

سُورَةُ السَّبْأِ

Surah as Saba

This is a Makkan Sūrah with fifty four Āyāt and six Sections.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. All praise to Allah Whose is what is in the heavens and what is in the earth; and His is the Praise in the Hereafter. And He is the Wise, the Aware.
2. He knows what penetrates into the earth and what comes forth from it, and what descends from the heaven and what ascends to it. And He is the Merciful, the Forgiving.
3. Those who disbelieve say: The Hour will not come unto us. Say you: Yea! By my Rabb, the Knower of the Unseen, it will surely come unto you. Not an atom's weight escapes Him in the heavens or in the earth, nor is there anything smaller than it or greater but it is inscribed in a luminous Book.
4. That He may recompense those who believed and worked righteous deeds. Those! Theirs shall be forgiveness and a generous provision.
5. And those who attempted to frustrate Our Signs - those!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ  
مِنَ السَّمَاءِ وَمَا يَصْرُجُ فِيهَا وَهُوَ الرَّحِيمُ  
الْعَفُورُ ﴿٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي  
لَتَأْتِيََنَّكُمْ عَلَىٰ الْغَيْبِ لَا يَغْرِبُ عَنْهُ مِثْقَالُ  
ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ  
مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ  
مُبِينٍ ﴿٣﴾

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

وَالَّذِينَ سَعَوْا لِآيَاتِنَا مُعْجِزِينَ أُولَئِكَ

Theirs shall be a chastisement of afflictive calamity.

6. And those who have been vouchsafed knowledge behold the Book revealed to you from your Rabb, - it is the truth and it guides to the path of the Mighty, the Laudable.

7. And those who disbelieve say: Shall we direct you to a man declaring to you that when you have dispersed with full dispersion, then you will be raised unto a new creation.

8. Has he fabricated a lie against Allah, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are themselves in a torment and error far-reaching.

9. Do they not see what is before them and what is behind them of the heaven and the earth? If We will, We shall sink the earth with them, or cause a fragment of the sky to fall on them. Verily there is a Sign therein unto every penitent bondman.

هُمَّ عَذَابٌ مِّن رَّجَزِ الْيَسْرِ ﴿٥﴾

وَبَرَى الَّذِينَ أَوْتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ  
مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ  
الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نُنَادِيكَ عَلَىٰ رَجُلٍ  
يُنَبِّئُكُمْ  
إِذَا مَرِئْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾

أَفَرَأَيْتَ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
مِنَ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَاءُ نَحْنِفْ بِهِمُ  
الْأَرْضَ أَوْ يُنْقِطَ عَلَيْهِمْ كَفَاتِمِنَ السَّمَاءِ  
إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

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### Secrets of Revelation

All Virtues and Excellences are only attributable to Allah, the Creator and the Sole Owner of the heavens and the earth and everything that lies therein. He is extremely Sagacious and Aware of each and every particle, its effects and its output both in this world and in the Ākhirah. He knows very well how each particle of the soil is penetrated by rain, rays of the sun, moonlight and other gases, and how it acts to transform the seed into fruit, flowers or grains. And

how each particle will reach the body it is destined for through complex processes. Besides, Allah is well Aware of what He sends down from the heaven and how far it is possible for mankind to act on it. Moreover, the reactions of people and their responses to Divine Commands are also in His Knowledge. It is only by His Mercy that respite is given. If anyone resorts to repentance, He indeed is Mighty in Forgiving.

### Swear upon Rabb

The infidels assert that they will not experience the Doomsday. The Holy Prophet<sup>SAW</sup> must swear by the attribute of Divine Providence that it will certainly take place. When will it be is, however, only known to Allah. Mark that the swearing here is by His Attribute of Providence. Swearing upon someone denotes that the sworn bears witness over that issue or event. That is why it is not permissible to swear upon anyone else save Allah.

Allah's Knowledge is so vast that human intellect cannot even guess it. Each and every particle in the universe, or something even minuter, or the most colossal things are recorded in the book called the Guarded Tablet. How can then one possibly estimate the diversity of His Knowledge? He created this entire system to ensure that all those who become believers by choice lead a beautiful and splendid life, engulfed by His favours and His forgiveness. Those who impede the enforcement of His Commands, neither practise themselves not let others do so, will be subjected to a painful doom. All these are the natural consequences of this universal system designed by the All Knowing and the Aware.

People blessed with the knowledge of preceding Books can very well evaluate that whatever has been revealed unto the Holy Prophet<sup>SAW</sup> is the Truth. It guides mankind to Allah, Who is Almighty and Owner of all Excellence. Despite observing such a beautiful system of creation, the infidels deny the eternal life and assume that it is impossible to bring the scattered particles back together for resurrection. So they invite others to hear a person who claims that once they are reduced to dust, they will be quickened. They give the impression as if this man is either attributing a lie to Allah or has been seized by Jinn, whereby he is not aware for what he is speaking. How can the dead be possibly quickened, they ask. This, of course, is due to ignorance. They have gone astray, by denying the Ākhirah, for which they will be duly punished. They indeed have drifted far away from the Truth.

### A Call for Contemplation, that is, Scientific Research

These infidels are so ignorant that they fail to appreciate how the heavens and the earth, the constant process of creation, the system of life and death

incessantly going around, bears witness to His Omnipotence. This indeed is, what science is all about. It discovers elements and analyzes their peculiarities so that it may serve as an evidence to Allah's Magnificence. They should have understood that everything is sustained by His Omnipotence. If He wills, the earth, instead of bearing the burden of the infidels would sink in with them. Or He may cause the sky to be torn asunder and fall, crushing them in the state of infidelity. Scientific studies are loaded with ample evidence for the one who reverts towards Allah.

## Section 2

10. And assuredly We vouchsafed to Daūd Grace from Us and said: O Mountains! Repeat Our Praises with him, and birds you also! And We softened for him the iron.

وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَاجِبَالِ أُوِّبِي  
مَعَهُ وَالطَّيْرِ وَالنَّالِءِ الْحَدِيدِ ﴿١٠﴾

11. Saying: Make you complete coats of mail and rightly dispose the links, and work you righteously. Verily I am of that which you work a Beholder.

أَن يَأْتَمَلَ سَيِّغَتِ وَقَدِّرِ فِي السَّرْدِ وَأَعْمَلُوا  
صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

12. And to Sulaiman We subjected the wind, of which the morning journeying was a month and the evening journeying a month. And We made the fount of brass flow for him. And of the Jinn were who worked before him by the will of his Rabb. And whosoever of them swerved from Our Command, him We shall cause to taste the torment of the Blaze.

وَأَسْلَمْنَا لَمْعَ عَيْنِ الْقَطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ  
بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ. وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا  
نُدِقْهُ مِن عَذَابِ السَّعِيرِ ﴿١٢﴾

13. They fashioned for him whatsoever he wished, of lofty halls and statues and basins like cisterns and cauldrons standing firm. O House of Daūd! Work

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحْرُوبٍ وَتَمَثِيلٍ وَجَفَانٍ  
كَالْجَوَابِ وَقُدُورٍ رَّامِيَتٍ أَعْمَلُوا مَا أَلَّ دَاوُدَ  
شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾

with gratitude; few of My bondmen are grateful.

14. Then when We decreed death for him, none discovered his death to them, save a moving creature of the earth, which gnawed away his staff. Then when he fell the Jinn clearly perceived that, if they had known the Unseen they would not have tarried in the ignominious torment.

15. Assuredly for Saba, a Sign in their own dwelling place; two gardens on the right hand and on the left. Eat you of the provision of your Rabb, and give thanks to Him: A fair land and a Forgiving Rabb!

16. But they turned away. So we sent upon them the inundation of the dam and We exchanged their two gardens for two gardens bearing bitter fruit, and tamarisk and some few lote-trees.

17. In this way We requited them, as they were ungrateful. And We do not requite thus any save the ingrates.

18. And We had placed between them and the cities which We had blessed, cities easy to be seen, and We had made the stages of journey between them easy: Travel in them nights and days secure.

19. And they said: Our Rabb! Make the distance between our journeys longer, and they wronged themselves. So we

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ  
إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْ سَعَانِهِ  
فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ  
الْغَيْبَ مَا لِيُثْوَ فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ  
وَسَعَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لِلَّهِ بَلَدَةً  
طَيِّبَةً وَرَبُّ غَفُورٌ ﴿١٥﴾

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ  
وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ  
وَأَنْلٍ وَشَىٰ وَ مِنْ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾

ذَٰلِكَ جَزَاءُ مَن كَفَرَ  
وَهُلْ يُجْزَىٰ إِلَّا الْكُفُورَ ﴿١٧﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي بَدَرْنَا فِيهَا قُرَىٰ  
ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّبْرَ سَبْرًا يَبِينُ  
وَأَيَّامًا آمِنِينَ ﴿١٨﴾

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ  
فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَرِّقٍ

made them by-words and dispersed them totally. Surely herein are Signs for every persevering, grateful person.

20. And assuredly Iblis found his conjecture regarding them true; and they followed him, all save a party of the believers.

21. And he has no authority over them, except that We would know him who believes in the Hereafter from him, who is in doubt thereof. And your Rabb is a Warden over everything.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا  
مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ  
مَن يُّؤْمِنُ بِآخِرَتِهِ مِمَّن هُوَ مِنهَا فِي شَكٍّ وَرَبُّكَ  
عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾

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## Secrets of Revelation

### A Great Blessing of Allah

Allah had indeed blessed Prophet Daūd<sup>AS</sup> with immense favours, to an extent that He had commanded the mountains and the birds to join him in his hymning Allah's Praises. According to the Commentators the mountains and the birds joined Prophet Daūd<sup>AS</sup> in Allah's Zikr, which could be heard by other people. And this Zikr was over and above the praises which are otherwise hymned by each and every thing. In other words, if a person is joined in by many others in Zikr, it is indeed a great Divine Favour peculiar to His chosen servants. And as a miracle, Allah made the iron pliant for Prophet Daūd<sup>AS</sup> so that he may make coats of mail. He was commanded to connect the links with precision.

### The Invention of Coats-of-Mail in Warfare Equipment

It was Prophet Daūd<sup>AS</sup> who pioneered this invention as a warfare equipment. The Divine Command to make it in the most appropriate manner endorses the fact that to invent new things that are beneficial to the mankind is indeed Islam. And that Prophet Daūd<sup>AS</sup> must display further humility over these Divine favours and continue to act piously. It means that if a person is enjoying Allah's blessings he must, in gratitude, become more diligent in his worship and obedience, because He views whatever he is doing.

## Aeroplane

The wind was given under the control of Prophet Sulaiman<sup>AS</sup>. His morning and evening flights would cover the distance of a month each. In other words, something like the present day airplane was endowed to Prophet Sulaiman<sup>AS</sup>. He would travel distances otherwise covered over a period of two months, in one day. According to the Commentators, he would travel with his legions. The carrier was not like the contemporary aeroplane with an engine, but the wind would carry them where commanded. There must have been some tangible form of this travelling whereby the passengers were carried in a comfortable manner to their destination protected from the effects of the atmosphere. So the origin of this invention can be traced back to Prophet Sulaiman<sup>AS</sup>. His second significant miracle was that Allah made a spring of molten copper to gush forth whereof different things were made. The Jinn were also given under his control who served him as ordered. If any of the Jinn ever dared to defy his orders in violation of Allah's Command to obey him, the defiant qualified for Hell.

## To Subdue Jinn and the Exorcists

The control he had over the Jinn was a miracle and not an outcome of any specific action or incantations. A commentary of the Qurān titled *Sirāj-e-Munir* recounts the names of many Companions<sup>RAU</sup> served by the Jinn, as a Karamah. They would run their personal errands, for example Hadhrāt 'Umar<sup>RAU</sup>, Abū Ayub Anṣārī<sup>RAU</sup>, Zayd bin Thabit<sup>RAU</sup>, M'āz bin Jabal<sup>RAU</sup>, Abi bin K'ab<sup>RAU</sup> and Abū Huraira<sup>RAU</sup>. However, this was not due to any witchcraft but the Jinn had been subdued by Allah's Command. It is also true in case of some of the Aulia'.

And as for the exorcists, a majority of them is always engaged in subduing devils, the minions of Iblīs, by uttering heretic words and through evil practices. These devils then extend their assistance to them to an extent, but in turn, use them for misguiding mankind. In other words, instead of the Jinn it is the exorcist himself who is subdued by the Jinn. The accomplished do not undertake any such exercises to control the Jinn. It is purely by Allah's favour that the Jinn obey them. Hadhrat Sulaiman<sup>AS</sup> was given the authority by Allah to penalize the Jinn by forcing them to do extra work. They were obliged by the Shari'ah to obey him, and anyone guilty of disobedience was to be subjected to Divine Punishment besides being penalized by the Prophet<sup>AS</sup>.

The author of Mu'arif ul Qurān asserts that if the Jinn become submissive to someone purely as a favour from Allah, without any effort or intention on part of the person, as seen in the case of Prophet Sulaiman<sup>AS</sup> and certain Companions<sup>RAU</sup>, it is as a miracle or Karamah. And if the subjugation is

achieved through exorcism or other evil practices using heretic words or actions, the whole activity will become under a grave sin. The jurists have declared all such incantations unlawful where the meanings of the words uttered are unknown. The learned author further asserts that if the exercise to control the Jinn is done through the repetition of Allah's Names or Quranic verses and the exercise is free of any impurity or pollution, it is permissible, provided the intention is self protection or the safety of other Muslims against the attacks by the Jinn. In other words, it is allowed only to avoid harm and not to acquire any gain such as for livelihood.

The Jinn remained at the beck and call of Prophet Sulaiman<sup>AS</sup> and executed any command he gave. He employed their services for construction and for making heavy utensils of copper for cooking food for his legions. Moreover, they also made engravements and different types of images for exterior and interior decoration of houses.

### Photo

The throne of Prophet Sulaiman<sup>AS</sup> is also said to have been adorned with the photographs of birds, which was certainly permitted in his Shari'ah. However, according to authentic Hadith Islam prohibits photography. There are two opinions on the subject, each supported by logics. In this Āyah the word *Tamthil* is used which according to Ḥadīth is a statue, may be of birds or animals, and is not permissible. This rule does not apply to *naqsh* (engraving or sketching). Based on this pretext the pictures of Holy Prophet's<sup>SAW</sup> Mosque, the Sacred Precincts and Ḥajj etc. are taken, or TV cameras are installed there. The second opinion even opposes the sketches or engravings or pictures declaring it as forbidden. Yet the necessity of today's world for the purposes of identity cards or for identifying criminals and many other purposes cannot be ignored and as such there is no harm in photography or sketching, save when any sanctity is attached to them, which is in-correct. Allah knows the best!

### Gratitude

Allah recounts the blessings and favours upon the progeny of Prophet Daūd<sup>AS</sup> and demands gratitude from them. There will be very few amongst mankind who are grateful. The Commentators opine that to acknowledge a blessing as endowed by Him and to dispense it according to His Will, be it wealth, power, authority or knowledge is considered as gratitude. Prophet Daūd<sup>AS</sup> had asked Allah how to offer gratitude, as the capacity to do so was also given by Him? He was told that it was now that he had offered true gratitude. People often assume that the blessings they enjoy are purely by their personal endeavour and may be used at their free will, which indeed is ingratitude.

Prophet Sulaiman<sup>AS</sup>, who ruled over a vast kingdom and enjoyed sway over birds, animals, winds and the Jinn had to finally leave this world, though his departure was indeed peculiar. The construction of Bait al Maqdas (Dome of Rocks) started by Prophet Daūd<sup>AS</sup> continued in the time of Prophet Sulaiman<sup>AS</sup> until the moment arrived for his passing away. The construction was still underway and the Jinn were a rebellious lot. If they had known of his death they would abandon the work. So he was commanded to stand in the glass chamber meant for monitoring the progress of construction leaning on his staff. The death was enforced in this position. Mark that in case of Prophets<sup>AS</sup> death simply means the disconnection of Rūḥ's relationship with this Realm and its reconnection to the Realm of Barzakh, while it continues to reside inside their bodies as usual. For details "Ḥayat-ul-Nabi" (Life of a Prophet) by Shaikh Allah Yar Khan<sup>RUA</sup> may be consulted. He stood and the curtains of the glass chambers lifted in routine as if the Prophet<sup>AS</sup> was watching over the progress of work. No Jinn could dare look up or go near him neither his courtiers knew of the reality save a few confidants until a year went by and the construction was completed. It was then that the propping staff was gnawed away by the termites, he fell down and the Jinn came to know of his demise. Had the Jinn possessed Knowledge of the Unseen they would have never gone through a year long labour.

### **Jinn and Knowledge of the Unseen**

Since the Jinn can traverse long distances within seconds and are always on the move, they can inform people over events of far off lands. This led to the misconception that the Jinn had Knowledge of the Unseen, which has been negated by this event.

### **People of Saba**

The Sabaens to which Queen Bilquis belonged were a very prosperous nation. Allah had favoured them in many ways. They had a beautiful landscape marked with valleys and mountains and had constructed a very big dam beyond the city of M'ārib for storing rain water. Perennial canals were taken out to irrigate the orchards astride the roads enabling even the travellers to avail of the seasonal fruits throughout the year. Their cities were very beautiful and clean because of strong economy which obviously brings prosperity. Along with all these blessings the greatest favour they enjoyed was the Forgiveness of Allah. Had they paid heed to His Remembrance and continued to acknowledge His Magnificence the Divine Forgiveness would readily overlook unintentional human errors. However, over a period of time, they ceased to appreciate the prosperity they were endowed with and drifted away from Allah's obedience.

The very dam which had been the source of their prosperity became a cause of their destruction. **Allah** infested the place with rats whose burrowing perforated the dam and it tore apart causing massive havoc. A place once marked by lush green gardens was reduced to desolation, growing only wild bushes. The city and the settlements turned into wilderness and the nation was ruined as a token of admonition for the world. This was a sequel to their denial and ingratitude, a routine fate of the arrogants.

### Settlements and Security

They had also enjoyed other Divine favours, such as the highways connecting far-off cities lined up with secure and peaceful settlements at reasonable distances. The travellers would enjoy comfortable highways, fruits from the orchards, flowing canals and settlements at reasonable distances to stop over, with no threat of robbery or plunder. In other words, such blessings are indeed a Divine favour and to strive for establishing peace, security and prosperity in a society will in fact be an effort to acquire **His** blessings.

The Sabāens were indeed ungrateful. They began to complain that their journeys gave them no thrill. Had the routes been desolate haunted by hunger and the thirst, it would have been fun making suitable arrangements. Moreover, there was no adventure in their travelling in the absence of perils like the threat of robbery. So they prayed to **Allah** that their monotonous life gave them no pleasure and must be changed, and they may be made to travel on long desolate and perilous routes, for they wanted to live a life of adventure. By putting forth this request they indeed wronged themselves. They rejected favours like peace and prosperity, and were destroyed. Those who survived got scattered in small groups and were lost into history.

Queen Saba's (Sheba) grandfather Abdus Shams was the same King of Yemen who had captured Makkah, took its citizens captives and was taken ill. So he freed and honoured them. He found out from the books that Makkah was the place where the last Prophet<sup>SAW</sup> would be raised, who would ultimately migrate to Yathrib (Madinah). The King ordered that some of his scholars be settled there in advance. He gave them a letter for the Holy Prophet<sup>SAW</sup>; expressing his desire to serve him if he lived until then. This letter was presented to the Holy Prophet<sup>SAW</sup> by Ḥadhrat Abū Ayub Anṣari<sup>RAU</sup> on his migration to Madinah. The Sabacns were the progeny of the said King and were highly majestic people. Many of them fled to Syrian and Arabian valleys to save their lives and many were deluged. Thus their kingdom, their settlements and influence was gone and they were reduced to shambles, becoming a symbol of admonition for the world. It carries a great lesson for the steadfast and the grateful that if they are put through hard times by **Allah's** Will they must exercise patience. It is

equally imperative to display gratitude in affluence, even more than being patient in distress. It is indeed only the patient and the grateful who qualify for Allah's Pleasure.

The Sabaens proved so inept that they vindicated the claim Iblis's had made in the very beginning of time, that the children of Ādam<sup>AS</sup> will be beguiled into following his instructions. They did it and became his comrades save a few fortunates who stood firm on faith. Obviously Iblis could not have forced anyone to follow him, except as a trial from Allah Himself, to identify those believing firmly in the Ākhirah and those paying a lip service to it while harbouring doubts in their minds. Allah is Absolute in protecting against all evil; be it Iblis or any other power. None can wield any influence on mankind unless he himself neglects Allah and chooses to trail Iblis.

### Section 3

22. Say you: Call upon those whom you assert besides Allah. They do not own an atom's weight either in the heavens or in the earth, nor have they any partnership in either, nor is there for Him any supporter from among them.

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ  
لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ  
وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شِرْكٍ  
وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٢﴾

23. Intercession with Him profits not save the intercession of him whom He gives leave. They hold their peace until when fright is taken off from their hearts, they say: What is it that your Rabb has said? They (angels) say: The very Truth. And He is the Exalted, the Great.

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أِذِنَ لَهُ  
حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ  
قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

24. Say you: Who does provide food for you from the heavens and the earth? Say you: Allah; verily either we or you are on the guidance, or in clear error.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ  
قُلِ اللَّهُ وَإِنَّا أَوْيَاكُمْ لَعَلَىٰ هُدًى  
أَوْ فِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾

25. Say you: You will not be questioned about what we have committed, nor will we be questioned about what you work.
26. Say you: Our Rabb shall assemble us together, then He shall judge between us with truth; and He is the All-Knowing Judge.
27. Say you: Show me those whom you have joined with Him as associates. By no means! Aye! He is Allah, the Mighty, the Wise.
28. And We have not sent you save as a bearer of glad tidings and a warner to all mankind; yet most mankind do not know.
29. And they say: When is the promise to come, if you are truthful.
30. Say you: The assignment to you is for a Day which you cannot put back for an hour nor can you anticipate.

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا  
وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ  
وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾

قُلْ أَرُونِي الَّذِينَ اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ  
شُرَكَاءَ كَلَّابًا  
هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٢٩﴾

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَجِزُونَ عَنْهُ سَاعَةً  
وَلَا تَسْتَفِيدُونَ ﴿٣٠﴾

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### Secrets of Revelation

The Holy Prophet<sup>SAW</sup> must also tell the infidels, that all those with whom they associate hopes in their polytheistic beliefs have no standing whatsoever. If the doom befalling the preceding nations could not be averted by anyone, how come their false deities will extend any form of help to them? This is because they do not own a single particle in the entire universe, nor do they have any form of partnership in His domain. They do not have the capacity to help anyone either. And if they believe that though these deities do not share any partnership with Allah, yet these will intercede with Him, they are sadly mistaken. No one can intercede save the approbated lot and that too only with

His permission. Even the angels in His Court remain in a state of constant dither, for whenever they receive a command from Him they are stunned by His Magnificence, until the awe is removed from their hearts. They then consult one another about the commands issued and after due verification get going with the execution. They praise His Command as the Truth and also His Exaltation and Grandeur. This reality is also well known to the polytheists. The Holy Prophet<sup>SAW</sup> must ask them who is the one in the heavens and the earth sustaining everyone? They will confess that it is only Allah. So the Holy Prophet<sup>SAW</sup> must also tell them that Allah is the Sole Provider for everyone; none but Him.

### Method of Argumentation

Their belief is, however, different. They also worship others besides Him and pin hopes on them while the believers rely only on the Supreme Being. Both the beliefs being contradictory cannot be correct at the same time, that is the Unity of Allah and polytheism. One of the two groups is, therefore, bound to be wrong and it is up to them to evaluate and identify the misguided one. This brings the rule of argumentation to light. Logical and traditional evidence should be provided to prove the truth instead of just seeking to defeat the opponent. And one must not impose one's opinion on others. If they feel that the believers are misguided then they must rest assured that they will not be held accountable for the believers' offence and need not create any conflict. And if they are on the wrong track, it is they who will bear the brunt. The believers have no cause of concern in that case. As for the question that the truth must be manifested, let it be known that the portent moment is fast approaching when our Rabb will gather all of us, and decide between the right and the wrong. Indeed it is He Who can rightfully judge as He knows each and everything. The status of the false deities whom they compare with Allah and also worship and associate hopes with, must be proved with logical arguments. However, they can never do it as Allah is All Prevailing and the Wisest. He is well Aware of all these matters and it is by His Wisdom that He allows respite to facilitate repentance.

### Prophethood of the Holy Prophet<sup>SAW</sup> is Universal

And as for the Holy Prophet's<sup>SAW</sup> mission, Allah has honoured him with Prophethood and Messengership for the entire mankind. And it is his exalted office to betide the righteous over their brilliant fate and to forewarn the malefactors against the consequences of evil conduct. In other words, his Prophethood is simultaneously for the entire mankind inhabiting the earth now and for all times to come. There will never be another Prophet after him. His

every follower is, therefore, obliged to convey his message to others and to uphold Truth as distinct from falsehood. Yet woe be those who are unaware of this reality. They make fun and are sarcastic about the Day of Judgment. The Holy Prophet<sup>SAW</sup> must tell them that it is a Promised Day for all, which can never be averted. It can neither be expedited nor delayed, like the preordained time of death, and they will gather before Allah on a time predestined.

#### Section 4

31. And those who disbelieve say: We shall by no means believe in the Qurān nor in what has been before it. Would that you could see when the ungodly shall be made to stand before their Rabb. They shall cast back the word one to another. Those who were deemed weak will say to those who were proud: Had it not been for you, we should surely have been believers.

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ  
وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ  
مَوْفُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ  
إِلَى بَعْضٍ الْقَوْلَ بِقَوْلِ الَّذِينَ اسْتَضَعُوا  
لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

32. Those who were proud will say to those who were deemed weak: Were it we who prevented you from the guidance after it had come to you? Aye! You have been guilty yourselves.

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا  
أَنْتُمْ صَدَدْتُمْ عَنْ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ  
بَلْ كُنْتُمْ مُجْرِمِينَ ﴿٣٢﴾

33. And those who were deemed weak will say to those who were proud: Aye! It was your plotting night and day, when you were commanding us that we should disbelieve in Allah and set up peers unto Him. And they will keep secret their shame when they behold the torment. And We shall place shackles on the necks of those who disbelieved. They shall be requited not save

وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا  
بَلْ مَكْرُ الْبَلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ  
وَنَجْعَلَ لَهُمْ أَدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا  
الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا  
هَلْ يُحْزَنُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

according to what they had been working.

34. And We sent not a warner to a town but the affluent thereof said: We are disbelievers in that with which you have been sent.

35. And they said: We are greater in riches and children, and we are not going to be chastised.

36. Say you: Verily my Rabb expands the provision for whom He will and stints it likewise, but most of mankind know not.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا  
إِنَّا بَعْدَ أَرْسَالِكُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا  
وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾

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## Secrets of Revelation

The infidels deny and deride the concept of the Doomsday and the Requital. They say that they neither believe in the Qurān nor in the preceding Books, which preach a similar concept. But little do they realise that their denial can never avert both. O' Reader! You will see that when all these malefactors are driven before Allah, they will begin to accuse one another in confusion.

### How the Rulers and Elite Misguide the Nation

The commoners shall blame the elite saying that they would have embraced Islam, had the latter not driven them to waywardness. The elite shall, in turn, challenge this statement and assert that they never prevented them from embracing Islam. Nor had they imposed any kind of restrictions on them. So it was all their own doing. The commoners shall insist that the elite being at the helm of national affairs controlled the education, the economy, the legislation as well as the judiciary. Indeed the entire social structure was under their influence and it was they who had put the society on such a track whereby the masses were driven away from faith. Their planning drove them, to infidelity and made them pin hopes on others than Allah, because of which they drifted farther away from the Truth. However, both shall be feeling guilty within their hearts. The elite shall lament their misconduct while the commoners shall also acknowledge their failure to opt for the Truth, each class concealing their feelings from one another. Such will be their reactions on merely witnessing the

doom from a distance. But once they are yoked, enchained and hurled into Hell, they will fully understand the gravity of the situation and take to screaming and yelling. But all shall be in vain as the retribution directly corresponds to the deeds. Their lamenting and pleading shall serve no purpose, nor shall do any good to them.

### Blindness of Power

It has always been so that whenever a Prophet was raised amongst a nation to forewarn people over the evil consequences of denial, the ruling lot, blinded by power, always took the initiative in denying the Divine Message. The argument presented was that their affluence and progeny provided a living proof that Allah was not annoyed with them. Rather He was certainly pleased with them and as such would never punish them.

### Affluence is not a Manifestation of Allah's Pleasure

The Holy Prophet<sup>SAW</sup> must tell them that the temporal affluence is not an indication of Allah's Pleasure. Rather it is a trial whereby He evaluates some through provisions and power, and others by straitening their livelihood. The only indicator of His Pleasure is that one is given the capacity to obey Him, a fact not much appreciated and known.

## Section 5

37. It is not your riches nor your children that will draw you closer to Us with a near approach, but whoever believes and works righteously – then those! Theirs will be a twofold reward for what they will have worked, and they will be in upper apartments secure.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا  
زُلْفَىٰ إِلَّا مَنَءَا مَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ  
لَهُمْ جَزَاءُ الضَّعِيفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ  
ءَامِنُونَ ﴿٢٧﴾

38. And those who endeavour to frustrate Our Signs, torment will be brought to them.

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ  
فِي الْعَذَابِ مُخَضَّرُونَ ﴿٢٨﴾

39. Say you: My Rabb expands the provision for whom He will of His bondmen and also stints it for him. And what you expend

قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ  
وَيَقْدِرُ لَهُ وَمَا أَنفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ

of anything, He will replace it. And He is the Best of Providers.

40. And on the Day when He gathers them together, He will say to the angels: Were it you that these polytheists used to worship.

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

41. They will say: Hallowed be You! You are our protecting friend, not they. Aye! They have been worshipping the Jinn; in them most of them were believers.

قَالُوا سُبْحَانَكَ أَنْتَ وَلِسَانٌ مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ مِنْ مُؤْمِنُونَ ﴿٤١﴾

42. Today you cannot benefit or hurt one another. And We shall say to those who did wrong: Taste the torment of the Fire which you used to belie.

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفَعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿٤٢﴾

43. And when there are rehearsed to them Our plain Revelations they say: This Messenger is nothing but a man, who seeks to prevent you from what your fathers have been worshipping. And they say: This Message is nothing but a fraud fabricated. And those who disbelieve say of the truth, when it comes unto them. This is nothing but manifest magic.

وَإِذَا نُنزِلُ عَلَيْهِمْ آيَاتُنَا نَنْتَسِرُ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُونَ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا آيَاتُ مُفْتَرِيٍّ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُؤْتَمِنٌ ﴿٤٣﴾

44. And We had not vouchsafed to them books they should have been studying, nor had We sent to them any warner before you.

وَمَا آتَيْنَاهُمْ مِنْ كِتَابٍ يَتَدَّبَّرُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾

45. And those before them belied, and these have not arrived to a tittle of which We had vouchsafed them. But they belied My Messengers. So how intense was My disapproval!

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا أُمَّتَهُمْ مَاءً آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

## Secrets of Revelation

Amongst all temporal blessings, wealth and progeny are indeed very great favours, including, of course, the State Power, and the health etc. However, taking these as indications of Allah's Pleasure is utter ignorance for these are also enjoyed by the polytheists and the non believers. Allah distributes these provisions at His discretion and He Alone is Aware of the depths of His Wisdom. The real indication of His Pleasure is that one is blessed with a firm belief in Him and the capacity to do good. Such souls shall certainly be rewarded manifold and will be seated in lofty mansions in peace, without any fears or apprehensions. Those who chose to remain misguided and also exerted to hinder the cause of Islam will be taken to task by Him.

As for the provisions, the disbursement is solely Allah's prerogative. He may endow more or less at His discretion. This rule applies even to the favoured and the pious believers.

### The Pious can be Rich as well as Poor

The preceding Āyah lays down a general rule that Allah endows poverty or affluence by His Own Will as a trial. However, by using the word *'Ibadehee* (His bondsmen) here He highlights the fact that there could be affluent as well as impoverished amongst the believers. This negates the contemporary misconception that a good Muslim must live in poverty. There have been some very rich Companions<sup>-RAU</sup> like Ḥadhrat 'Usman<sup>-RAU</sup>, who led the affluent. Later when the believers acquired the spoils of war, the Companions, like Ḥadhrāt 'Ali, Ḥussain, and Ḥassan<sup>-RAU</sup> became rich too, which indeed was a Divine reward. In fact once a person is blessed with faith, wealth and power at the same time and spends it in Allah's Cause, he is further blessed in this very world, qualifying besides for the coveted forgiveness in the Ākhirah. However, the money and power spent in ungodly pursuits will accrue no reward.

### Allah Increases Provisions Commensurate to Demand

This also lays down the rule that the more the consumption of a thing increases in the world the more it will be produced by Allah. Similarly, as the need for a thing decreases, it becomes sparse. This can be witnessed in the daily life. For instance, if a limb of the body is not put to work it will eventually become non functional, and when put to work, it gains strength. Or cats and dogs and the like species reproduce in large numbers, while the cows, sheep and goats beget lesser off spring. Yet the latter are always found in plenty while the former are far less in number.

The polytheists will surely find out the truth on the Day when the entire mankind will be gathered simultaneously. Their denial shall certainly serve them right when they will be questioned face to face with the angels and the human beings that they worshipped, just as the Prophets<sup>AS</sup> will be asked whether the people had worshipped them in the world. The angels will plead: "O Allah! glorified are You, far Exalted and Pure beyond any of their ungodly precepts. Our lives were spent in Your obedience, worship, company and reliance. These wretched souls were never associated with us; rather they worshipped Satan". In fact if anyone worships the Prophets<sup>AS</sup>, the nobles or the angels, it was not something they consented to nor was it something they had recommended. This is the work of Satan, so the worshipper indeed worships him. There are, however, some people who worship both Jinn and the Satan, some by practically obeying them while others by indulging in heresy and polytheism in their incantations etc, with the false hope to gain some mundane benefits.

### **Jinn and Satans have no Control over Gain or Loss**

On the Day of Judgment it will be made known to the Jinn, the Satans and their followers that none of them could be of any avail or harm to one another. This is clarified here because people often indulge in sorcery and such evil activities in the hope of acquiring some temporal gain. It has also been witnessed that the Jinn do cause harm and tease people. But the fact remains that even if people manage to avail some worldly benefit through the Jinn they are still losers as this will lead to punishment in the *Ākhirah*. While any harm caused by a Jinn or another person in the path of **Allah** will certainly not be a loss, but a source of eternal rewards and salvation. It is a matter clearly spelled out and also substantiated by the sayings of the Holy Prophet<sup>SAW</sup>. However, the infidels do not seem to have trust, which of course they will have on the Day of Judgment. They will also believe in Hell as all the infidels, Jinn and Satan or their worshippers will be commanded to taste the punishment of Fire, and to enter therein as consequence of refuting it throughout their lives.

### **When Invited to Truth, the Rulers are Overwhelmed by Power-Hunger**

When the Divine Revelations and His Commands are conveyed to them, the unfortunate lot does not bother to ponder over. Rather the fear of losing their authority overpowers them. If they were to accept the truth it will thwart their status because they practise ungodly rituals on their own accord. So they assert that the Holy Prophet<sup>SAW</sup> aims at diverting them from their ancestral traditions and religion to his own, in order to rule over them. They insist that whatever he says is void of truth and is concocted by him. And when the facts impossible to

refute both logically and traditionally, are revealed and the miracles are manifested they simply label them as magic. They fail to realise that never before had anyone been blessed with such a Book and such a Prophet<sup>SAW</sup>. And although the preceding Prophets<sup>AS</sup> and Divine Books too were great Divine favours, yet revelation of the Qurān and raising of the Holy Prophet<sup>SAW</sup> are indeed the greatest events which they should have duly appreciated. They should have taken pride in serving him. Instead, they chose to deny without taking a look at the evil fate met by the preceding nations who had refuted their Prophets<sup>AS</sup>. They do not even possess a fraction of power as compared to that enjoyed by those nations. The Holy Prophet<sup>SAW</sup> excels all Prophets<sup>AS</sup> raised before, the consequences of his denial may well, therefore, be imagined.

### Section 6

46. Say you: I but exhort you to one thing; that you stand, for Allah's sake, by twos and singly, and then ponder; in your companion there is no madness, he is naught but a warner to you of a severe torment.
47. Say you: Whatever wage I might have asked of you is yours; my wage is with Allah; and He is a Witness of everything.
48. Say you: My Rabb hurls the truth; the Knower of things hidden.
49. Say you: The truth has come, and falsehood shall neither originate nor be restored.
50. Say you: If ever I go astray, I shall stray only against myself; and if I remain guided it is because of what my Rabb has revealed to me. Verily He is Hearing, Near.
- قُلْ إِنَّمَا أَعِظُكُمْ بِوَجْدِي ۖ أَن تَقُومُوا لِلَّهِ مَشْفِيَ  
وَفِرَادَىٰ تُدْنَفِكُمْ وَأَمَّا صَاحِبُكُمْ فَمِنَ جِنَّةٍ  
إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٦﴾
- قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِيَ  
إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَشِيدٌ ﴿١٧﴾
- قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَمَ الْغُيُوبِ ﴿١٨﴾
- قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِي الضَّالُّونَ وَمَا يُعِيدُ ﴿١٩﴾
- قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ  
فَمَا يُؤْتِيهِ إِلَىٰ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٢٠﴾

51. Could you see the time when they shall be terrified. Then there shall be no escaping, and they shall be seized from a place quite near.

وَلَتُورَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾

52. And then they will say: We believe in it. But whence can there be the attainment of faith from a place so afar.

وَقَالُوا آءِمْنَابِهِ. وَأَنَّىٰ لَهُمُ التَّنَازُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾

53. Whereas they disbelieved in it before, and conjectured about the Unseen from a place so afar.

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلٍ وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾

54. And they will be shut off from what they shall ardently desire, as shall be done with the likes of them of before. Verily they have been in doubt perplexing.

وَجِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾

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### Secrets of Revelation

In answer to their apprehensions the Holy Prophet<sup>SAW</sup> must invite them to contemplate sincerely, purely for **Allah**, keeping all emotions aside, individually or collectively, over the personality of the servant of **Allah** who is addressing them. The tall claim he makes all by himself without any visible support, or any legions and wealth, is a challenge not only for the Makkans but also for the infidels across the globe. He is declaring their centuries old religions as ungodly.

The challenge put forth to the Arabs by the Holy Prophet<sup>SAW</sup> that a single verse of the Book revealed to him could not be matched by the literary excellence of all the scholars in the world collectively, is by itself very peculiar. They must brood over his Message and decide honestly for themselves whether whatever he preaches is anything but virtue, preventing people from all forms of evil. Can such a task be performed by an insane or a spellbound person, while his insight, wisdom, honesty and veracity in his forty years of life spent amidst them was in front of them? A man of such a stature certainly cannot be insane, which proves that he is **Allah's** Prophet. It is indeed **His** favour that he is deputed to forewarn them over the tormenting doom lurking around because of

their polytheistic rituals and oppressive deeds. And he also shows them a way out. As for their fear that the Holy Prophet<sup>SAW</sup> was working with the intentions of assuming power, they might reflect whether he has demanded any wealth, power and authority for his endeavour. Indeed he seeks no recompense from them for his duty.

### **No Recompense for Renaissance of Dīn**

If there was any intention to establish his own authority or rule, the entire activity would lose sincerity for Allah's purposes. He was, of course, striving to seek Allah's Pleasure expecting his reward from Him Alone, He Who is well Aware of everything at all times. They must know that their pretexts and guiles would no longer work, as Allah had revealed the Truth. He is Aware of all secrets and they cannot manage to hide their plans from Him. They must also be told that after the revelation of true Dīn, the ungodly religions have been invalidated. Neither can they win over the true Dīn in logic nor defeat it through conspiracy. However, if they still feel that he is wrong, they have nothing to fear as it would only bring him loss. But if he was on the right path as determined by the revelations of the All Hearing and the Nearest, then they were surely heading towards destruction for renouncing it.

A time is fast approaching be it death, generally termed as the minor doomsday, or the establishment of the actual Doomsday when they will be seen overwhelmed by anxiety. They will try to escape, but will not be able to run away and shall be easily overpowered. It is then that they will confess faith in Qurān, Allah, His Prophet<sup>SAW</sup>, and all the other realities. But that moment in time when they had been invited towards faith and had rejected it would have gone far beyond their access. When it was in their hands, they had indulged in baseless opposition with no logical evidence to support their denial, without a single pretext to persist on their infidelity. So today they have been driven far away from their most yearned things - salvation, honour and comfort - and a barrier has been placed before them. They shall now share the fate of the preceding infidels as all of them were in doubt about Ākhirah.

### **The Word *Shi'a***

The word *Ashiyā* is the plural for *Shi'a* which denotes a group which conforms to a peculiar cult or person. However, the Qurān does not use this word for the righteous, but always for the ungodly groups.