down calm slumber coming over a section of you, while another section concerned about themselves, thought of Allah unjustly; the thought of Ignorance. They said, "Have we anything of the affair?" Say, "Indeed the affair is wholly Allah's." They hide within themselves what they dare not reveal to you. They say (to themselves), "Had we anything in the affair, we

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نَوَاسٍ يُغْشَى
طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ
هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ
يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ

would have not been slain here.” Say, “Even if you had remained in your houses, those for whom death had been decreed, would surely have gone forth to the place of their death.” And this (happened), so that Allah might test what is in your breasts and purge what is in your hearts. And Allah is Knower of what is in the breasts.

155. Those of you who turned back on the day the two hosts met, it was Satan who caused them to slip of something they had earned. And Allah has assuredly pardoned them. Surely, Allah is Forgiving, Forbearing.

لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥١﴾

إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

The Secrets of Revelation

O you who believe! ... And Allah is Gracious to the believers.

The believers must always keep abreast the sayings of the Holy Prophet^{-SAW}, for if they pay heed to the non-believers, they will certainly drag them into the quagmire of disbelief, which would indeed be a great loss. This was practically demonstrated at Uḥad when the non-believers openly suggested that they should revert to their ancestral religion.

Uḥad was not very far from Madinah and although the hypocrites had retreated under the leadership of Ibn-e Obayy, yet they were stealthily keeping an eye on the progress of the battle. When the retreating enemy troops wheeled around and attacked the Muslims from the pass in the rear, chaos did temporarily ensue. It was only natural as the Muslims were already outnumbered. They had fought so fiercely that the enemy was forced to flee. In the heat of the battle some of the archers appointed at the pass had left their post with the intention of pursuing the fleeing enemy. While the Companions^{-RAU} were focusing on one direction, the enemy cavalry attacked from the rear

through the pass. As the Muslims turned back to fight them the fleeing enemy recoiled and renewed their attack thereby sandwiching them from both sides. On top of this, the rumour spread by the Satan of the Holy Prophet^{SAW}'s Shahadah made matters worse. But **Allah** did not deprive these noble souls of **His** Support and made them victorious. They chased the enemy all the way to Hamr al-Asad and the hypocrites were thoroughly humiliated. When the Muslims were fighting surrounded by the enemy on both sides, with their ranks disarrayed and their wounded lying in the battlefield unattended, some of the defected hypocrites called out: "Come to Ibn-e Obayy. He will get you protection from Abu Sufyān; or revert back to your ancestral religion as nothing is left in this Dīn when its Prophet has been slain".

Allah informed the Muslims of the malefide intentions of the enemy and warned them not to listen to these hypocrites, as they would try their best to drag them back in to the darkness of disbelief. And certainly **Allah** is the helper of the believers.

Allah's Wali

And this is what Wilayah is. The Aulia enjoy **His** Protection. **He** shields them from the environment of sins. The Āyah under comment declares that **Allah** is your Protector and Friend as **He** exposes the intention of the hypocrites and protects you; for **He** is the best of helpers.

It is also clarified that a wrongdoer and the one averse to Sunnah cannot be a Wali. Following such people is nothing but ignorance. Besides, Satan does not spare even the most pious of men from his attack, as the very presence of the Holy Prophet^{SAW} in the battlefield, did not deter him from raising the slogan of his Shahadah. However, **Allah's** Mercy reaches out and holds those who are sincere. The pranks of Satan affect only those who have isolated themselves from **Allah**.

The hearts of the non-believers shall be overawed as they themselves have invoked this state by opting for polytheism without any proof, as polytheism is a curse which makes a human being bow before unlimited symbols of power and in turn instils the fear of each and everything into his heart. On the contrary, Unity is an invitation to hold **Him** in awe, and a trust in **Allah** relieves the believers of all other fears.

Whereas the aforesaid is the state of the non-believer in this world, his place in the Ākhirah is Hell, which indeed is extremely morbid, yet it is commensurate with his conduct. Besides, the believers need not pay any heed to them as **Allah** has fulfilled all **His** Promises. It was with **His** Help that the Muslims had inflicted casualties on the enemy in the battlefield and had forced them to flee inspite of being less in number and armament. Meanwhile a difference of

opinion arose amongst the fifty archers, though unintentionally. Majority of them posted at the pass wanted to chase the fleeing army assuming that the victory was almost certain, while the others insisted on holding the pass. Both the groups were true to their stances and implemented their respective opinions. The majority left their position with the view that the Holy Prophet^{SAW}'s orders were only until the battle lasted which they thought was over. But in fact all the fifty archers should have guarded the pass until further orders. This unintentional violation became a cause of the turmoil and distress by a reversal of the battle situation. Those who abandoned the pass did so, to some extent, in the pursuit of worldly glory, while those who stood fast were the seekers of Ākhirah alone.

It must be noted here that many scholars have interpreted the word *Dunya* as booty and impute that the pass was left in the pursuit of booty, whereas booty was never looted but always collected in one place to be formally distributed later. No matter how much one had recovered from the battlefield, he only received his predetermined share at the time of final distribution. In my humble opinion *Dunya* refers to the enthusiasm of the archers to join in the hot pursuit of the fleeing enemy, which had a tinge of pride not befitting to the status of the Companions^{RAU}.

They were instantly put to trial and the entire scenario of the battle changed. Many of them fell martyrs while many others were wounded. Then the glad tidings of a Divine Pardon followed. Not only were they forgiven but it was also revealed that **Allah** is extremely kind and relenting to the believers and has blessed them with **His** Favour. This Āyah indeed is an inviolable proof of the perfection of the Companions^{RAU} faith.

And recall when you were running...Allah is Knower of what is in the breasts.

A sketch of the battle situation has been drawn next. The believers are being reminded of the time when they were in a state of utter confusion and had lost their formation. Each one was heading in different direction until the Holy Prophet^{SAW} had to call out to them.

Some scholars are of the opinion that some of the Muslims had deserted the battlefield. But this does not make sense that those who deserted the battlefield would be called back. Firstly, desertion is the worst of capital sins and secondly the battlefield was so close to the city that the deserters would have easily taken refuge in their own homes and could not have possibly heard the call of anyone. The actual fact was that the Companions^{RAU}, being already few in number, could not maintain their formation when they were attacked from both ends and were scattered on the battlefield. Because of this many of them either fell martyr or were wounded. And above all, the rumour of the Shaha-

dah of the Holy Prophet^{-SAW} added fuel to the fire. It was then that the Holy Prophet^{-SAW} called out to the Companions^{-RAU} to gather around him. All of them rallied round him and the disintegrated force reassembled. They not only forced the enemy to flee but also chased it in hot pursuit to a distance.

Allah says here that the Companions^{-RAU} had to suffer grief after grief. The real objective was to train them to reach the level of perfect Fana-fi-**Allah** so that no matter what may happen they may never suffer a decrease in their spiritual states. And behind every event they can see the one **Who** is the very Creator of all actions and indeed aware of their deeds. This is why after the entire event **Allah** cast a slumber over the Muslims, which was extremely soothing for the sincere. It was a state of absorption, which is experienced at the descent of Divine Lights. A Şufi also experiences this state when overwhelmed by Divine Lights whereby in spite of being awake his body feels numb. **Hadh**rat Abu Talha reports his experience: "It so happened at Uhad that I wanted to hold firmly onto my sword but it kept slipping out of my hands."

As for the hypocrites, they cannot avail such Barakah. At that very moment when the believers were receiving it, the hypocrites were plunging deeper into their ignorance and superstitions and were being mistrustful of the Almighty. When Ibn-e-Obayy saw the people of Khazraj falling martyrs he observed: "Do we have any say in any matter or will our brothers continue to be killed because of the decisions taken by others?" Obviously, he referred to the decision of the Holy Prophet^{-SAW}. So it was revealed to the Holy Prophet^{-SAW} to declare that all matters lay within the control of **Allah** and that his decision was indeed the decision of the Almighty. The hypocrites believed in their hearts that their people would not have been slain had their opinion prevailed, but they dared not express this notion in front of the Holy Prophet^{-SAW}.

So **Allah** commands the Holy Prophet^{-SAW} to let the hypocrites know that even if they had hidden inside their homes, those to be killed would have certainly reached the spot where death awaited them. This battle turned out to be a trial exposing their inner selves and at the same time further purified the hearts of the believers. The foundation of the malicious whispers of the hypocrites was rocked for **Allah** is Aware of the secrets concealed in the hearts, and it is **He Who** instils the feelings within them. It must be remembered that all those who stumbled during the Battle of Uhad were misled by Satan as some had counselled against the wish of the Holy Prophet^{-SAW} at Madinah while others had erred by vacating the pass. Even because of these involuntary violations Divine Lights in their hearts had diminished from the level required to render the whispers of Satan ineffective. But **Allah** forgave them because at both occasions the errors were not wilful. However, the worldly hardships had to be undergone. Undoubtedly, **Allah** is all-Forgiving and extremely Forbearing.

All those who wilfully overlook Sunnah must take this point. Do they expect any good out of this conduct while they do not match the Companions[ؓ] in any way, in devotion, in intellect or in morals?

Section 17

156. O you who believe! Be not like those who disbelieve and say of their brethren, when they travel in the land or are engaged in fighting, "Had they been with us, they would not have died or been slain." So that Allah may cause this as anguish in their hearts. And it is Allah Who gives life and death, and Allah is the Beholder of what you do.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا
لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ
حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

157. Surely, if you are slain in the way of Allah or die, forgiveness from Allah and Mercy are better than all that they amass.

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

158. And whether you die or are slain, surely unto Allah shall you be gathered.

وَلَيْنَ مِّتُّم أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

159. It is part of the Mercy of Allah that you are gentle with them. Had you been severe, hard-hearted, they would have certainly broken away from around you. So you pardon them and you ask forgiveness for them and you consult them in the affairs, and when you have made up your mind put your trust in Allah. Surely Allah loves the trustful.

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ
الْقَلْبِ لَآنْفَضُوا مِن حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ
عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

160. If Allah helps you, none can overcome you, and if He forsakes

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ

you, who is there that can help you after **Him**? And in **Allah** then, let the believers put their trust.

فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾

161. It is not for any Prophet to hide anything away. He, who hides anything away, shall bring forth on the Day of Judgement, what he had hidden away. Then shall every soul be repaid in full what it had earned, and they shall not be wronged.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلِبَ وَمَنْ يَغْلِبْ يَأْتِ بِمَا غَلَّ
يَوْمَ الْقِيَامَةِ ۖ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

162. Is then he who follows the Pleasure of **Allah** like the one who has drawn **Allah**'s Condemnation? His abode is Hell, and a woeful destination!

أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ
وَمَا أُوْدُهُ جَهَنَّمَ ۖ وَيَسِّرُ الْمَصِيرُ ﴿١٦٢﴾

163. They have varying grades with **Allah**. And **Allah** is Beholder of what they do.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ۗ وَاللَّهُ بِصِيرٍ بِمَا
يَعْمَلُونَ ﴿١٦٣﴾

164. Surely, **Allah** did confer a great favour on the believers, when **He** raised among them a Messenger from within themselves, who rehearses **His** revelations to them, and purifies them, and teaches them the Book and wisdom, while before that they had been in manifest error.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا
مِنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ ۖ وَبُرُكِيَّتِهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾

165. Is it that when you suffer a reverse, even though you had inflicted twice as much, you say, "Whence is this?" Say, "It is but from yourselves." Surely, **Allah** has power over everything.

أَوَلَمَّْا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلِهَا
قُلْتُمْ أَنَّى هَذَا ۗ قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ ۗ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

166. And what befell you on the day when the two armies met, was by **Allah's** will, in order that **He** might know the believers.

وَمَا أَصَابَكُمْ يَوْمَ التَّمْيِ الْجَمْعَانِ فَبِإِذْنِ اللَّهِ
وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿٣٧﴾

167. And that **He** might know who played the hypocrite. And they were told, "Come and fight in the way of **Allah** or (at least) defend. They said, "If we knew it was to be a fight, we would have surely followed you." On that day, they were nearer to disbelief than to Faith. They say with their mouths what is not in their hearts. And **Allah** knows best what they conceal.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا
فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا
لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ
لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿٣٨﴾

168. The ones that say of their brethren, while they themselves sit (at ease); "Had they obeyed us they would not have been slain." Say, "Then avert death from themselves if you are truthful."

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا
مَا قُتِلُوا قُلْ فَادْرَءُوا عَن ANفُسِكُمُ الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٩﴾

169. And think not of those slain in the way of **Allah** as dead. Nay, they live, with their **Rabb**, getting their sustenance.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ
أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٤٠﴾

170. Exulting in what **Allah** has granted them of **His** Grace. And they rejoice about those who have not yet joined them from after them, on them is no fear nor shall they grieve.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ
أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤١﴾

171. They rejoice in the favour of **Allah** and **His** Grace, and **Allah** does not waste the reward of the believers.

يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ
لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿٤٢﴾

The Secrets of Revelation

O you who you believe! ... Allah shall you be gathered.

Continuing the discussion, **Allah** asserts that it is not proper for the believers to act or think like the non-believers. This is because the words and deeds of a non-believer intrinsically contain a condition of punishment. Like the words of the hypocrites that had their brothers stayed back with them, and had not undertaken the venture in compliance with the Holy Prophet^{-SAW}'s command, they too would have been safe and alive.

This very thought is a pain, a grief, and a prick, which sets the heart at unrest and is the lot of the non-believers alone. Whereas life and death rests only with **Allah**, **He** may award death or keep alive anyone **He** chooses because **He** is all-Powerful. Why should then one grieve or be wistful?

This positive attitude towards death is acquired through faith and **Allah** is witness to all human deeds. In short, whichever way of life a person adopts he will have to face its consequences. And death is a reality from which there is no escape. Every one dies either in the Cause of **Allah**, or in the path of Satan. The former is the path to glory. It is indeed a great blessing to die in **His** Cause or in **His** Remembrance, for it shall entail **His** Forgiveness and Mercy, an iota of which is more precious than all the treasures of this world. Such a death, according to **Hadīth** is a gift for the believer. Everyone has to die, whether naturally or otherwise, and all have to gather before **Allah** without exception. Now think of those who die or are slain in the way of Satan. What shall be their condition on the Day of Judgement? Only then will it be realised how superior the death in the way of **Allah** is over this temporary life!

It is part of the Mercy of Allah ... Surely Allah loves the trustful.

How abundant is **Allah**'s Mercy that because of it the Holy Prophet^{-SAW} is so kind and affectionate to those around him. His affection and clemency is a shield for them and his forgiving temperament their haven. This magnificence and tolerance together with his generosity are all manifestations of the Divine Mercy. Had he not been so munificent and of such an illustrious disposition, the people would not have flocked around him and the reformation of mankind would not have been possible as desired. People would have been deprived of the opportunity of moral purification and self-reformation. But it befitted **Allah**'s Mercy to raise such a kind and affectionate Prophet^{-SAW} to pave the way for general forgiveness and pardon.

Now if a person still remains deprived, the fault certainly lies with him, for which he shall face the consequences both in this world and in the **Ākhirah**. The Holy Prophet^{-SAW} is being told to maintain a forgiving attitude towards the

believers so that any errors they may commit as human beings or unwittingly may not disturb his pious heart.

Disturbance of Qalb

This disturbance of the Qalb is contrary to clemency and disconnects spiritual beneficence. That is why if the Shaikh's Qalb is disturbed by a seeker, the spiritual stations as well as the beneficence of the latter are ruined.

The Holy Prophet^{SAW} is being advised to seek **Allah's** Forgiveness for his Companions^{RAU}, as his supplication would certainly be a source of blessing and reassurance for them. And in all such matters that are not predetermined by revelation, he should summon his Companions^{RAU} for a counsel, so that they continue to enjoy his special grace.

Praise be to **Allah!** What a unique mode of glorifying **His** Prophet^{SAW} has been adopted. **He Himself** is interceding for his Companions^{RAU}. And because of them whosoever in the generations to come till the end, adheres to their example can also hope for the same gracious treatment.

The author of Mu'arif-al-Qurān, Mufti Muḥammad Shaf'i has dilated on the legal aspect of consultation, its method and importance in an Islamic state in a remarkable manner (Vol. II pp. 215-224). May **Allah** illuminate his grave further!

Consultation and Counsel

The consultation has the status of an advice. Even after the consultations the option remains open to the Holy Prophet^{SAW} to decide according to the advice given or against it. In any case full trust must be placed in **Allah** as all matters ultimately rest in **His** Sovereignty.

The Western democracy is based on the opinion of the majority. If two blind persons declare the day as night, the third person having perfect eyesight is compelled to accept the verdict. But in an Islamic society only the best amongst the lot can qualify to be the ruler or Shaikh, who excels others in knowledge, piety and righteousness. The opinion of such a person shall be, by **His** Grace, the best. He should, however, consult others and it is quite possible that the majority's opinion may satisfy him or they may hold the same opinion as his own. Nevertheless, the leader is under no compulsion to agree with the opinion of the majority. He can, at his own discretion, for the betterment of people holding **Allah** as witness, take a decision and execute it with complete trust in **Allah** as **He** loves those who have trust in **Him**.

The author of Kashf al-Asrār quotes Bū 'Alī Wifāq that Tawakkal has three levels. The first is Tawakkal (trust), the second Taslīm (submission) and the

third Tafwīdh (entrusting results to **Him**). He elaborates that a person of trust is optimistic of Divine Promise, the one of Taslīm is contented with the Divine Knowledge, while of Tafwīdh is resigned to Divine Will. The first seeks an endorsement, the middle waits to behold, while the last is at ease with **His** Will.

If Allah helps you, ... and a woeful destination!

Since the decisions of the Holy Prophet^{SAW}, or anyone assuming leadership in accordance with Shari'ah after him, will only be for **Allah's** obedience, obedience to him will be a source of invoking Divine Help; and when **Allah** extends **His** Help, no one can ever overpower the Muslims.

This is also true of a Shaikh. His endeavours or suggestions and counselling are above vested interests, that is why he is supported by **Allah**. This Divine Help is the basic source of the progress of Muslims. But if, **Allah** forbid, unworthy people take over as leaders and make decisions for their personal gains, not only will they be abased but will also disgrace the entire Ummah. Because when working for **Allah** ceases, not only is **His** Help withdrawn but disgrace is also earned. And those who are disgraced by **Allah** find no helpers. Similarly, if the inept hold the seat of a Shaikh they shall ruin the faith of the people; hatred and hypocrisy would be instilled in their hearts instead of love. May **Allah** protect us!

A believer has trust only in **Allah**. It is obvious that his trust will be within the framework of Shari'ah, as only piety and sincerity compliment faith. Moreover, it is not possible for a Prophet^{AS} to breach **Allah's** trust placed in him, as it is such a contemptible act that every defaulter will have to go before **Allah** with all that he had defaulted. The Holy Prophet^{SAW} will undoubtedly convey **Allah's** Message exactly as revealed. The hypocrites or the non-believers should not expect him to conceal anything that is revealed about their foul beliefs. Neither should anyone expect any partiality in the implementation of Divine Commands or in the distribution of booty from the Holy Prophet^{SAW}, as it does not befit a Prophet. Whereas if anyone other than a Prophet indulges in such an act he shall also face humiliation. This negates the doubts of the non-believers that, (**Allah** forbid), the Holy Prophet^{SAW} was not fair in the distribution of the booty. Along with this, a general rule has been laid down that breach of trust is indeed a disgraceful act. Breach encompasses all aspects of deceit, for example; misappropriation or careless spending of the funds of monasteries, mosques and schools etc or embezzlement in the Govt. treasury. According to Ḥadīth such offences will result in the denial of intercession by the Holy Prophet^{SAW} on Yaum-al-Qiyamah. Secondly every sin and act of breach of trust invokes Divine Wrath, yet all sinners are not alike. The mani-

festation of Divine Wrath is Hell, which is a morbid place indeed. It is worth remembering that people are of different levels in **His** view. Neither all the dwellers of Paradise nor of Hell are of the same level. The stations in the Paradise increase upwards and the more a person obeyed **Allah** with sincerity in this ephemeral life the higher are the levels attained by him, while the more one lacks in obedience, the lower he sinks in Hell, where levels increase downwards, and **Allah** is always watching over every one.

Surely, Allah did confer ... before that they had been in manifest error.

Allah has been extremely Generous to the believers by appointing from amongst them the most exalted Prophet^{-SAW}, who is Mercy for the entire creation. All the vivacity and colour of this world is because of him from which every type of creation is benefiting. But unto the Muslims it is the greatest of favours that they are enriching themselves eternally by his Barakah while the rest of the people are availing only the mundane benefits. The real human being is Spirit, whereas the physical body is merely its tool. Therefore, the real blessings are the spiritual pleasures from which only the Muslims are benefiting. Had the Holy Prophet^{-SAW} been from a different kind i.e. angel or jinn, mankind could not have fully benefited from him. This was indeed a singular honour for the mankind that the Holy Prophet^{-SAW} was of their kind. His raising elevated the mankind in status over the rest of **Allah**'s creations. It must be remembered that denial of the fact that the Holy Prophet^{-SAW} was a human being is infidelity. The author of Rūḥ-al-Mo'anī asserts that when Shaikh Wali ul-Dīn Iraqi was asked whether it was a prerequisite to believe in the Holy Prophet^{-SAW} as a human being and as an Arab, he replied that undoubtedly it was so. He further elaborated that if someone acknowledged his Prophethood but was not sure whether he was a human being or an angel or a jinn and also whether he was an Arab or non Arab, there was no doubt in his disbelief.

It is a great blessing that the Holy Prophet^{-SAW} recites the Divine Revelations; indeed he has elevated the human being to the status of an interlocutor with **Allah**. This handful of clay has been given the determination and the desire to seek Divine Guidance in every matter and for this very purpose the Holy Prophet^{-SAW} purifies the souls of the believers.

What is Tazkiyah?

It is a spiritual state, a feeling of the Qalb, which generates sincerity and a passion to obey **Allah** and an abhorrence for sin. A living evidence to this phenomenon are the pious lives of the Companions^{-RAU}. At the time of the Holy Prophet^{-SAW}'s raising, the world in general and Arabia in particular was morally at the verge of destruction. His raising instilled a new life into mankind and

blessed the same people with the highest levels of morality and sincerity towards **Allah** to which history fails to present any parallels.

The teachings and sayings of the Holy Prophet^{SAW} along with the beneficence of his company are the basis of Tazkiyah. His teachings are heard even by a non-believer but because he is void of faith he fails to receive the beneficence of his company and eventually remains deprived of Tazkiyah. A believer on the other hand because of belief attains those feelings dissipated in his company. This is why the recipient of a single glance was elevated to the status of a Companion, and this great blessing continued to be distributed during his lifetime.

Those who enjoyed the company of the Companions^{RAU} became Taba'in, and those benefiting from them, in turn, were known as Tab'a Taba'in. Then the Aulia attained this blessing from the illuminated hearts of Tab'a Taba'in and enlightened the hearts of following generations and will, Insha **Allah**, keep on doing so. Because of the blessings of Tazkiyah, it becomes possible to attain knowledge of the Book, wisdom, and the Sunnah. This Tazkiyah or spiritual beneficence of the company is the basis of attaining knowledge. The real education is that of the Book and the wisdom, which facilitates the practical life of a person. In the absence of such knowledge, a mere recognition of alphabets will remain, which cannot be termed as enlightenment.

It has also been clarified here that, an interpretation of the Book or wisdom also accompanies the Book, which is Hadith and the explanation of the Qurān as given by the Holy Prophet^{SAW}. Before that the people were living in ignorance, well known to them i.e. they were fully aware that they had lost the Divine Track. Probably a similar situation prevails today as inner enlightenment is rare indeed. Men having illuminated hearts and the capacity to transmit this light to others are very few. When hearts are deprived of this blessing, the power to practise righteousness is not granted. People read the Book as well as teach it but often fail to act upon it. May **Allah** bless everyone with an illuminated heart!

It is imperative to find persons who have illuminated hearts and are not only the custodians of the spiritual states endowed by the Holy Prophet^{SAW} but also have the capability to transmit these lights to the hearts of others. Should one find such a person, his company must be thoroughly availed because it will be a source of spiritual life and shall open the avenues of real knowledge. Mark the sequence given by Qurān; the recitation, the Tazkiyah, and then the teaching of the Book and the wisdom. However, even after attaining all, a person may still face hardships and distress in life, because as a human being he is apt to err. These hardships sometime serve as a source of atonement and at times

as a source of spiritual elevation, and also help draw a line between the believer and the hypocrite.

Is it that when you suffer a reverse ... from themselves if you are truthful. "

The losses, which the believers and their Army incurred on the day of Uḥad, were half of what, the non-believers had already suffered at Badar. Therefore, it should not be a source of anxiety for the Muslims at all.

The real and the basic cause, though unintentional, was the vacation of the mountain pass against the explicit orders of the Holy Prophet^{-SAW}. Its consequences had to be faced. And finally through this trial **Allah** wished to honour some believers with Shahadah, and others with glory in the eyes of the world. Besides, hypocrites were easily identified when they refused to take part in the battle saying that they explicitly thought it to be suicidal. This comment by the hypocrites over the words of the Holy Prophet^{-SAW} took them deeper into disbelief. Though this was a verbal outburst whereas their hearts were far more malign, and **Allah** certainly knows what they conceal in their hearts. These unfortunate ones not only separated themselves from the Muslim army but also invited others to do the same, saying that 'Alas! Had the believers listened to them they would not have been slain. These hypocrites must be challenged to prevent their own death! When they are powerless to avert death from their own selves, how can they claim control over the death of others? According to Rūḥ-al-Mo'anī, many hypocrites had died on that very day.

And think not of those slain ... does not waste the reward of the believers.

Life of Shaheed

Allah proclaims that those whom you consider killed are Shuhadā' and the Shaheed must never be assumed dead as they are alive. This is being said of those who were not only slain but also buried before the very eyes of the people. In spite of this it is commanded that they should never be considered dead!

If it is argued that this refers to the spiritual life it will not be proper because a believer and a non-believer alike enjoy that. The Spirit in both cases lives on, and after reckoning in the grave, peace and comfort for the pious while punishment for the non-believers and malefactors, is proven by the Qurān and Ḥadith. And if it is assumed that this life refers to the Ākhirah, the author of Tafsir-e Kabir rejects it as the opinion of the M'utazilah and certainly false. He adds that, then certainly it is a life whereby the bond between the Spirit and the physical body is very strongly maintained. There is a connection between Spirit and body whereby the reward or punishment given to the Spirit also affects the body and both share the comforts or the distress. But the con-

nection between the Shahīd's body and Spirit is far stronger; they are provided with subsistence and they eat and drink.

Now if someone asserts that no food or drink has ever been seen in the grave of a Shaheed, he should ponder over a saying of the Holy Prophet^{SAW}: "I am provided by my **Rabb** with food and water". It is a fact that outwardly the Holy Prophet^{SAW} went without food and water for days in a row. **Allah** provided for him, which was neither material nor visible to anyone. This is why, inspite of going without food for days, his sacred body never felt starved or malnourished. A Shaheed receives similar provisions and he continues to maintain sensitivity towards joy and sorrow for which life is a prerequisite. And not only does he feel for himself but also derives happiness and comforts from the fact that his descendents are on the Path of **Allah**. This is because they have witnessed the fact that **Allah** never fails to reward any good deed by the believers, and feel happy about the fact that their kindred will also be blessed with rewards on joining them.

To sum up, a Shahīd is alive and the connection of his Spirit with his body is so strong that his body does not decompose. He is given subsistence, is conscious of happiness and sorrow, and his knowledge becomes so extensive that he is aware of the condition of those left behind. In other words, he lives a worldly life governed by the rules of the **Ākhirah**. He resides in Barzakh and all his affairs are related to it; for example, food and drink, sleep and vigilance, joys and woe. If he lives on, it is because he had received the Barakah of the Prophet^{AS} and was thus honoured with Shahadah. Then the life of a Prophet^{AS} himself in Barzakh would be far stronger and enriched, which has no parallel outside Prophethood.

Section 18

172. Those who answered the call of **Allah** and the Messenger, after being wounded - among them, those who did right and refrained from evil, will have a great reward.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ
مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا
أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

173. And those to whom people said, "Certainly the people have gathered against you, so fear them." It merely increased their faith and they said, "For us **Allah** is suffi-

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ
فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ

cient and **He** is the best Guardian."

وَنِعْمَ الْوَكِيلُ ﴿١٧٢﴾

174. They then returned with Favour from **Allah** and **His** Grace. No harm touched them and they followed **Allah's** Pleasure. And **Allah** is the Owner of abounding Grace.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْتَهُمْ سُوءٌ
وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

175. It is only that Satan frightens you of his friends, so fear them not, but fear **Me** if you are believers.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ
وَخَافُونِ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

176. And let not those who hasten into disbelief grieve you. Certainly they will not harm **Allah** at all. **Allah** intends to give them no portion in the **Ākhirah**, and for them is severe punishment.

وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن
يُضُرُّوْا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا
فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

177. Certainly those who purchased disbelief for belief shall not harm **Allah** at all, and for them is grievous punishment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوْا
اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

178. And let not those who disbelieve think that **We** grant them respite for their good. **We** grant them respite only that they may increase in sin, and for them is shameful punishment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرٌ
لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّ لَهُمْ لِيَزْدَادُوا إِثْمًا
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

179. **Allah** is not the One to leave the believers in the state in which you are now, unless **He** has discriminated the impure from the pure. And **Allah** is not the One to inform you about the Unseen, but **Allah** chooses of **His** Messengers whom **He** will. So believe in

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ
يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ
عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِن رُّسُلِهِ مَن يَشَاءُ

Allah and **His** Messengers; and if you believe and restrain, for you will be a great reward.

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ، وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٦﴾

180. And let not those who withhold what **Allah** has granted them of **His** Grace think that it is good for them. No! It will be bad for them. Soon that which they withhold will be hung round their necks on the Day of Judgement. To **Allah** belongs the heritage of the heavens and the earth. And **Allah** is Aware of what you do.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ، هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ، يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

The Secrets of Revelation

Those who answered the call of Allah ... if you are believers.

Blessed are those who inspite of numerous hardships stood fast on the obedience to **Allah** and **His** Prophet^{-SAW}. They are indeed the righteous and purified. For them awaits a great reward with **Allah**. The Qurān is the last Divine Book, forever and for the entire mankind. It lays down the principles that the troubles faced in this world also become a source of spiritual elevation as the more hurdles one faces in Divine obedience, the more he shall be rewarded. Since the exemplary believers are the Companions^{-RAU}, the discussion begins with them.

According to Tafsir-e-Kabir, on the day following the Battle of Uḥad, the Holy Prophet^{-SAW} commanded the Companions^{-RAU} to chase the enemy. They were, by and large, seriously wounded. Seventy had laid down their lives. Nevertheless, they set out in pairs, taking turn in leaning on one another for support but did not give up the pursuit. They went up to Ḥamr al-Asad; three miles away from Madinah. Not only had the men shown total devotion but the women were also extremely zealous. Imām Rāzi writes that a lady was searching impatiently for the Holy Prophet^{-SAW} to know of his welfare while her own father, husband, brother and son had embraced Shahadah on the battlefield. As soon as she saw the Holy Prophet^{-SAW} she thanked **Allah** and exclaimed that all troubles now seemed trivial. When Ḥadhrah Ṣafiah^{-RAU} arrived at the battlefield, the

Holy Prophet^{SAW} directed Ḥadhrat Zubair to keep her away lest she wails over the mutilated body of her beloved brother. She said that she knew what had happened to Ḥamzah. She then walked up to where the body was lying and proclaimed: “even if this is the price one has to pay for obedience, the deal is certainly lucrative”.

The commentators explain that all the Companions^{RAU} were pious and righteous as borne out by their act of responding to the Call of **Allah** and **His** Holy Prophet^{SAW}. Such a response is impossible without Iḥsan and Taqwa. They all were endowed with these qualities and qualified for great rewards. Obedience demands sincerity. Without it no task, no matter how great it may apparently be, can acquire Divine Acceptance, for fighting with valour is also witnessed in the non-believers.

The chivalry and total obedience by the Companions^{RAU} as well as their Iḥsān, Taqwa and absolute devotion is also being described here. Iḥsan as explained by Ḥadīth-e Jibrīl is to worship **Rabb** as if one beholds **Him**. In other words it refers to the feeling of being present before **Allah**, while Taqwa is another name for practising extreme caution in actions because of the feeling of **His** Presence.

And here it is the Holy Prophet^{SAW}'s obedience, as it was he who had ordered this pursuit, while and no fresh Command was revealed for it. The point to note here is that the order issued by the Holy Prophet^{SAW} is being referred to as **Allah**'s order. This proves that any order given by the Holy Prophet^{SAW} at his own discretion also carries an equal weight as compared to those revealed by **Allah**. Those who deny Ḥadīth should ponder over this point.

Another excellence of the Companions^{RAU} being mentioned is that when the hypocrites and the polytheists tried to scare them that the Makkans were coming back for a fresh attack, which they should plan to avoid; it further strengthened the already strong faith of the Companions^{RAU}. They knew very well that the path they had chosen was full of hazards but each turmoil added more strength to their faith. Besides, actions are also a part of faith, which is a declaration endorsed by practice. Each act of obedience adds to the faith while each error diminishes it, so much so that continuous indulgence in sin results in the loss of faith and such Muslims in name are an easy prey for disbelief. But the state of the Companions^{RAU} is such that they declare that for them **Allah** Alone suffices as the Best of helpers.

Praise be to **Allah**! How vehemently is Taqiyyah being negated! Ḥadhrat 'Alī^{RAU} was also present at the scene but no one resorted to Taqiyyah and **Allah** termed the action of the Companions^{RAU} as strengthening of faith and presented it before the entire mankind as an example. And then see the reward;

they returned triumphantly, unharmed, while the Makkans fled in fright. The Companions^{RAU} even did trading in the market of Ḥamr al Asad, benefited from it, and above all attained **Allah's** Pleasure, which is the greatest of all blessings. **Allah** indeed is the Most Gracious.

Here a very high degree of trust is demonstrated but it must also be noted that the Holy Prophet^{SAW} employed all possible means at his disposal. He took weapons and his wounded Companions^{RAU} in pursuit of the enemy saying, "**Allah** is sufficient for us and is the best of helpers".

Trust involves employment of all permissible means and to fearlessly stand fast on Divine obedience. Fearing anyone save **Allah** does not befit a believer. It is Satan's strategy that he frightens his followers by different methods and persuades them to engage in evil. Whether he be from the humans or the Jinn, his greatest weapon is to instil the fear of others than **Allah** in the hearts of people. And a frightened person then simply struggles to save himself from the clutches of whom he fears. But a believer is ordered not to fear anyone except **Allah** and this indeed is the acme of faith. **Allah** explicitly tells believers to fear **Him** and **His** disobedience.

This address carries a strong feeling of being present before **Allah** as if **He** is saying: "You are **My** own bondsmen, so make **My** Pleasure your pursuit and fear **My** Annoyance. When you are in **My** court then why should you be afraid of anyone else"? And to beg for life employing Taqiyyah is simply absurd!

It has also been clarified that obedience to Satan never leads to peace of mind, while his nearness keeps one constantly terrified. However, a distance from him certainly renders a person oblivious of many fears. And following the Sunnah can only attain peace. People today seek peace through affluence and power using the Satanic means, but in the process plunge into a quagmire from which there is no return. This is why **Allah** declares: "Fear **Me** if you are believers". Faith demands that only **Allah's** Annoyance is feared. It does not mean eyewash but practically every act that would cause **His** Displeasure should be given up.

And let not those who hasten ... for them is shameful punishment.

The Holy Prophet^{SAW} must not grieve for those who revert to infidelity in every other matter and act as a source of strengthening the non-believers, for they can cause no harm to **Allah**. Neither can their evil designs pose any threat to Islam, nor should the Holy Prophet^{SAW} brook any concern for their heading towards Hell. The fact is that because of their misdeeds **Allah** has decided to deprive them of the eternal blessings and to punish them severely in the

Ākhirah. Their crime is very grave as they have preferred infidelity to faith. A painful doom awaits them. They can do no harm to **Allah's** Dīn. And, not for a moment, must they believe that the respite given to them in this world is a favour to them. The wealth, the children or power and authority given to them is, by no stretch of imagination, a blessing, rather a form of punishment. In spite of having all these blessings they neither have peace of mind nor hope for any comfort in the Ākhirah. On the contrary, their affluence and power is driving them further into sin and disobedience of **Allah**. The end result will, of course, be a shameful doom.

Sin, indeed, is a poison which if digested results in death. But if vomiting starts it saves the life though momentarily painful. Similarly, if a little admonition on sins is forthcoming it serves as prevention, but once given a respite it results in perdition. It is, therefore, foolish to rejoice over such a respite.

***Allah** is not the One to leave ... for you will be a great reward.*

As for the distress befalling the Muslims as experienced at Uḥad, it was **Allah's** Will to expose the hypocrites and separate them from the believers because outwardly there is no apparent distinction between the two. But in times of turmoil only a believer stands fast, whereas for a hypocrite it is not possible because he has embraced Islam only for worldly gains. The moment he sees a threat to his interests or to his life he flees from the challenge just as the hypocrites had demonstrated at Uḥad.

Furthermore, the future promise of more humiliation for the hypocrites and victory for the believers and Islam is clearly pronounced. And as time rolled on, not only was this Qurānic prophecy proved correct but it also endorsed the excellence of faith of the four Caliphs and eminent Companions^{RAU} because **Allah** selected those noble personalities as instruments for the victory of Islam. In other words, whereas the hardships elevated the believers it also exposed the hypocrites and according to Qurānic terminology, the Ṭayyib (pure) was separated from the Khabīth (impure).

Praise be to **Allah**! This exposition could have also been done by a Divine Pronouncement of the names of hypocrites. But **Allah** does not inform everyone over the unseen because then there will be no distinction between a Prophet^{AS} and a commoner. Moreover, the hypocrites would have easily denied the charge and asserted their loyalty to Islam. But now there was no room left for any pretence as their conduct at Uḥad had completely exposed their hypocrisy. And it facilitated the believers to sever their ties with the hypocrites. **Allah** does not inform everyone over matters concerning the unseen but chooses the Prophets^{AS} for **His** Revelations. The Shari'ah handed down to them becomes a yardstick separating the obedient from the defiant.

It must not be mistaken here that the Prophets^{AS} have knowledge of the unseen. Their knowledge is not the knowledge of the unseen, rather it is information provided by **Allah**. The Divine Knowledge has two characteristics. Firstly, it is inherent and not dependent on any other source. And secondly it encompasses the past as well as future. No matter how trivial a matter may be, it cannot be hidden from **His** Knowledge. To ascribe partners in these attributes is indeed polytheism. **He** does, however, inform **His** Prophets^{AS} on matters of the unseen as **He** chooses, which is information on the unseen, and not knowledge of the unseen. It is also clear that the hypocrites were exposed to the Holy Prophet^{SAW} through a Divine Revelation, while to the Muslims through a trial. With this background, can there be an iota of doubt over the integrity of those whom the Holy Prophet^{SAW} himself had nominated as leaders of the Ummah after him?

So the Muslims are enjoined to believe in **Allah** and all the Prophets^{AS}. In other words, believing in the Prophethood of the Holy Prophet^{SAW} is indeed believing in all the preceding Prophets^{AS} because all of them had commanded their people to believe in him. It is not an ordinary thing to be blessed with faith and then also given the capacity to practise it. This is Taqwa, and is indeed worth a generous reward.

And let nor those who... Allah is Aware of what you do.

The real source of mischief is the Jewish and Christian scholars who conceal the qualities of the Holy Prophet^{SAW} clearly stated in their Books. They have acted niggardly by hiding what they knew and have created a state of unrest amongst the people. Let them not draw satisfaction from their wealth and power as a token of **Allah**'s Pleasure. For worldly affluence and power is only a reward for those who are also blessed with faith, otherwise it is a source of distress and disgrace both here and in the Hereafter. Niggardliness means avoiding the obligatory aspects such as non-payment of Zakāt or concealment of knowledge or avoidance of Jihād, inspite of having the capacity. In short, failure to spend or manifest something obligatory is niggardliness, and that is forbidden and will lead to Hell. However, non-compliance to any act, or spending which is merely Mustahib (commendable), is neither niggardliness nor punishable. But to conceal the truth is far worse than the withholding of wealth and life. And such sinners will be yoked on the Day of Judgement.

The miser will enter Hell with the hoarded wealth coiled as a snake around his neck. Or there will be yokes of fire from which everyone will seek **Allah**'s Protection and these will be put around the necks of the niggardly and will cause his fall into Hell. Besides, whatever lies between the earth and the heavens belongs to **Allah** and whatever one may have is a temporary possession.

Sooner or later it has to be left behind. The real owner is only **Allah** and **He** is Aware of the practices of every human being.

Section 19

181. Surely **Allah** has heard the words of those who say, "Truly **Allah** is poor and we are rich." We shall certainly record what they have said and their slaying of the Prophets^{AS} without right, and We shall say, "Taste the punishment of the burning."

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ
وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمْ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ
الْحَرِيقِ ﴿١٨١﴾

182. This is because of what your hands have sent on before. For **Allah** is never unjust to His slaves.

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَّامٍ لِلْعَبِيدِ ﴿١٨٢﴾

183. Those who say, "Surely **Allah** took our promise that we shall not believe in a Messenger unless he brings to us a sacrifice which fire shall consume." Say, "Surely there came to you Messengers before me with clear signs and even with what you ask for, then why did you kill them if you are truthful?"

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا لَآ نُؤْمِنُ
لِرَسُولٍ حَتَّىٰ يَأْتِينَا بَقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ
قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي
قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

184. If then they reject you, even so were rejected Messengers^{AS} before you, who came with clear signs and the Scriptures and the luminous Book.

فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ
جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

185. Every soul shall taste death and only on the Day of Judgement you will be paid your recompense in full. Then he who is drawn away from the Fire and admitted to

كُلُّ نَفْسٍ ذٰئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ
أَجُورَكُمْ يَوْمَ الْقِيٰمَةِ فَمَن زُحِرَ

Paradise will indeed have succeeded; for the life of this world is but an illusory enjoyment.

عَنِ النَّارِ وَأَدْخِلَ الْجَنَّةَ فَقَدْ فَازَ
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

186. You shall surely be tried in your possessions and your persons; and you will surely hear much hurtful things from those who were given the Book before you and those who join partners (with Allah); and if you endure and remain conscious (of Him), then surely that is a matter of great determination.

﴿ لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ
وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى
كَثِيراً وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ
مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

187. And recall when Allah took a bond from those given the Book: you shall expound it to mankind and you shall not hide it. But they cast it behind their backs and sold it for a small price, and how evil was their bargain!

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ
لُبَيِّنْتُهُ لِّلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ
ظُهُورِهِمْ وَأَشْرَوْا بِهِ، ثَمَنًا قَلِيلاً فَبِئْسَ
مَا يَشْتَرُونَ ﴿١٨٧﴾

188. Think not that those who exult in what they have brought and love to be praised for what they have not done – think not that they will escape the punishment. And for them is a grievous punishment.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَنْوَأُوا وَيُحِبُّونَ
أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

189. To Allah belongs the reign of the heavens and the earth, and Allah has power over everything.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

The Secrets of Revelation

Surely Allah has heard the words ... Allah is never unjust to His slaves.

Allah is aware of those who mock His Commandments regarding charity and Zakāt and say that they are wealthy while Allah is impoverished, asking them

to contribute in **His** Way whereas this spending is only to benefit the creation. The Jews may not have held such an absurd belief, and may have only made such a preposterous statement to oppose the Holy Prophet^{SAW}. Such nonsense is to be outrightly ignored.

Allah declares that everything uttered by these people is being recorded. It is not a simple matter to be casually dismissed, rather it will become a part of their Record of Conduct, which will eventually be brought forth. So the Holy Prophet^{SAW} should ignore this nonsense. In fact, their Record of Conduct carries far more heinous crimes for they did not even spare their own Prophets^{AS} and wantonly put them to sword.

Abatement in Sin

It is important to note here that agreeing to evil tantamounts to participation in it. According to the Holy Prophet^{SAW} if a person witnesses crime and raises a voice in disapproval, it is as if he was not even present there. But if a person physically absent from the scene consents to crime, it is as if he actually participated in it, just as the Jews who reconciled to the assassination of the Prophets^{AS} at the hands of their forefathers have become a party to that killing.

Imām Rāzi writes that once a person spoke in favour of the assassination of Ḥadhrat ‘Uthman in the presence of Imām Shibli, who declared him as an accomplice to the murder. Hence these partners-in-sin of killing their Prophets^{AS} will be condemned to Hell to taste the punishment as they wronged themselves by abetting the crime. And **Allah** does not wrong anyone ever. All these punishments are embodiments of their sins.

Those who say, ... and the Scriptures and the luminous Book.

The Jews argue that **Allah** had granted all the Prophets^{AS} or more specifically Prophet Mūsā^{AS} the miracle whereby whatever was offered in the Cause of **Allah** was consumed by a fire from the heavens. The Jews said that they were committed to the obedience to their Prophets^{AS}. Now the Prophet^{SAW} of Islām wishes to use the collected charity in the propagation of Islām and for the welfare of poor people so it implies that he is (**Allah** forbid) not a Prophet!

Allah tells the Holy Prophet^{SAW} to inform them that many a miracles had been brought to them by the preceding Prophets^{AS} including the ones that they demand now, but they, that is their forefathers, killed those Prophets^{AS}. So when they failed to believe in them, how can any miracle manifested today make them accept the truth? Had they been sincere, they would have certainly believed in them. And as every Prophet^{AS} commanded his followers to believe in the last Prophet^{SAW}, they would have certainly embraced Islām by now. But unfortunately this is not the case. By denying the Prophethood of the Holy

Prophet Muḥammad^{-SAW}, they have indeed denied the Prophethood of Mūsā^{-AS} too. So the Holy Prophet^{-SAW} is comforted by **Allah** not to be grieved by their misconduct, as they are habitual criminals. They have denied many Prophets^{-AS} sent before with eminent Divine Scriptures and Books.

Every soul shall taste death, ... is a matter of great determination.

Turning away from the truth for materialistic gains is futile, as eventually each individual has to die. This Āyah was revealed when the Holy Prophet^{-SAW} forbade Ḥadhrat Abu Bakr Ṣiddiq from killing the Jew who had impudently said **Allah** is a pauper and we are rich, that is why we are being told to give charity. He was about to draw out his sword when the Holy Prophet^{-SAW} stopped him.

In short, one must be tolerant like Ḥadhrat Abu Bakr over material, personal and social turmoil as well as the verbal impudence of the non-believers. One should, for the sake of **Allah** forego revenge, as a malefactor will only do wrong. If the virtuous also resort to act in the same way how will piety and nobility survive in this world?

Along with patience, the believers are also commanded to observe Taqwa. An attitude of fairness must be adopted to facilitate reformation in both the worlds i.e. to reduce the volume of evil here and to increase the blessings of the Hereafter. And this indeed demands lot of moral courage. Jihad is imperative for the survival of the truth and revival of Islam, but fighting for personal reasons is not Jihad. Jihad is enjoined on the Muslims for the implementation and protection of Dīn and for the eradication of oppression and demands patience and a sacrifice of personal desires.

And recall when Allah took a bond ... Allah has power over everything.

The People of the Book for the sake of vexing the Holy Prophet^{-SAW} and his followers ignored the Divine Commandments, whereas they were under a pledge to publicise the virtues of the Holy Prophet^{-SAW}, mentioned in their Books, to the people. They were told not only to believe in the last Prophet^{-SAW} but also to invite people towards the truth. But they failed to honour their pledge and for petty interests denied the Prophethood of the Holy Prophet^{-SAW} and concealed his characteristics given in their Books.

They indeed made a very raw deal. Even if they were to attain all the comforts of the world death awaits them anyway, and they stand deprived of Ākhirah, a place of eternal bliss. Instead, they have earned eternal punishments. It is proven here that knowledge must be passed on. If a knowledgeable person resorts to silence and people around him go astray, he will, according to Ḥadīth, be harnessed with fire on the Day of Judgement. Similarly one must not be afraid of facing hardships in the propagation of Islam as all hardships and sor-

rows will come to an end upon death, which is inevitable for every soul. This *Nufūs* connotes that death will be experienced by all the living beings, whether destined to Paradise or Hell. Besides, the Almighty **Allah** has also been termed as Being (soul) so will **He** be included in this literal generalization?

The author of *Tafsīr-e Kabīr* argues that it is not so. The term *soul* pertains to the sentient beings in this world as the Command that follows states "whosoever is saved from Hell and is admitted into Paradise has indeed succeeded." Besides, soul is something apart from the physical body and its life and this *Ayah* also proves existence. That it is the one that will taste death. Obviously the one that will remain to taste, will not only exist but will also be equipped with the faculties to taste.

What is Death?

It is obvious that death is a characteristic of the physical life but not of the incorporeal Spirit. The outcome of worldly life is death followed by requital, which will be far more severe as compared to this world and will be eternal. So the wiser course of action is to plan for that Day. This planning itself is the answer to all temporal tribulations. If the *Ākhirah* is in sight, the troubles encountered in the way of *Dīn* appear pleasant, as they will be a source of great rewards there. And anyone who manages to escape the Fire and is admitted into Paradise has indeed won. This blessing will only be attained by the Muslims whether immediately after death or after some admonition. But it is sure that those dying as Muslims will enter Paradise, and will be entitled to eternal comforts. On the other hand a non-believer will be condemned to Hell forever, so what if he acquires all the wealth and treasures in this temporary abode? The comforts of this worldly life will only serve as a source of eternal distress for him, as it is nothing but deception. Besides, *Islām* is another name of trial for a Muslim, who has to sacrifice life and wealth, or has to face the slanderous campaigns of the heretics! In fact the believers are being warned that they will have to listen to a lot of nonsense from the People of the Book and the polytheists. In other words, insulting the Holy Prophet ^{SAW} and the Companions ^{RADI} is characteristic of the Jews and the polytheists. This is the situation often faced by the noble people also that the wrongdoers tease them by uttering nonsense, which is more painful than even sacrificing the life and wealth and the most challenging task of the sublime *Ṣūfī Path*, but the believer is encouraged by **Allah** to adopt patience and act righteously, which indeed is a very courageous conduct.

Concealing or altering any part of the sayings of the Holy Prophet ^{SAW} is indeed a serious transgression leading to eternal loss. Such criminals shall not rejoice

for long. They in fact deceive the public who mistake them as genuine scholars and preachers whereas they seek their own benefits under the cover of Dīn. The temporary appreciation of the people cannot save such transgressors from Allah's hold and such cheats will be punished grievously in the Ākhirah.

This was basically the hallmark of the Jews and the Christian scholars who for their personal gains concealed the truth. But whosoever will follow suit and deceive people in the name of religion will be considered as one of them. Same will be the fate of many a pretenders who promote innovations in the name of Taṣawwuf and Sulūk and when questioned shamelessly argue that Shari'ah and Ṭariqah were two different entities. Their sole aim is to gain temporal benefits otherwise Taṣawwuf is a serious struggle to follow Shari'ah with humility and awe in letter and in spirit. Similar is the case of those scholars who sell verdicts against the truth for vested interests.

In short, using Dīn as a stepping stone to worldly success i.e. trading in Dīn for this world, is a heinous act calling for painful retribution. May Allah protect us! And even if someone succeeds in accumulating heaps of wealth, he will have to leave it behind one day. The kingdom of the heavens and the earth belongs to Allah, Who is Omnipotent. If He wills He may not allow the traders-in-Dīn to gain anything out of it or may cause the wealth so acquired to be a source of torture for them. And ultimately everyone has to abandon everything and move on!

Section 20

190. Surely in the creation of the heavens and the earth and the alternation of night and day are Signs for men of understanding.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

191. Those who remember Allah standing, sitting and lying on their sides, and reflect on the creation of the heavens and the earth; "Our Rabb! You have not created all this in vain. Glory to You, save us from the punishment of the Fire.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

192. Our Rabb! You have indeed humiliated him, whom You will cast

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا

into the Fire, and for the wrongdoers there shall be no helpers.

193. Our **Rabb!** We have indeed heard a caller calling to faith, 'Believe in your **Rabb**'. So we have believed. Our **Rabb!** Forgive us then our sins and expiate our misdeeds and let us die along with the righteous.

194. Our **Rabb!** Grant us what **You** have promised us through **Your** Messengers, and disgrace us not on the Day of Judgement. Indeed **You** never break **Your** promise."

195. Then did their **Rabb** answer them: "I shall never waste the work of any of you, male or female - one of you from the other. So those who emigrated and were driven out of their houses and persecuted in **My** Cause and fought and were slain, I shall expiate their misdeeds and I shall surely admit them into Gardens with streams flowing underneath. A reward from **Allah!** And with **Allah** is the best of rewards."

196. Let not the movement of the disbelievers through the land deceive you.

197. A brief enjoyment! And then Hell is their abode, and an evil resort.

198. But for those who fear their **Rabb** are gardens with streams flowing underneath. Therein shall they

لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ
أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

رَبَّنَا وَعَاوَيْنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ
مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ
هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي
وَقُتِلُوا وَقُتِلُوا لَا كُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حَسَنُ الثَّوَابِ ﴿١٩٥﴾

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

مَتَّعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيَتَسَاءَلُونَ الْمَهَادُ ﴿١٩٧﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ
اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

abide – an entertainment from **Allah**. And that which is with **Allah** is best for the righteous.

199. And among the People of the Book, there are some who believe in **Allah** and in what has been sent down to you and what had been sent down to them, bowing in humility to **Allah**, and they do not sell the revelations of **Allah**. For them is a reward with their **Rabb**. Indeed **Allah** is swift in account.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ
وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ
لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٣١﴾

200. O you who believe! Persevere and excel in perseverance, and be steadfast, and fear **Allah**, so that you may succeed.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا
وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

The Secrets of Revelation

Surely in the creation of ... Accepted (their request)

For a sound mind, there are evidences of **Allah**'s Greatness in the universe, and then a munificent Prophet^{SAW} is raised whose every gesture overwhelms the human mind. Even now if someone repudiates the truth, it means that he has wasted the natural capacity to comprehend the truth, or is devoid of it altogether. However, if the senses are intact, the creation of heavens and the earth and the alternation of days and nights provide ample evidence of **His** Cognition.

The wording of the **Āyah** is ulul-Albāb (men of understanding). Lub refers to the kernel or essence of a thing. Now the extrinsic sense is possessed by every animal that can also discriminate between days and nights and know how to fulfil their needs. But to contemplate over the alternation of days and nights, and **Who** has designed them so meticulously that they don't change their course even minutely and have been following their cycle flawlessly for centuries, is beyond them. **Who** creates the greenery, the fodder, the food, the flowers and the fruits? The creation of the earth and the heavens itself is a manifes-

tation of the magnificence of the Creator. And there is a perpetual process of evolution and reproduction in which trillions of creatures ranging from insects to plants to humans are created every moment according to a pre-determined pattern and schedule.

Who is the one prevailing over each and every particle, and controlling every single moment of time? Only the men of understanding ponder over these matters. They have a deep understanding of realities. And who are they? **Allah** identifies them as the people who are never heedless of **His** *Ẓikr*. Every seeker begins his journey on *Sulūk* initially with some evidence and logic, and a person of sound intellect gathers evidences on **Allah's** Attributes and Greatness. However, when he attains even an iota of Divine Cognition, all logic and reasoning are also lifted like veils. The *Qalb* is then illuminated by Divine Lights and engages in perpetual *Ẓikr*. Evidences and proofs, though means of access to **Him**, assume a secondary position. Therefore, such people, whether standing, sitting or reclining, engage themselves in **Allah's** *Ẓikr*, which indeed is a function of the *Qalb* and in the given context, is impossible without *Qalb*. Whether it is the tongue or the limbs, these do not possess the capacity to perform any task continuously. They need to take some rest after a while. All the actions performed by the limbs and the thoughts, when within the sphere of **Allah's** obedience, will be considered as *Ẓikr*. Every good word uttered will be *Ẓikr*, but a constant *Ẓikr* is only possible when the *Qalb* engages in it.

Now how can this be done? To state it briefly, the beneficence of the Holy Prophet^{-SAW} has two aspects. Firstly, his teachings and secondly the *Barakah* of his company. The exalted status of Companionship is indebted to his *Barakah*, acquired in his company through inspiration. **Allah** employed the Muslim Ummah for the protection of **His** *Dīn*, which shall continue as long as this world exists. The scholars of the outward knowledge preserved the teachings of the Holy Prophet^{-SAW}, passed them on to the coming generations, and this process, thanks to **Allah**, is going on very well. Similarly, the accomplished scholars, in addition to the knowledge of the teachings, also attained the spiritual excellence and in turn enlightened the hearts of mankind. This process is reflective. Just as the Companions^{-RAU} benefited from the auspicious company of the Holy Prophet^{-SAW}, the *Taba'in* received this *Barakah* from the Companions^{-RAU} and in turn passed it on to the *Tab'a Taba'in*. Likewise the levels and stations of *Wilayah* are transmitted from one heart to another through the beneficence and *Barakah* of the company. The first step towards this is *Ẓikr-e-Qalbi* and when the *Qalb* gets initiated, only **Allah** knows how many times it calls out **Allah** with every beat.

The indication of its initiation or magnetization is that a person begins to refrain from useless activities, becomes far sighted, begins to contemplate and

starts visualizing the ultimate results. Observing the heavens and the earth and whatever is in them, he cries out: "O' our **Rabb!** You have indeed not created this tremendous universe in vain. You are far too exalted to do anything futile. Now when we have become believers in You, Your Holy Prophet^{-SAW} and the **Ākhirah** do save us from the Fire for those condemned to it will be totally disgraced and will not find any helper. 'O' **Allah!** We have accepted the invitation of Your Prophet^{-SAW} and believed. So please forgive us and overlook our faults and grant us the company of pious persons until death. O our **Rabb!** Bless us with the bounties you have promised us through Your Prophets^{-AS} and spare us the disgrace on the Day of Judgment, as You never fail to honour Your Word."

In short, when Zikr initiates the Qalb it begins to ponder over the end results of everything, which certainly revolutionizes the practical life. However, human error cannot be completely ruled out but one instantly reverts to **Him** and begs **His** Forgiveness. Without these blessings, the entire life is wasted in the fulfilment of mundane desires!

*Then did their **Rabb** ... And with Allah is the best of rewards."*

So **Allah** accepts their supplication. Here a unique sequence has been laid down for the acceptance of a supplication as explained in Tafsir-e-Kabir. First is the attainment of **His** Cognition through proofs, followed by perpetual Zikr, then contemplation and **His** Glorification and finally putting forward the supplication.

The Merit of Reasoning

Imām Rāzi asserts that just as the **Āyah** "put off your shoes, you are in the sacred Valley of Tuwā (12:20)" highlights the role of the shoes as a means of reaching the valley, and once Prophet Mūsā^{-AS} was there the shoes were no longer required, similarly the reasoning is merely a stepping stone to **Allah's** Cognition. Once this station is attained, a person is overwhelmed by the Cognition of the **Being** and no longer requires any logics. Such people continuously engage in the Zikr of **Allah's** Name, and when they do, their prayers are honoured with acceptance.

Mustajab ad-D'wat

In other words, only a person blessed with **His** Cognition as explained above can be a Mustajāb ad-D'wāt. **Allah** declares that **He** does not let good deeds of anyone go waste. May it be a male or female both are equally responsible to obey **Allah**. In other words a woman can also acquire high ranks of Wilayah. Those who abandoned home and hearth in obedience to the Holy Prophet^{-SAW} have set a model of exemplary obedience. In spite of this the non-believers

continued torturing them in different ways until the situation touched the limits of tolerance and Jihad became inevitable. They fought and sacrificed all they had including their lives in the service of the Holy Prophet^{SAW}. So **Allah** shall pardon any human errors they may commit, will bless them with eternal residence in lofty mansions and gardens beneath which streams flow. This is their reward from **Allah** with **Whom** lie the most bounteous and best of rewards.

This Āyah is a glaring proof of the integrity of the Companions^{RAU} and an encouragement for those highly determined souls who will, now or ever, migrate from material pleasures to the obedience of the Holy Prophet^{SAW} and in the pursuit of Divine Pleasure. Up till now, **Allah**'s Blessings and Rewards were explained, which are sometimes accompanied by worldly hardships. From hereon the misfortune that accompanies disbelief is discussed, even though it may be accompanied by temporal pleasures.

Let not the movement ... and an evil resort.

The believers must not be deluded by the luxurious life style of the non-believers. Ghurūr (delusion) means something outwardly very attractive but eventually extremely harmful. This is indeed the reality of luxuries enjoyed by the non-believers. To the onlooker it appears as comfort, but inside there is nothing but distress as their hearts are unacquainted with peace. Moreover, this apparent luxury is also very short lived. The end result will be Hell, an awful abode, wherein food and clothing is also made of fire. May **Allah** protect us!

*But for those who fear their **Rabb** ...Allah is best for the righteous.*

On the contrary, those who opted for Taqwa i.e. avoiding the forbidden and abstaining from negligence in the execution of Divine Commands, will be rewarded with an eternal abode in Paradise. It is a place of perpetual joy and entertainment, with rivers flowing through. The best part is that they will never fear expulsion, as it is a place of Divine Hospitality.

And among the People of the Book, ... Allah is swift in account.

And undoubtedly, those amongst the People of the Book who embraced Islām will be rewarded amply. In other words, after the raising of Holy Prophet^{SAW}, failure to believe in him and insistence on following the previous religions cannot be a source of deliverance. This is because denial of the Prophethood of Muḥammad^{SAW} amounts to the denial of all previous Divine Books.

Allah declares that all those amongst the People of the Book who believe in the Holy Prophet^{SAW}, including what is revealed unto him and the Prophets^{AS} who came before him submit to **Allah** with extreme humility and do not trade

Allah's Words for mundane benefits; for them awaits a great reward. **Allah** is indeed very Swift at reckoning as **He** has the Knowledge of every thing and what every soul has earned.

O you who believe! ... so that you may succeed.

Many aspects have been revealed in this Surah. Principles such as Unity of **Allah**, Prophethood and **Ākhirah** and off shoots like the tenets, worships and the relevant Commandments have been explained. The last **Āyah** is so comprehensive that it is the summary of the entire, **Sūrah** and explains that all affairs have two aspects; individual and collective.

Individually **Allah** commands the believers to adopt patience; in faith, in the Unity of **Allah** and Prophethood, in the **Ākhirah**, in worships, in avoiding sin, and in the trials and tribulations of this world such as hunger, poverty or illness etc. Similarly patience is also demanded in collective matters, such as high moral values, forsaking evil, fairness in dealing with others, promotion of virtue and eradication of evil, upholding truth and **Jihād** against the non-believers; besides patience in anger and against carnal desires. And this patience is expected to be continuous until the last breath on both the individual and collective fronts.

The believers must, under all circumstances, obey **Allah**, and always be prepared to protect frontiers of the Islamic State. In other words, all the obligations enjoined upon them individually and collectively must be diligently discharged. Facing the hardships with courage, and showing gratitude on rewards is also patience.

Patience has indeed very vast meanings. From a careful ablution to the efforts for congregational **Ṣalat**, fall under it. Moreover, at the national level efforts for the welfare and safety of Islamic State and helping friends and relatives at the cost of personal comforts, are all covered by this **Āyah**. In all these matters, **Allah's** Awe and feeling **His** Presence is a sure guarantee of success. In short, **Taṣawwuf** is life full of activity spent in **His** obedience and **Ẓikr**, which does not only benefit the individual, but also his kindred, his nation and his country. May **Allah** bless us with the capacity to attain this!