

سُورَةُ الْيَاسِينِ

Surah Yāsin

This is a Makkan Sūrah, having five Sections and eighty three Ayat. The Commentators recount its immeasurable merits and blessings. According to Ḥadīth it is the heart of Qurān. Reciting this Sūrah in distress brings relief.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Yāsin.
2. By the Qurān full of wisdom.
3. Verily you are of the sent ones.
4. Upon the straight path.
5. This is a revelation of the Mighty, the Merciful.
6. That you may warn a people whose fathers were not warned, so they are neglectful.
7. Assuredly the word has been justified against most of them, so they shall not believe.
8. Surely We have placed on their necks shackles which are up to the chins; so that their heads are forced up.
9. And We have placed before them a barrier and behind them a barrier, so We have covered them; so that they do not see.
10. It is alike to them, whether you warn them or warn them not; they will never have faith.
11. You can warn him only who follows the admonition and fears

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَس ١

وَالْقُرْآنِ الْحَكِيمِ ٢

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣

عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤

نَزِيلَ الْعَزِيزِ الرَّحِيمِ ٥

لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤَهُمْ فَهُمْ غَافِلُونَ ٦

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلًا فَبِهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ٨

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَكَّاءَ وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ٩

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ١٠

إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ

the Compassionate, Unseen. Bear you to him the glad tidings of forgiveness and a generous wage.

12. Verily We! We shall rise the dead, and We write down what they have forwarded and what they have left behind. And everything We have counted up in a luminous Record.

بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآخَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

Secrets of Revelation

By the Wise Qurān, the Book full of wisdom, containing a complete code of life and ways for leading human life in the most beautiful manner. It contains knowledge about medicine, human wisdom, science and inventions, chemistry and compounds, historical facts and prophecies concerning the future. All wonders in a single Book, of which every word is based on truth. This Qurān indeed is the greatest witness that the Holy Prophet^{SAW} is Allah's Messenger, Whatever he says about any aspect of life is the most appropriate and indeed a guidance to the straight path. This authenticity of Qurān also endorses the fact that it has been revealed by Allah, the Absolute and the Most Merciful, in order to guide wayward humanity to the right path. No Prophet^{AS} had been raised amongst mankind for many generations after Prophet 'Isā^{AS} because of which people had become negligent. But even after the great favour of the Holy Prophet's^{SAW} raising, some people will never be guided. This is because the sins and crimes increase the darkness in hearts.

Sins after a Point becomes a Source of Eternal Misguidance

This darkness reaches a point where not only the capacity to repent is seized, but also a crookedness sets in the thoughts and understanding, leading to blindness of the Qalb. This is like having shackles around necks that press against the chins pushing the heads up, making them unable to see the path. Or as if a wall is erected around them, beyond which there is no observation, which if roofed, one is further submerged into darkness, seeing nothing.

This is the analogy of people's evil deeds, which gradually increase to a point when their power to visualize is completely impeded. Allah attributes the act of erecting the walls to Himself, as He Alone requites them because of their

conduct. Whether or not the Holy Prophet^{SAW} informs them of the evil consequences of their conduct, it makes no difference for they have lost the capacity to embrace Islam and can never become believers.

Capacity is the Pre Requisite to Accept Ahādīth

The sayings of the Holy Prophet^{SAW} will only be accepted by those having the capacity to accept good advice. Only then they will submit to Allah's Magnificence without seeing it and a spirit of devotion to the Most Merciful shall generate in their hearts. They may be conveyed the good news of forgiveness. Even if they err by virtue of being human, Allah will forgive them out of His infinite Mercy and shall amply reward them.

It is by His Omnipotence that the dead will be quickened. It is He, Whose creation spreads across the universe as evidence to His Creativity, and Who quickens the dead. He shall also take them to account, as He is not dependent on anyone.

Actions and their Effects will also be Subjected to Accountability

His Knowledge is so vast that He has precisely listed down people's actions and their effects before they enter their graves and are gathered on the Day of Judgment. It is very clear that the effects of every action will also be reckoned with. For instance, if someone had constructed a mosque, dug a well, made a pavement, established any project for social welfare, or founded an Islamic State, as long as the effects thereof are benefited from, reward will continue to be added to his ledger. Similarly those who pioneer acts of immorality will bear the brunt of the effects so generated. The greatest oppression is to ensnare the Muslims into an un-Islamic form of Government and as long as they remain fettered into it, sin will constantly be added to the ledgers of such planners. May Allah protect us and grant us the capacity to implement Islam replacing the existing ungodly system in our country!

Section 2

13. And recount you to them similitude of the residents of a town, when there came thereto the sent ones.

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا
الْمُرْسَلُونَ ﴿١٣﴾

14. When We sent to them two. Then they belied the twain; so We strengthened them with a

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ
فَقَالُوا إِنَّا إِلَهُكُم مُّرْسَلُونَ ﴿١٤﴾

third, and they said: We are envoys unto you.

15. They said: You are but human beings like ourselves, the Compassionate has not sent down anything, you are only lying.

16. The envoys said: Our Rabb knows that surly we are envoys to you.

17. And on us is nothing but manifest preaching.

18. They said: Surely we augur ill of you; and if you do not desist, we shall certainly stone you, and there will befall you from us an affective chastisement.

19. The envoys said; Your evil augury be with you. What I do you call it ill luck because you are admonished? Aye! You are a people extravagant.

20. And there came a man running from the end of the town. He said; my people, follow the envoys.

21. Follow those who do not ask any wage of you, and who are rightly guided.

22. And why should I not worship Him alone Who has originated me, and to Whom you shall be returned.

23. Shall I take, besides Him gods; when the Compassionate intends me any harm, their intercession will not avail me at all, nor would they save me?

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُكُمْ وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِن أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْنَا لَمُرْسَلُونَ ﴿١٦﴾

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾

قَالُوا إِنَّا نَطَّيَّرُ بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

قَالُوا طَائِفُكُمْ مَّعَكُمْ أَإِن ذُكِّرْتُم بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْفَوْرُ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾

وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

أَتَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾

24. Verily then I should be in clear error.
25. Verily now I believe in your Rabb, so listen to me.
26. It was said: Enter you the Garden. He said: Would that my people knew.
27. That my Rabb has forgiven me, and has made me of the honoured ones.
28. And We sent not against his people after him a host from heaven, and We have not been sending down any such.
29. It was but one shout, and lo! They were extinct.
30. Ah the misery of Our bondsmen! There comes not to them any Messenger of Ours but him they have been mocking.
31. Do they not see how many of the generations before them We have destroyed? Surely to them they shall not return.
32. And surely all, every one of them, shall be brought to Us.

إِنِّي إِذَا لَفِيَ ضَلَالٍ مُّبِينٍ ﴿٢٤﴾

إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾

فِيْلَ أَذْخِلَ لِبَنَّةٍ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

وَمَا أَنزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ
مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾

يَحْزَنُونَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ
مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾

الَّذِينَ رَأَوْا كَرَاهَ لَكُنَا قَبْلَهُمْ مِّنَ الْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

وَأَن كُلُّ لَحْمٍ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

Secrets of Revelation

The Holy Prophet^{SAW} must recount the story of the dwellers of a city unto whom Allah's Prophets^{AS} were sent, just as he has been sent unto these people. In fact, Allah had deputed two of His Prophets^{AS} together to explain the Message more explicitly. There may have been another wisdom behind this raising, for when people are invited to the truth, which contradicts their vain desires and ungodly superstitions, most of them tend to oppose it instead of pondering over it. And often they label the person who invites to the true faith

as insane or crazy. The fact, however, is that two insane persons do not agree on one point. Neither is it possible that two persons so infallible in character can be insane when it comes to beliefs. However, people refused to accept their message and even accused them of lying. Allah by His Infinite Mercy, sent another Prophet to support the twain and make people understand. He also invited people to Allah and corroborated the two Prophets raised earlier.

Prophets are Human

Yet people argued that there was nothing special about them. They were ordinary human beings like them. This indeed is a strange phenomenon that some people refuse to believe in Prophethood because of a Prophet being from mankind, while those who do believe tend to negate the human aspect in a Prophet. The fact is that the Prophets^{AS} are human beings from Prophet Ādam's^{AS} progeny, but they are unlike us in that their Qulūb are the focal points of Divine Revelations. The human aspect of a non-Prophet cannot match that of a Prophet^{AS}, which is far subtler than even the spiritual aspect of the former.

Belief in Allah a Pre Requisite

The deniers added that Allah may be Merciful, but He had not revealed anything and whatever the Prophets preached was of their own fabrications. It meant that their belief in Allah as the Most Merciful was nothing but a joke, for they refuted the Prophethood. Mark that every ungodly religion does accept the existence of some ultimate power. The Prophets^{AS} gave them logical and historical arguments and swore that only Allah was their witness Who had sent them. They further added that they were obliged only to convey His Message while its acceptance or negation was their prerogative. They would ultimately face the sequel if they chose to deny.

People do not Take Evil as Mischief but its Prevention

The deniers accused the Prophets^{AS} that their advent had given root to new ideas and people had been divided, whereas the environment was more peaceful before. So in their opinion, they were inauspicious and non virtuous persons and if they did not stop their propagation they would not only be stoned to death but also tortured prior to it.

The Prophets^{AS} declared that there could be no concord on evil and infidelity, which is like collective suicide, eventually leading everyone to destruction. Their invitation towards the Truth was to avert this havoc. Mischievous was the one who opposed this invitation, and in fact they were doing exactly that. To stand firm on disbelief was extremely devious, which they had opted for. As a result they had become so obsessed with it that a mere word of advice had

driven them mad to think of such atrocities. The fact was that they had been advised only in their own interest.

From the farther end of the city a person who had accepted the faith came running, when he heard of the people squabbling with the Prophets^{AS}. He said: "O fellowmen! I am one of you; trust me that your salvation lies in the obedience to them. So accept their message as they neither expect any favours nor demand any wages. What they say is nothing but the Truth, so there is no reason for denial!" Instead of listening to him, they asked him why he had accepted the new faith, abandoning the religion of his forefathers. Was his ancestral faith no good and had all the ancestors been misguided?

No Absurd Reasoning in Propagation

He answered that he had no logic not to worship the Munificent Being Who created and sustained him. They were also enjoying the same Divine favours. The matter did not end here as all have to ultimately return to His Court and justify their conduct. How foolish it would be to take anyone besides Him as a deity, who whether an idol or anyone else, could be of no help against Him. None of them can ever intercede let alone rescue someone. Intercession is only allowed to those whom Allah permits, and who enjoy His Nearness. Everyone cannot even dare to speak. He added that it was indeed blatant digression to knowingly plunge into the fathomless darkness of denial. The point to note here is that his fellowmen tried to engage him in absurd argument, but this noble soul answered with logical reasoning and evaded vain debate.

Disgust for Infidelity a Pre-Requisite for Faith

He pronounced faith in his Rabb, Who was also their Provider, and showed his utter disgust towards their ungodly beliefs. According to the Commentators he was brutally killed. Immediately came the Divine Command: "O My bondsman! Enter Jannah", as if it was waiting to welcome him.

Entry into Jannah after Reckoning or its Vision in Temporal Life

It is true that entry into Jannah shall be after Reckoning, yet according to Hadith every grave is either a garden of Jannah, or a pit of Hell. In other words, the dwelling in Barzakh is affiliated with either. The second opinion of the Commentators is that given the beneficence of the Prophets^{AS} company, that person's power to behold and visualise was triggered and he was shown Jannah, his eternal abode, in this temporal life. This is possible and is corroborated by the visions of the Companions^{RAU} as well as the Aulia'. Anyway, he longed for his people to know how his Rabb had immensely honoured him by blessing him with His Nearness. Eventually when his people refused to budge from their denial Allah did not allow them anymore respite.

And no special legions descended down from the heavens for their destruction, nor is He dependant on any such means. Only a powerful shriek extinguished them like the flame of the morning lamp trembling to extinction. The entire settlement was divested of life by a terrifying sound to become a morbid scene of admonition. Woe unto those who are blessed with Prophets^{AS}, and they deride them. To deride Dīn or a Prophet who conveys His Message tantamounts to inviting His Wrath. These people had seen how so many nations guilty of this crime had been destroyed before, and could never stage a comeback to this earthly life. The matter does not end here; rather everyone will have to eventually gather in Allah's Court to answer for their conduct.

Section 3

33. And a Sign unto them is dead land. We revive it and thereout We bring forth grain, so that they eat of it.

وَأَيُّ آيَةٍ لَهُمْ أَنَّ الْأَرْضَ الْمَيِّتَةَ أَحْيَيْنَاهَا
وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

34. And We place therein the gardens of date-palms and vines, and therein We cause springs to gush forth.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ
وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

35. That they may eat the fruit thereof. And their hands worked it not. Will they not, therefore, give thanks?

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ
أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

36. Hallowed be He, Who has created all the pairs of what the earth grows and of themselves, and of what they know not.

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ
الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

37. And a Sign with them is night, We draw off the day therefrom, and lo! They are darkened.

وَأَيُّ آيَةٍ لَهُمْ أَلَّا يَلَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

38. And the sun runs to its assigned term; that is the disposition of the Mighty, the Knowing.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

39. And the moon! For it We have decreed mansions till it reverts like the old branch of a palm-tree.

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ
الْقَدِيمِ ﴿٣٩﴾

40. It is not permitted to sun to overtake the moon, nor can the night outstrip the day; each in an orbit, they float.
41. And a Sign unto them is that We bear their offspring in a laden ship.
42. And We have created for them of the like thereunto so on them they ride.
43. And if We will, We shall drown them, and there will be no shout for them, nor will they be saved.
44. Unless it be a Mercy from Us, and as an enjoyment for a season.
45. And when it is said to them: fear what is before you and what is behind you, that perchance you may find Mercy, they withdraw.
46. And not a Sign of the Signs of their Rabb comes to them, but they are ever backsliders therefrom.
47. And when it is said to them: Expend of that with which Allah has provided you, those who disbelieve say to the faithful: Shall we feed those whom Allah Himself would have fed, had He willed? You are but in error manifest.
48. And they say: When will the Promise be fulfilled, if you are truthful.
49. They await not but a single shout which shall seize them while they are yet wrangling?

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿١٠﴾

وَمِنْ آيَاتِهِمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِ
الْمَشْحُونِ ﴿١١﴾

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿١٢﴾

وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ
وَلَا هُمْ يُنْقَذُونَ ﴿١٣﴾

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿١٤﴾

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ
رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿١٦﴾

وَإِذَا قِيلَ لَهُمُ انْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالِ الَّذِينَ
كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ
أَطْعَمَهُمْ إِنْ أُنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿١٧﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨﴾

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ
وَهُمْ يَخِصِّمُونَ ﴿١٩﴾

50. And they will not be able to make a disposition, nor to their family they will return.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ
يَرْجِعُونَ ﴿٥٠﴾

Secrets of Revelation

One of the great manifestations of Allah's Omnipotence is the lifeless land they live on. When struck by drought it becomes desolate and dust is all that can be seen all around. And when Allah wishes, He revives it and every particle of the soil spews out life. The flora and grain sprout not only to endorse its animation but also to serve as a source of sustaining mankind, being the staple foods for them. Allah has blessed certain portions of land with greenery. It could not have become green after being parched had Allah not made springs to gush forth and adorned it with fruit laden orchards.

Human Intellect Turns a Single Food into Variety of Flavours

They also possess date-palm gardens and grape vineyards. From these fruits they obtain delicious food, cooked or otherwise, through different recipes. Should He then not be thanked for these blessings together with the sense to utilise them, the capacity to derive pleasure from and the respite to enjoy them? So why don't they show their gratitude to Him?

Allah is Pure; there exists no possibility of any shortfall in His Omnipotence. He has created multitude of species and it is impossible to enumerate their physical features and other peculiarities. And within every creation exists a complete system, in itself a separate world. Take a look at the plants, each and every leaf, flower or fruit has a separate world of its own. Within every particle exist millions of atoms and each atom contains an independent system. And within the human bodies also exist such diversities. Although all have the same physical features yet no two human beings, out of billions, are identical. Everyone enjoys a different level of intellect, wisdom and contemplation. Everyone leads a life distinct from another and differs in health, knowledge and conduct. And within each cell of a human body exists a separate world of its own. Yet there are so many of His creations beyond human access. Another great Sign is the night; the original universe is also dark. It is by His Omnipotence that He created the planets and illuminated them with daylight. When He draws it back darkness prevails and night is said to have set in.

The Journey of the Sun

The cycle of days and nights is merely a game of darkness and light. In fact the sun is in motion, travelling to reach its preordained destinations. This cycle has given a system of determining the time of birth, age span and death of every person. Time is on the move towards its preordained destination, the Day of Reckoning. To continue this journey without any deviation even by a split second is a compulsion for the sun because **Allah**, the Almighty has decreed it. The Commentators have dwelt at length on the philosophy of the sun being in motion or stationary. A clear cut explanation is that Qurān discusses science to reform mankind. To believe in the Doomsday is also related to it. So just as the rising and setting of the sun is a cause of creation of myriads of things and living beings, it also records the time of their advent as well as the moment of their departure from this world. And this process continuously draws the Doomsday closer. The same is the case with the moon as its mansions have also been predetermined. The outcome of its journey through every mansion also influences the traffic of creation. Moreover, it also varies in its size and finally shrinks to the slenderness and curvature of an old date-palm, whence it rises afresh and once again starts growing into a full moon.

The Solar and Lunar Mansions and Astrology

Based on these solar and lunar mansions or movements a full fledged science called astrology has been evolved. The ignorants believe in many of its effects, while the opposing group does not hesitate to term it as polytheism and heresy. The truth is that the solar and lunar movements have been related to the Realm of Creation by the Creator **Himself**. If the human intellect has got a wind of it, the best that they can do is to predict an event of the future. It is not possible to alter their effects or influence their pace. It can be compared to a physician who may diagnose a disease or its causes by placing his hand on the patients' pulse, which may be right, or wrong. The best illustration is the incident that took place in Halaku Khan's Court. He had inquired from his court astrologer whether the knowledge of astrology could avert an unpleasant future event. The answer was no. how was it then beneficial, asked Halaku? The astrologer suggested that the King may order a servant to throw a copper tray in the Court Hall from the upper floor when his Court assembled the next day. So when the Court was in full session a tray crashed in the hall with a bang. Everybody got scared, the hawks drew their swords, the feeble hearted ran while the King and the astrologer watched in peace. The Kings query was answered. When the hint of an oncoming event is given before hand, one is mentally prepared and does not panic. That is all about astrology.

The schedule of solar and lunar movement is so strictly fixed that if there is a variation even by seconds the world would collapse. But the sun cannot dare deviate from its pace and catch up with the moon. Nor is it possible for the day to cross over the night, even though all these heavenly bodies are traversing the same zodiac region. These neither collide nor alter their schedules and are heading towards their pre determined destination.

Do people even fail to appreciate the wonders of Divine Omnipotence in how amidst fathomless depths of oceans the earth stands firmly as a safely anchored ship, aboard which mankind is enjoying life. In the same way, besides living animals created for him, man utilising the intelligence gifted by Him and the created matter has invented mechanical means of transport. If Allah wills He may inundate the entire earth, or destroy all their inventions and no one can hear their pleas nor help them out against Him. It is because of His Mercy that life goes on and will continue until the very last moment preordained by Him. Every person can benefit from this world during his tenure of life in the given moments of respite. When told to fear His chastisement which can befall the infidels in this very world and is inevitable in the Ākhirah if they die as such, and are called upon to accept the truth to avert it, they ironically not only refuse every valid evidence but also resort to derision.

Allah's Providence and the Role of People

If reminded to spend the wealth and other bounties blessed by Him in His Cause, they mock at this suggestion and argue as to why should they give to those whom Allah has chosen not to provide. It is very true that Allah indeed is the Provider but He has subordinated the provisions to the means of acquiring. So if a rich person gives something to a pauper, or an employer gives to the employee or the labourer, it is their share from Allah. Just as He makes the soil yield grain, or trees bear fruit, He provides for the employees through the pockets of the employers, in return for their services. This is the very system of smooth functioning of this universal set-up. So if anyone withholds the rights or dues of another, he in fact causes disruption in this system.

Comment by the Illustrious Shaikh Allah Yar Khan^{RUA}

He asserts that charity by the infidels falls under the category of favour and kindness to others, which benefits the infidels as well. Praise be to Allah! What a splendid finding! Indeed at times an infidel may be blessed with faith in return for his virtue, or else he is definitely rewarded with temporal benefits.

They also ask why does the Doomsday not come, of which they are repeatedly threatened. If the warnings are correct, it should have been established. Little do they realise that it will unfold itself at the preordained hour, without them

having to put any effort for it. Then with the very first shriek, they will become utterly confounded and shall start quarrelling. They will blame one another for misleading them into infidelity and the results thereof. However, the respite would have ended and nobody will have time to make a will or meet anyone or revert to his beloved ones. That shriek will destroy everything.

Section 4

- | | | |
|-----|---|---|
| 51. | And the Trumpet will be blown, and lo! From their tombs they shall be hastening to their Rabb. | وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ
إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ |
| 52. | They will say: Ah woe to us! Who has roused us from our sleeping-place? This is what the Compassionate had promised, and truly spoke the sent ones. | قَالُوا إِنَّا كُنَّا نَمْنَأُ مِنْ بَعْثِنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ
الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ |
| 53. | It shall be but one Shout, and lo! They shall all be brought together before Us. | إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ |
| 54. | Today no soul shall be wronged at all; nor shall you be requited but for what you have been doing. | فَالْيَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ
إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾ |
| 55. | Verily the dwellers of the Garden, today shall be happily employed. | إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَّهُونَ ﴿٥٥﴾ |
| 56. | They and their mates shall be reclining on couches in shade. | فَمِنْ أَرْوَاحِهِمْ فِي ظِلِّ عَلَى الْأَرَآئِكِ مُتَكِفُونَ ﴿٥٦﴾ |
| 57. | Theirs shall be fruit therein, and theirs shall be whatsoever they ask for. | لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾ |
| 58. | Peace shall be the word from the Rabb Merciful. | سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾ |
| 59. | And separate yourselves, this Day, O you culprits! | وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ |
| 60. | Children of Ādam! Did I not enjoin you, that you shall not | أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ مَا دَمَ أَنْ لَا تَعْبُدُوا |

serve Satan; verily he is your manifest foe?

61. And that, you shall worship Me! This is the straight path.
62. And yet he has assuredly led astray a great multitude of you. Why do you not reflect?
63. Over there is Hell, which you were promised.
64. Roast therein Today for that you have been disbelieving.
65. Today We will seal up their mouths, and their hands shall speak to Us and their feet shall bear witness to what they have been earning.
66. And if We willed, We would surely wipe out their eyes so that they would struggle for the way; how then would they see?
67. And if we willed, We would surely transform them in their places, so that they would be able neither to go forward nor to return.

الشَّيْطَانُ إِنَّهُ لَكُرْهُدٌ مُّبِينٌ ﴿٦٠﴾

وَأَنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ أَضَلَّ مِنْكُمْ جَحِيلًا كَثِيرًا

أَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ

وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا

الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾

وَلَوْ نَشَاءُ لَمَمَخْنَاهُمْ عَلَى مَكَائَتِهِمْ

فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

Secrets of Revelation

When the second Trumpet is blown people will rise from their graves and proceed to the Divine Court. Indeed He is the Almighty, Who will destroy everything with a single shout. Again with another loud shout He shall collate the scattered particles of the dead and quicken them to march towards His Court willingly or otherwise to face the trial. It is then that the wretched will ask as to who arose them from their place. Although they will be under punishment even in Barzakh, yet compared to the terror of the Day of Reckoning, they will feel that they had been better off there. The angels or the believers shall answer that this was the very moment promised by Allah,

Whose boundless Mercy they had availed in the world. The information by the Prophets was indeed true which stands confirmed today. To summon and gather the entire creation, no special arrangements will be required. Only the sound of the Trumpet will quicken and drive everyone to **His** Court.

It will now be announced that no soul will be wronged this Day, unlike the worldly courts wrought with the possibility of deliberate or unintentional error in judgement. Everyone shall be requited and shall face the consequences of whatever he had done at his own accord. At this terrible moment of extreme agony for the infidels, the dwellers of Jannah, that is, the believers will be engaged in a hearty conversation, away from the horrific scene, as if they reached the destination after a long tiring journey. They and their believing wives will be reclining on comfortable couches, under the most pleasing shade. And whatever food, drinks or fruits they will demand or desire will be immediately made available. The greatest of all blessings shall, however, be the greetings of peace from Allah directly.

The Greatest Blessing of Ākhirah and Jannah

To be spared the terror of the Day and emancipated when others are dragged to accountability, and to be engrossed in lively chat and enjoying entertainments are indeed great blessings of the Ākhirah. But the greatest of all will be Allah's Pleasure, His Address and His Beholding in Jannah. Its real value will be duly appreciated by a common believer only when he gets there, while the Prophets^{AS} are fully aware of it in this life and the Aulia', commensurate to their status, are acquainted with this pleasure to an extent.

But before this event it will be proclaimed: O guilty ones, deniers of Allah's Magnificence! Segregate yourselves from the obedient lot, as it is the Day of Reckoning. Today everyone will be treated according to what he chose for himself in the temporal life. O Children of Ādam! Today your excuses or regrets cannot be entertained for you were repeatedly forewarned not to worship Satan, your declared enemy, who deluded you into his obedience.

Obedience is Worship

If the instructions of anyone are obeyed against Allah's Commands it amounts to his worship, which actually is Satan's worship. When it is only Allah Who is worthy of worship, He Alone should be adorned and obeyed, this being the straight path. But Satan successfully deluded a multitude from mankind and managed to divert them to his side. They did not even bother to analyse the situation and kept on dancing to his tune. Now the Hell is in front of them, against which those persisting on disbelief had been repeatedly warned. Yet they paid a deaf ear and should now bear the brunt of their conduct. They will

cry and plead innocent but their mouths will be sealed off and only their limbs allowed to speak to recount all their misdeeds. It is indeed by His Mercy that they are today benefiting from the bounties of this earth, which could be denied to them in punishment. For instance, if their eyes are blinded how can they see or if He disables them completely into a living corpse incapable of any movement, what can they do?

Section 5

68. And whom We grant long life We reverse him in creation; why then they do not reflect?
69. And We have not taught him poetry, nor does it become him. This is but an Admonition and a luminous Recital.
70. In order that it may warn him who is alive, and that the sentence may be justified on the infidels.
71. Do they not see that We have created for them, of what Our hands have created, cattle, so that they are their owners.
72. And to them We have subdued so that some of them they have for riding. And on some they feed?
73. And they have therefrom other benefits and drinks. Will they not then give thanks?
74. And they have taken besides Allah gods, hoping that they may perchance be succoured.
75. They are not able to give them succour, whereas they shall be against them host brought forward.

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ

فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٥٨﴾

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي

لَهُ إِن هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٥٩﴾

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ

عَلَى الْكَافِرِينَ ﴿٦٠﴾

أَوَلَمْ تَرَ أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا

فَهُمْ لَهَا مَالِكُونَ ﴿٦١﴾

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٦٢﴾

وَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٦٣﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً

لَعَلَّهُمْ يُنصَرُونَ ﴿٦٤﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ

مُخَضَّرُونَ ﴿٦٥﴾

76. So let not their speech grieve you. Verily **We!** We know what they conceal and what they disclose.

فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ
وَمَا يَعْلَمُونَ ﴿٧٦﴾

77. Does not man see that **We** have created him of sperm? Yet lo! He is a manifest opponent.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

78. And he recounts for **Us** a similitude and forgets his creation. He says: Who shall quicken the bones after they are decayed?

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي
الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

79. Say you: **He** shall quicken them **Who** brought them forth for the first time. And **He** is the Knower of every manner of a creation.

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ ﴿٧٩﴾

80. **Who** gives you fire out of the green tree, and lo! You kindle therewith.

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا
فَإِذَا أَنشَرْتُم مِّنْهُ ثُوقُودًا ﴿٨٠﴾

81. Is not **He Who** created the heavens and earth for the first time able to create the like of them? Yea! **He** is the Supreme Creator, the Knower.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ
عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

82. **His** affair, when **He** intends a thing, is only that **He** says to it: Be, and it is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ
فَيَكُونُ ﴿٨٢﴾

83. Wherefore hallowed be **He**, in **Whose** Hand is the governance of everything, and to **Whom** you shall be returned.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ
وَرِثَتِهِ تُرْجَعُونَ ﴿٨٣﴾

Secrets of Revelation

If they presume that they could not be deprived of their limbs and eyesight, they better see a person driven to old age. Divested of his faculties, neither his eyes work properly nor do his limbs have any strength. Don't they have enough

sense to evaluate this scene and learn a lesson? Dumbfounded logically and left with no argument, they simply assert that what the Holy Prophet^{SAW} tells them was nothing but poetry, which always influences minds.

Poetry or Poetic Literature

Although poetry has been discussed earlier, yet here it has been referred to in a different context. In poetry realities are replaced by fantasies and imagination. A poet, who pens an epic, narrates wonders of swordsmanship on the battlefield whereas in real life he may not even know how to hold a sword. He traverses through the forests, deserts, rivers and drifts along the clouds, while in real life he may never have stepped out of his door. The infidels referred to this aspect of poetry when they labelled the Holy Prophet's^{SAW} teachings as hyperbolic composition. Allah said that the Holy Prophet^{SAW} being the final Prophet was raised for the entire mankind, to expound the truth. He could not possibly indulge in any form of poetic exaggerations. He enjoys a status far too exalted. Poetic fantasies neither befit his grace, nor has he any such directions. What has been revealed unto him is an embodiment of good counsel and a heavenly Book, the Qurān. It is a Book that expounds truth through extremely clear proofs. However, what it says can benefit only the living; and not those with defunct hearts and lifeless conscience; who lost the capacity to benefit from it. It will be held as a pretext against them. The truth was duly conveyed but they opted for denial.

They must ponder over the fact that there are multitudes of animals that inhabit the globe. These are Allah's creations that can reproduce. It is He Who has given these into human ownership in toto. Some are used as a mount, while others are slaughtered and consumed. Some serve to plough the fields, others pull the carts and are also the stock-in-trade because of the right of ownership.

The Rule of Ownership

Here the Qurān refers to the dignity of mankind and not the rules of possession or ownership. However, once mentioned it may well be appropriately explained. There are two major economic systems in the world today, the capitalism and the communism. The former claims that the basis of ownership is the capital while the latter holds that ownership is based on hard work or the labour put in. Islam has its own and the most realistic philosophy, that is, Allah has made man the owner in his capacity as a human being. For the distribution as to who will own what, it lays down a code based on the method of acquisition. When this code is observed, whatever is acquired becomes lawful, otherwise a misappropriation.

Allah has made cattle financially lucrative for mankind, as well as a source of form of meat and milk. The right course of action was to thank Allah forever and avoid indulging in foolish disputations. But the wicked turned away from Him and pinned their hopes on others, at times even on these animals. They proclaimed some animals, which cannot help anyone, as their deities. How foolish it is to expect any succour from such ungodly deities who will in fact testify against them on the Day of Reckoning, by appearing as witnesses to this crime.

The Holy Prophet's^{SAW} Clemency

The Holy Prophet^{SAW} need not be aggrieved by their words. His clemency does not like even an infidel to go to Hell after his raising. He longs to save mankind from it and to guide them onto the straight path. Just imagine how aggrieved will he be over the ungodly lifestyles of Muslims today? Allah comforts him for He knows what they say and what they conceal in their hearts. Outwardly they claim to be on the right path, while within their hearts they know where the Truth lies. They do not like to abandon the enjoyments and pleasures, being entrapped in their vain desires. If only man ponders over his origin, his entire existence is confined in a single drop. His components have been gathered from different parts of earth and consolidated inside this very drop. Allah then fashions and delivers him into this world. Yet he quarrels with Him and argues how can the putrefied bones once reduced to ashes be quickened. The Holy Prophet^{SAW} must tell them that the One Who had earlier originated the drop and had created man from it can do it. He will regather these particles and give them human form, being Potent over all kinds of creation. To reassemble scattered particles is not difficult as compared to the fire placed inside the foliage of the trees, wherefrom it is obtained by rubbing them together.

Fire Inside Green Trees

The Arabs used to bring two types of trees from the desert and produce fire by rubbing their branches together. Today the botanists prove that combustion goes on inside every leaf wherefrom all parts of a plant or tree get their nourishment. This is only one of the billions of masterpieces. The Creator of this vast universe and a multitude of creation inhabiting it is indeed Potent over recreating everything not once but for as many times as He wants. His Omnipotence and His Knowledge encompasses all kinds of creativity down to every atom. All He has to do to resurrect is to say 'Be', and it is. Glorified is He, the Absolute, the Exalted Who is Free of any shortcoming. All Sovereignty belongs to Him and every atom is subservient to His Command; and to His Court will everyone eventually return one day.