

سُورَةُ الصَّافَّاتِ

Sūrah aṣ Ṣāffāt (THE RANKS)

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. By the angels ranged in ranks.
2. By the angels driving away.
3. By the angels reciting the praise.
4. Verily your God is One.
5. Rabb of the heavens and the earth, and what is in-between, and Rabb of the East.
6. Verily We! We have adorned the nether heaven with adornment - the stars.
7. And have placed therein a guard against any devil froward.
8. They cannot listen to the exalted assembly, and they are darted at from every side.
9. With a driving fusillade, and theirs shall be a perpetual torment!
10. Except him who snatches away a word by stealth and then pursues him a glowing flame.
11. Ask them you: Are they stronger in structure or those others whom We have created? Verily We! We have created them of a sticky clay.
12. Verily you marvel, and they

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ١

فَالرَّجْرَجَاتِ زَحْرًا ٢

فَالنَّائِلَاتِ ذِكْرًا ٣

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٤

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ

الْمَشْرِقِ ٥

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ٦

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ٧

لَا يَسْمَعُونَ إِلَى الْعِلاِ الْأَعْلَى وَيُقَدَّفُونَ

مِنْ كُلِّ جَانِبٍ ٨

دُحُورًا وَهُمْ عَذَابٌ وَأَصِيبٌ ٩

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ١٠

فَأَسْتَفِينِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا

إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ١١

بِكُلِّ عَجَبٍ وَيَسْخَرُونَ ١٢

scoff.

13. And when they are admonished, they receive no admonition. وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾
14. And when they see a Sign, they turn to scoffing. وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾
15. And they say: This Qurān is nothing but a manifest magic. وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾
16. When we have become dead and become dust and bones, shall we then verily be raised? أَوَدَايُنَا وَكُنَّا رِابًا وَعِظْمًا أَوْ نَا لَمَبْعُوثُونَ ﴿١٦﴾
17. And also our forefathers? أَوْ آبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾
18. Say you: Yea! And verily then you shall be despicable. قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾
19. It shall be a single shout, and lo! They shall be staring. فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾
20. And they will say: Woe unto us this is the Day of Requital. وَقَالُوا إِنَّا نُرِيدُكَ هَذَا يَوْمَ الدِّينِ ﴿٢٠﴾
21. This is the Day of Judgment, which you used to belie. هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

Secrets of Revelation

By the angels who line up in ranks ready to execute any Divine Command given to them. By the angels who drive away the devils and the falsehood and by the angels who remember Allah round the clock. Indeed He, is the One to Whom no partners can be ascribed; He is your Allah.

The foremost addressees of the Qurān were the Arabs who worshipped the angels and believed in them as Allah's daughters. They also attached great importance to wizards and worshipped the Jinn as deities. Therefore, all these absurdities have been negated in these Ayat by illustrating the reality of angels, Jinn and the wizards. The angels themselves are ever-ready, lined up to obey any command that they may receive. They also prevent the devils and the Jinn from coming close to the heavens and sneaking away with any information for passing on to sooth sayers, as they used to do earlier. And the angels themselves constantly remember Allah, this being their food and medicine, in

token of the fact that they are servants of **Allah** and **His** creation dependant on **Him**, while **He Alone** is to be worshipped. **He** is the Creator and the Sustainer of the heavens and the earth, and all that exists within. Wherever a star or a planet rises to become visible, it is only by **His Will**.

Here onwards the mode of Divine Speech turns to direct. It is **Our Magnificence** which has adorned the bosom of the heaven with billions of stars. Every star in its own capacity and volume is an independent macrocosm. They have their own peculiarities and effects. Their relative position in the heaven serves as a system that helps determine the direction while journeying on the earth. It is **We Who** have established these stars on these stations. While they influence the earth immensely as well as its dwellers, at the same time they act as artillery to repel the devils. Whenever a rebellious Jinn or Satan attempts to go near the nether heaven it is immediately struck by a shooting flame. So they can no longer gather any information for the wizards, as they did in the past by sedulous eavesdropping at the celestial assembly of the angels. This gunning down from all directions will now be their fate forever and they can no longer convey any news to the sooth sayers. Prior to the raising of the Holy Prophet^{SAW}, the devils and the Jinn had access to the outskirts of the heaven. Through eavesdropping, they used to pick some secrets from there. They used to add their own conjectures to such news and pass it on to the sooth-sayer. The raising of the Holy Prophet^{SAW}, however, put a permanent end to their ventures and ended the rule of the sooth-sayers.

O' Prophet^{SAW}! You must ask these infidels whether the creation of these celestial bodies and an extremely meticulous and synchronised system with a vast and intricate network of the effects more challenging or the creation of man, who is created from sticky clay? O' Prophet^{SAW}! You are amazed at their level of understanding when they make fun of you as you try to make them understand? You present a miracle before them; they deride and label it as sorcery. They reject the belief in their resurrection from ashes, or of their ancestors who have already been reduced to dust. So tell them that resurrection will inevitably take place, and they will not only be quickened but also punished for their denial, disbelief and mockery with a humiliating doom.

Infidels Attitude towards His Prophet's^{SAW} Miracles and Evidences

While the Holy Prophet^{SAW} exerted to establish Allah's Magnificence with logical evidences, the infidels only focused on worldly means and sarcastically asked as to how could anyone supersede the established system of life. They would ridicule his miracles as acts of sorcery, which, in their view, could not cause any major change in the way things were. This ironically is the state of the contemporary Muslim today. May Allah protect us!

The establishment of Qayamah will also be very abrupt like the death had seized them suddenly. It will only be a thunderous sound and all will rise from their tombs. They will mourn to each other their persistence on denial. They will then be told that this was the Promised Day, in which they had refused to believe.

Section 2

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| 22. | Assemble together those who did wrong and their companions, and what they used to worship. | الْحَشْرُ وَالَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ |
| 23. | Beside Allah, and lead them on to the path of Flaming Fire. | مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ |
| 24. | And stop them; verily they are to be questioned. | وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾ |
| 25. | What is the matter with you that you do not succour one another? | مَا لَكُمْ لَا تَنْصُرُونَ ﴿٢٥﴾ |
| 26. | Nay! On that Day they will be entirely submissive. | بَلْ هُمْ الْيَوْمَ مُسْتَلِيمُونَ ﴿٢٦﴾ |
| 27. | And they will advance towards each other mutually questioning. | وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾ |
| 28. | They will say: Verily you! You used to come to us imposing. | قَالُوا إِيَّاكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾ |
| 29. | They will say: Nay! You yourselves were unbelievers. | قَالُوا بَلْ لَنْزَكُّواؤُنَا مُؤْمِنِينَ ﴿٢٩﴾ |
| 30. | And we had over you no authority, but you were a people exorbitant. | وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ
بَلْ كُنْتُمْ قَوْمًا طَغَيْنَ ﴿٣٠﴾ |
| 31. | So on us has been justified the sentence of our Rabb: surely we are to taste. | فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾ |
| 32. | We seduced you astray; verily we were ourselves the seduced ones. | فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾ |
| 33. | So on the Day they all will be sharers in the torment. | فِي أَنفُسِهِمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ |

34. Verily We, We in this way deal with the culprits.
35. Of a surety, when it was said to them: There is none worthy of worship but Allah, they grew stiff-necked.
36. And said: Are we going to abandon our gods on account of a poet distracted?
37. Aye! He has come with the truth and he confirms the sent ones.
38. Verily you are going to taste a torment afflictive.
39. And you shall be requited not except for what you have been working.
40. But the bondmen of Allah, the sincere ones.
41. Those! Theirs shall be a provision known.
42. Fruits; and they shall be honoured.
43. In Gardens of delight.
44. On couches, facing one another.
45. Round shall be passed a cup unto them, filled with limpid drink.
46. White; delicious to the drinkers.
47. No headiness there shall be in it, nor shall they be inebriated with it.
48. And with them shall be damsels of refraining looks large-eyed.
49. As though they were eggs

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ

لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

وَيَقُولُونَ إِنَّا لَنَأْتِيَنَّكَ رِجْسًا وَلَوْ عَلِمْنَا أَنَّ مَا نَكْفُرُ بِهِ لَأَبْنَاءُ النَّاسِ لَوَدَّعِينَا شَاعِرٌ مَّتَجَنُّونَ ﴿٣٦﴾

بَلْ جَاءَهُ بِالْحَقِّ وَاصْدَقَ الْمُرْسَلِينَ ﴿٣٧﴾

إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾

وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿٤٠﴾

أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾

فَوَاكِهُ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾

فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾

عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٥﴾

بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْفَوْنَ ﴿٤٧﴾

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٤٩﴾

preserved.

50. Then they will advance towards one another, mutually questioning.
51. And a speaker from among them will say: Verily there was a mate of mine.
52. Who said: Are you of them who confess to the doctrine of Resurrection.
53. Are we, when we are dead and have become dust and bones, going to be requited?
54. Allah will say: Will you look down?
55. Then he will look down and see him in the midst of the Flaming Fire.
56. And he will say: By Allah, you have what caused me to perish.
57. And but for the favour of my Rabb, I would have been of those brought forward.
58. Are we then not to die any more?
59. Save our first death, and are we not to be chastised?
60. Verily this! That is the supreme achievement.
61. For the like of it let the workers work.
62. Is this better as an entertainment or the tree of Zaqūm?
63. Verily We! We have made it a temptation for the ungodly.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِيبٌ ﴿٥١﴾

يَقُولُ أَهَ تَك لَيْنَ الْمُصَدِّقِينَ ﴿٥٢﴾

أَوَدَامِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَهَ تَالْمُذِئِبُونَ ﴿٥٣﴾

قَالَ هَلْ أُنْتُمْ مُّظْلِمُونَ ﴿٥٤﴾

فَأَطَّلَعَ قَرَاءَهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

قَالَ تَأَلَّفَهُ إِن كِدْتَ لَتُرِيدِينَ ﴿٥٦﴾

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾

أَفَمَا نَحْنُ بِمَعْتَبَرِينَ ﴿٥٨﴾

إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدَّدِينَ ﴿٥٩﴾

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

لِيَسْئَلِ هَذَا أَفَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

أَذَلِكَ خَيْرٌ تُزَلُّونَ أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

64. Verily it is a tree that springs forth in the bottom of Flaming Fire. ﴿١٦﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ
65. The fruit of it is as though it were the hoods of the serpents. ﴿١٧﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ
66. And verily they must eat of it and must fill their bellies from it. ﴿١٨﴾ فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا قَالِقُونَ
67. And on the top of it thereafter they shall have a drink of boiling water. ﴿١٧﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ
68. And thereafter their return is verily to the Flaming Fire. ﴿١٨﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ
69. Verily they found their fathers gone astray. ﴿١٩﴾ إِنَّهُمْ الْفَوَاقِمَاءُ مَرَضَالِينَ
70. So they are rushing in their footsteps. ﴿٢٠﴾ فَهُمْ عَلَىٰ آثَارِهِمْ يَهْرَعُونَ
71. And assuredly many of the ancients went astray before them. ﴿٢١﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولِينَ
72. And assuredly We sent warners among them. ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنذِرِينَ
73. So behold what has been the end of those who had been warned. ﴿٢٣﴾ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ
74. Save the sincere bondmen of Allah. ﴿٢٤﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ

Secrets of Revelation

It will be announced that the transgressors be gathered alongwith their comrades; their accomplices in polytheism and denial in the world, so that they may all be awarded a similar punishment. And the devils be also gathered whom they had obeyed throughout their lives in Allah's disobedience, and all be shown the way to Hell, the destiny of their life long journey. But first they must be asked the reason why they had abandoned Allah and pinned their hopes on one another all their lives, and why they were not helping each other

now? They will have no answer, and will stand with their heads lowered in shame; for they would certainly not be able to explain their misconduct.

The seduced will, however, ask their seducers that they used to make very tall claims in the world in order to prevent them from accepting the Truth, so what did they have to say now? They will accuse them, in turn, that it was their own ungodliness and reluctance to accept the Truth all along and they could not possibly have forced them to denial. It was indeed they who were always ready to rebel and defy. All of them will then jointly confess that any discussion now was futile. Allah's Word had been fulfilled and they will have to bear the brunt of their misdeeds. The seducers will confess that they were themselves on the wrong and could not obviously guide others to the right path.

The Basic Quality of a Shaikh

A Shaikh must be very staunch in his faith and beliefs. If a person with weak faith or heretic beliefs is taken as a Shaikh, he will lead his disciples astray too.

On the Day of Reckoning all the defiant will be collectively surrounded by the Doom, this being the fruit of their evil deeds. They were the people who, when invited to Allah's Unity and Magnificence, had outrightly rejected it and displayed extreme arrogance. They had pledged that they could not abandon their gods at the behest of an insane persons' poetic fantasies.

To Measure a Prophet's^{AS} Word with a Yardstick of Wordly Means

When the infidels compared the Message of the Holy Prophet^{SAW} with the systems and ground realities, they saw the whole world engulfed in denial. The rulers, the Governments and the people in every walk of life had polytheism rooted deep in their souls, and had lined up against the truth. Under such conditions they considered the Holy Prophet^{SAW} to be an insane person, who had dared antagonize the entire world. And when the Holy Prophet^{SAW} would convey the tidings of the ultimate dominance of the Truth, they would dismiss it as an effusion of a poet, a mere imagination that could never materialise. They failed to appreciate that he was Allah's Prophet^{SAW} who had been raised with the Truth, and history bore witness to the fact that the Prophets^{AS} of Allah had always conveyed the Truth! The deniers will, therefore, have to bear a painful doom in requital. May Allah make the Muslims understand this reality today!

The believers who were sincere, free of false pride and arrogance, and who did not fabricate or indulge in any form of heresy under the cover of faith in order to establish their own importance, will have no fear of any punishment. Rather, they will be permanently relieved of all worries, including those for the provisions, as they will receive an eternal supply of Allah's bounties. In fact

they will no longer be dependant on food, as it will not be the sustainer of life in Jannah but only a source of pleasure. And they will be given great honour and respect. Surrounded in the blessings of Jannah, they will be seated on couches facing one another. They will be served with a delicious limpid drink in beautiful goblets that would neither cause any drunkenness nor insanity. They will also be blessed with the companionship of handsome spouses, gifted with beautiful eyes and modest gazes. These heavenly maidens will be gorgeous like an egg retrieved from under the feathers where it lay completely protected and guarded. The dwellers of Jannah will converse with one another. One of them will suddenly recollect that he had a colleague in the world who used to ask him why did he believe in resurrection after being reduced to ashes, and whether there was a life of the Hereafter at all? He would be told that he could see him if he wanted to.

The Sight of the Residents of Jannah

Even though Hell would be far off, yet the residents of Jannah will look out to spot that man burning in the Hell. In other words, after death the dwellers of Jannah will have far reaching sights. If this quality is acquired in this life because of devotion to the Holy Prophet^{SAW} and the company of an accomplished Wali, such a beholding is termed as *Kashf* or intrinsic observation. He will then have a word with his colleague in Hell and say: "By Allah! You were about to drag me to destruction. Had it not been for Allah's Mercy, I too would have been doomed along with the culprits today." May Allah protect us against the friendship and company of an evil-doer as it gradually drives one to destruction!

Better Stay Away from Evil Company

Continuing their chat, the dwellers of Jannah would acknowledge Allah's favour that they no longer feared death, a milestone on the road to *Ākhirah* that had gone past. And upon admission to Jannah there was no longer a threat of ever being afflicted by a doom, a great achievement by itself. When it is inevitable for man to toil through life, it is proper to make efforts in such a way that he may attain this eternal success, otherwise steps in the wrong direction earn chastisement. Are not the bounties of Jannah better than the doom of Hell where *Zaqūm* is served as food?

Zaqūm is a tree of Hell, a Divine trial for the transgressors. Those who were bold enough at sinning may now summon courage to eat it. It is a tree that grows indigenously in Hell and its fruit is horrifying like the heads of devils. Its bitterness aside, the very appearance is hideous. But they will have to consume it in punishment. And not only will they eat it but will do so to their hearts fill.

Over and above, they will be served boiling water to drink, which will burn the abscesses caused by the Zaquṁ in their intestines. And then they will retire amidst stocks of fiery flames. This is the sequel to their conformity to the infidel ancestors, who had themselves opted for waywardness earlier. It was by Allah's Clemency and Munificence that He had given them the opportunity to become guided by sending His Prophets^{AS} and forewarning them of this painful sequel. But they had denied guidance. And in the same milieu and at the same time, the sincere and devoted servants of Allah will enjoy protection on the Day of Reckoning against any such turmoil.

Section 3

- | | | |
|-----|--|--|
| 75. | And assuredly Nūḥ cried unto Us and We are the Best of the answerers. | وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُوْنَ ﴿٧٥﴾ |
| 76. | And We rescued him and his people from the great affliction. | وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿٧٦﴾ |
| 77. | And his offspring! Them We made the survivors. | وَجَعَلْنَا ذُرِّيَّتَهُ هُرُوفًا يَفِيْنِ ﴿٧٧﴾ |
| 78. | And for him We left among the posterity. | وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِيْنَ ﴿٧٨﴾ |
| 79. | Peace be on Nūḥ among the worlds. | سَلَامٌ عَلٰى نُوْحٍ فِي الْعَالَمِيْنَ ﴿٧٩﴾ |
| 80. | Verily We! We thus recompense the well-doers. | اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٨٠﴾ |
| 81. | Verily he was of Our believing bondmen. | اِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿٨١﴾ |
| 82. | Then We drowned the others. | ثُمَّ اَغْرَقْنَا الْآخَرِيْنَ ﴿٨٢﴾ |
| 83. | And of his sect was Ibrāhīm. | |
| 84. | Recall when he came to his Rabb with a whole heart. | اِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيْمٍ ﴿٨٤﴾ |
| 85. | Recall when he said to his father and his people: What is it that you worship? | اِذْ قَالَ لِاٰبِيْهِ وَقَوْمِهٖ مَاذَا تَعْبُدُوْنَ ﴿٨٥﴾ |
| 86. | Is it a falsehood - gods besides Allah - that you seek? | اِبْفِكَآءَ اِلٰهَةٍ دُوْنَ اللّٰهِ تُرِيْدُوْنَ ﴿٨٦﴾ |

87. What then, is your opinion of the Rabb of the worlds? ﴿٨٧﴾ فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ
88. Then he cast a glance on the stars. ﴿٨٨﴾ فَظَنَرَ نَظْرَةً فِي النُّجُومِ
89. And he said: I am about to be sick. ﴿٨٩﴾ فَقَالَ إِنِّي سَقِيمٌ
90. Then they departed from him turning their backs. ﴿٩٠﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ
91. Then he slipped to their gods and said: Do you not eat? ﴿٩١﴾ فَرَأَى إِلَى آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ
92. What is the matter that you do not speak? ﴿٩٢﴾ مَا لَكُمْ لَا تَنْطِقُونَ
93. Then he slipped to them striking them with his right hand. ﴿٩٣﴾ فَرَأَى عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ
94. Then they advanced toward him, hastening. ﴿٩٤﴾ فَأَقْبَلُوا إِلَيْهِ يَزْعُفُونَ
95. He said: Do you worship what you carve. ﴿٩٥﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ
96. Whereas Allah has created you and what you make. ﴿٩٦﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ
97. They said: Build for him a building and cast him into the flaming fire. ﴿٩٧﴾ قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ
98. And they devised a plot for him, but We made them the humble. ﴿٩٨﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ
99. And he said: Verily I am going to my Rabb Who will guide me. ﴿٩٩﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ
100. Rabb! Bestow on me a son who will be of the righteous. ﴿١٠٠﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ
101. Wherefore We gave him the glad tidings of a gentle boy. ﴿١٠١﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ
102. And when the boy attained the age of running with him, he said: Son! I have seen in a dream that ﴿١٠٢﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُنِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا بَتِئْسَ أَفْعَلُ

I am slaughtering you; so look, what consider you? He said: Father! Do what you are commanded: You will find me, Allah willing, of the patient.

مَا تَوْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

103. Then when the twain submitted themselves, and he had flung him down on his face.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾

104. We cried to him: Ibrāhīm!

وَنَدَيْنَاهُ أَن يَا إِبْرَاهِيمُ ﴿١٠٤﴾

105. Of a surety you have fulfilled the vision. Verily We! Thus do We recompense the well-doers.

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي

106. Verily that! That was a manifest trial.

إِنَّ هَذَا لَهُوَّ الْبَلَاءِ الْمُبِينِ ﴿١٠٦﴾

107. And We ransomed him with a mighty victim.

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾

108. And for him We left among the posterity:

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

109. Peace be upon Ibrāhīm.

سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٠٩﴾

110. Verily We! Thus do We recompense the well-doers.

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

111. Verily he was of Our believing bondmen.

إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾

112. And We gave him the glad tidings of Ishāq, a Prophet, and of the righteous.

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾

113. And We blessed him and Ishāq; and of their offspring some are well-doers, and some who wrong themselves manifestly.

وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِن ذُرِّيَّتِهِمَا

مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾

Secrets of Revelation

It should not be mistaken that the righteous will only succeed in the Ākhirah, while the infidels will enjoy in the world. Certainly not! If infidelity gains a

momentary sway, it eventually meets a tragic end to become symbol of admonition, while Allah always upholds the Truth and makes it prevail. The infidels made fun of Prophet Nūḥ^{AS} and teased him for centuries. Finally he called out for Allah's succour against them. Allah indeed listens to and answers supplications. He delivered him from the distress along with his followers but did not spare any infidel then inhabiting the earth. All of them perished in the Deluge while the progeny of Prophet Nūḥ^{AS} survived to inhabit the globe. His greatness is acknowledged by the creations in all realms, including humans, who send greetings to him and will continue to do so till the end of time. This is how Allah rewards those who practise piety and obey Him with utmost sincerity. Nūḥ^{AS} was an extremely devoted Prophet and those who denied and impeded him were inundated and destroyed.

A similar situation was faced by Prophet Ibrāhīm^{AS} when he, from the core of his heart, resolved to worship only Allah and made his intention public. He also warned others against polytheism. Here the word *min shi'atihī*, has been used. It has been repeatedly mentioned earlier that the word *Shi'a* is generally used by Qurān for misguided factions. However, according to many Commentators this term has been used here for Prophet Ibrāhīm^{AS} with reference to his conformity to Prophet Nūḥ^{AS} in principles of faith, in piety and righteousness. This is an opinion. The point under discussion here is that Truth emerges triumphant not only in the Ākhirah but also in this world, though infidelity may get respite for some time. This has been illustrated from the examples of Prophets Nūḥ and Ibrāhīm^{AS}. The latter suffered like the former at the hands of contemporary infidels. The similarity of this state of being teased and tortured by the infidels has been termed as *shiyat*, as *shi'a* is derived from *mishayeet* which means to follow, or a trend.

Prophet Ibrāhīm^{AS} started his campaign against polytheism from home. A father is the primary refuge for a son, yet he had to face opposition in the cause of Truth from his very own parent. He questioned his father as well as the entire nation as to what in their right minds were they worshipping! These idols are neither a person nor a being so how could the Divine powers be attributed to these carvings? Were they in doubt about Allah's Being or His Magnificence and Divinity, and what prevented them from believing in Him? These polemics continued until a festival when they, besides other rituals, used to cook food and place it before the idols, only to sanctify it. They especially invited Prophet Ibrāhīm^{AS} to attend this festival to glorify their religion to him. He regretted on the grounds of ill health after glancing at the stars thereby assuring his nation who strongly believed in astrology.

Astrology

As explained earlier, astrology is a science like palmistry based on the study of palm lines. Just as certain lines indicate certain things, similarly the movements and positions of stars indicate certain phenomena. Like the pulse helping a physician to determine the ailment, astrology is also permissible if taken as a type of knowledge. However, **Allah** forbid, if one begins to rely on it and considers it effective in essence, such an opinion is polytheistic.

After the infidels had left upon his apology Prophet Ibrāhīm^{AS} proceeded to the temple where they had made the offerings to their idols. He asked the idols why were they neither eating anything nor answering him, in order to highlight their helplessness. He then crushed them to bring home to the infidels that these helpless pieces of stone could not even defend themselves. The infidels were terrified and rushed to Prophet Ibrāhīm^{AS} to know if he was behind the episode. He reproached that an idol which in the process of chiselling cannot register a protest is ascribed powers and worshipped once it is carved out and confessed having shattered them to make his nation realise that these were after all stones helpless as ever, who could do nothing. They ought to know that **Allah** is their Creator, as well as of all things and it is **He Who** has given man the powers to press these into his service.

They were outraged and suggested that a tall building be erected wherefrom he be pushed into a mighty inferno ignited below. This is how they wanted to punish Prophet Ibrāhīm^{AS} but instead **Allah** abased them and they could not harm him the least.

A Prophet's Migration

So Prophet Ibrāhīm^{AS} migrated. And the migration of the Prophet^{AS} from a settlement indeed deprives the inhabitants of a great Divine blessing. The Holy Prophet^{SAW} also migrated from Makkah for this very reason, otherwise a city which fell later to him could have been given under his control by **Allah** from the very beginning. His migration ruined the polytheists of Makkah. Prophet Ibrāhīm^{AS} migrated to where he could remember and worship **Allah** without any hindrance so as to be guided to the right path, and after a long time he prayed for a noble son.

His wife Ḥadhrat Sarah and his nephew Prophet Lūṭ^{AS} had accompanied him. Enroute, he encountered the Pharaoh of Egypt, who later gifted a lady named Hājrah to serve his wife. On the former's marriage to Prophet Ibrāhīm^{AS} **Allah** blessed him with a son named Ismā'īl^{AS}. He was instructed to leave the infant and his mother at the site of the K'abah in Makkah, where the sacred spring Zamzam gushed out. When the boy grew up to run around with his father,

Prophet Ibrāhīm^{AS} dreamt that he was slaughtering him in the Cause of Allah. So he returned, took his son for a stroll and confided to him his vision. The son replied that it was not a dream, but a Divine Command which had to be executed.

A Prophet's Dream is also Revelation

He further told his father that if his recounting the dream was to seek his opinion, he would, Allah willing, find him to be patient. It is worth noticing that Prophet Ibrāhīm^{AS} did not disclose his dream to his wife Ḥadhrat Hājrah, the lady who was an embodiment of determination and courage, and whose footsteps are eversince being trailed by the believers during Ḥajj and 'Umra. This is because it was the dream of a Prophet^{AS} and only a Prophet^{AS} could rightly interpret it. So the young son did not refer to it as a dream but as a Divine Command, which ought to be executed by his father. He too was a Prophet, and while his father was being ordered to slaughter, he was being commanded to obey. Here *Waḥī Ghair Matlo* (revelation not formally brought by Angel Jibrīl to form part of a Divine Book) is also proved. So Prophet Ibrāhīm^{AS} in execution of Allah's Command made his son lie down and slaughtered him. When he opened his eyes, to his utter amazement, he found a slaughtered lamb in front of him, while his son stood aside smiling.

Prophet and Knowledge of the Unseen

Without doubt, only Allah has the Knowledge of the Unseen. Others only know what is revealed to them by Him, and it is termed as Information on the Unseen as distinct from Knowledge of the Unseen. Here both the Prophets^{AS} became aware of the situation only after the animal was slaughtered. If it is assumed that they knew before hand, there remains nothing special about this great act of sacrifice and submission. It could be done by anyone if assured that a lamb would be slaughtered instead. This is not the case with the Prophet here. He had indeed slaughtered his son, a fact supported by the Divine revelation: "of a surety, you have fulfilled the vision" and indeed sacrificed his only dear son. It was indeed a great trial but Allah preserved him by sending a special animal from Jannah to be slaughtered instead, and kept memories of this act through time.

The Makkans offered sacrifice until the advent of Islam, which was upheld and the great sacrifice of Prophet Ibrāhīm^{AS} is cherished and remembered every year by the Muslims. Peace be upon Prophet Ibrāhīm^{AS}. This is how We recompense those who practise piety with devotion. He was indeed an upright bondman of Ours. We also blessed him with another son named Ishāq^{AS}, whom We also made a Prophet. It was yet another favour that the Prophethood remained in his progeny for many generations, wherein were born many noble

and pious servants of Allah, save some grave sinners who grossly wronged themselves.

Section 4

114. And assuredly We gave grace to Mūsa and Harūn. وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾
115. And delivered them and their people from the great affliction. وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ ﴿١١٥﴾
116. And We succoured them, so they became the victors. وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾
117. And We vouchsafed to the twain a Book luminous. وَأَنبَأْنَاهُمَا الْكِتَابَ الْمُنِيرَ ﴿١١٧﴾
118. And We led the twain on to the straight path. وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾
119. And We left for the twain among the posterity. وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْيَرِ ﴿١١٩﴾
120. Peace be unto Mūsa and Harūn. سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾
121. Verily We! Thus do We recompense the pious. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾
122. Verily the twain were of Our believing bondmen. إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾
123. And verily, Ilyās was of the sent ones. وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾
124. Recall when he said to his people: Do you not fear? إِذْ قَالَ لِقَوْمِهِ أَلَأَنتُمُ الْآتِفُونَ ﴿١٢٤﴾
125. Do you call upon B'āl, and forsake the Best of creators? تَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾
126. Allah, your Rabb, and the Rabb of your forefathers? اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولَىٰ ﴿١٢٦﴾
127. Then they belied him, so verily they are to be brought up. فَكَذَّبُوهُ فَأْتَهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾
128. Except the sincere bondmen of Allah. إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٢٨﴾
129. And We left for him among the وَتَرَكْنَا آيَاتِهِ فِي الْأَخْيَرِ ﴿١٢٩﴾

	posterity.	
130.	Peace be on Ilyāsīn.	سَلَامٌ عَلَىٰ آلِ يَاسِينَ ﴿١٣٠﴾
131.	Verily We! Thus do We recompense the well-doers.	إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾
132.	Verily he was of Our believing bondmen.	إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾
133.	And verily Lūṭ was among the sent ones.	وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾
134.	Recall when We delivered him and his household, all.	إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾
135.	Save an old woman among the lingerers.	إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾
136.	Then We annihilated the others.	ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾
137.	And surely you pass by them in the morning.	وَإِنَّكُمْ لَسَمُرُونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾
138.	And at night; will you not then reflect?	وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

Secrets of Revelation

Similar circumstances faced Prophets Mūsa and Harūn^{AS} when the Pharaoh opposed them with all his might and tried to destroy them. Yet Allah granted them sway in this world and made the Pharaoh and his legions perish in the sea. He delivered both the Prophets and their nation from Pharaoh, blessed them with victory and dominance. He also blessed Prophet Mūsa^{AS} with a Book carrying clear Signs to lead the people to the path of guidance. And He made their memory to be cherished by the people in the times to come. May peace be unto both from Allah, as this is how sincere devotees and upright servants are recompensed by Him.

Later Prophet Ilyās^{AS} was raised who also invited his nation to guidance, denouncing their ignorant act of worshipping the idol Ba'al instead of Allah, the Most Exalted and the Best of creators. This means that the real Creator can only be the One Who originates a thing from a state of non-existence while all the rest only put together some of His creations to invent other things. They obviously cannot be worthy of being accepted as the creators. Nowadays the

authors and poets are generally termed as *khāliq* (creators), which is totally wrong as **Allah** alone is the Khāliq. He takes His creations to the most perfect form and also sustains them. Prophet Ilyās^{AS} told them that it was He Who created them as well as their forefathers and gave them life. However, they refused to believe and resolved to confront him. As a result they were not only humiliated in this world but will also be brought on the Day of Reckoning enchained save the upright servants of Allah who had chosen to obey the Prophet.

Is Prophet Ilyās^{AS} Alive?

The belief that Prophet Ilyās^{AS} is alive is a Jewish version like Khidr's^{AS}. A simple explanation is that **Allah** assigns some human spirits with tasks like the angels after formal death as can be seen in the story of Khidr^{AS} given in the Quran. The same is true for Prophet Ilyās^{AS}. Some of the Aulia' are also blessed with this state, though they do not have any control over it. They merely obey what they are told. However, Prophet 'Isā^{AS} is alive, and is stationed in the heavens, and will return to this world as established by the sayings of the Holy Prophet^{SAW}. And Allah kept Prophet Ilyās's^{AS} name alive through time. He was a very devoted person indeed. Peace be upon him! This is how **Allah** rewards His sincere servants.

And undoubtedly Prophet Lūṭ^{AS} was also Allah's Messenger. He had to face extreme hostility and aggression from his nation. But Allah saved him and his followers, except his wife who was with the infidels at heart. She was left behind to perish with them. When Prophet Lūṭ^{AS} and his followers left the settlement, Allah devastated everyone left behind. O' People of Arabia! You frequent these routes, which speak volumes on their desolation. Looking at these ruins and the uprooted settlements, don't you gather any sense?

Section 5

- | | | |
|------|---|--|
| 139. | And verily Yūnus was of the sent ones. | وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾ |
| 140. | Recall when he ran away to a laden ship. | إِذْ أَتَى عَلَى الْفُلِكِ الْمَشْحُونِ ﴿١٤٠﴾ |
| 141. | Then he joined the lots and was of the condemned. | فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾ |
| 142. | And fish swallowed him, while he was reproaching himself. | فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ |
| 143. | And had he not been of them | فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسْتَجِيبِينَ ﴿١٤٣﴾ |

who hallow Him.

144. He would have tarried in its belly till the Day when they are raised.

لَلَيْثِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

145. Then We cast him on a bare desert whilst he was sick.

فَبَدَلْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

146. And We caused to grow over him a tree, a gourd.

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ﴿١٤٦﴾

147. And We had sent him to a hundred thousand. Rather they exceeded.

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

148. And they believed; so We let them enjoy life for a season.

فَنَامُوا فَصَنَعْنَا لَهُمْ آيَاتٍ ﴿١٤٨﴾

149. Now you ask them: Are there daughters for your Rabb and sons for them?

فَأَسْتَفْتِيهِمْ الْرَبِّكَ الْبَنَاتُ وَلَهُنَّ
الْبَنُونَ ﴿١٤٩﴾

150. Or did We create angels female while they were witnesses?

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنْسَاءً وَهُمْ

151. Lo! Verily it is of their falsehood that they say:

أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾

152. Allah has begotten. Verily they are the liars.

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

153. Has He chosen daughters above sons?

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

154. What ails you? How do you judge?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

155. Will you not then be admonished?

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

156. Or, is there for you a clear authority?

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿١٥٦﴾

157. Then bring your Book, if you are truthful.

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾

158. And they have made a kinship between Him and the Jinn,

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ

whereas the Jinn assuredly know that they are to be brought up.

إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

159. Hallowed be Allah from what they associate to Him.

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾

160. Except the sincere bondmen of Allah.

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٠﴾

161. So neither you nor what you worship.

فَأَنْتُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

162. Can tempt anyone to rebel against Him.

مَا أَسْرَعْنَا عَلَيْهِ يَفْعَلِينَ ﴿١٦٢﴾

163. Save him who is to roast in the Flaming Fire.

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾

164. None of us there is but has a station assigned.

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾

165. And verily we! We are ranged in ranks.

وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾

166. And verily we! We hallow.

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾

167. And they surely used to say:

وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾

168. Had we an admonition as had the ancients,

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾

169. Surely we would have been the sincere bondmen of Allah.

لَكِنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٩﴾

170. Yet they disbelieve therein: Presently they shall come to know.

فَكَفَرُوا بِهَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

171. And assuredly Our Word has gone forth for Our bondmen, the sent ones.

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

172. That verily they shall be made triumphant.

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾

173. And verily Our host! They are to overcome.

وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

174. So turn you aside from them for a season.

فَقُولْ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

175. And you see them, they themselves shall presently see. وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾
176. Do they seek Our torment to hasten on? أَفِعْدَا إِنَّا يَسْتَعْجِلُونَ ﴿١٧٦﴾
177. Then when it descends to them, face to face, a hapless morn that shall be for those who had been warned. فَإِذَا نَزَلَ بِسَاحِحِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾
178. And turn you aside from them for a season. وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾
179. And see you: They themselves shall presently see. وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾
180. Hallowed be your Rabb, the Rabb of Majesty, from what they associate to Him! سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
181. And peace be unto the sent ones. وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾
182. And all praise to Allah, the Rabb of the worlds! وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

Secrets of Revelation

Another account of success of the believers in this world is in the story of Prophet Yūnus^{AS}. Allah sent him as Messenger unto a nation who refused to believe in him, and annoyed him to the point that after forewarning them of an impending doom he left. After he was gone, the portents of doom appeared, his nation repented and it was withdrawn. They felt sorry and searched for him but to no avail. His discarding the nation was an error in Ijتهād as the decision did not concern a personal matter but Allah's Message. Once they had submitted to the Message, he should have gone back but he arrived at the river to leave for a far-off land.

Error in Ijتهād

He boarded a boat, which soon began to sink. Those on board suggested that if one of the passengers leaves the boat, the rest could be saved, otherwise all would perish. Lots were drawn to determine who should go, in all fairness. Prophet Yūnus's^{AS} name was drawn, and he jumped into the river. Even an

error in Ijtehād by Allah's bondmen causes temporal distress. Immediately a large fish swallowed him. It was then that he deeply regretted for not returning to his people and engaged himself in hymning the Praises of Allah: "*There is no god but You hallowed be You! Verily I have been of the wrong-doers*" (21:87). This has been declared in Ḥadīth as an extremely meritorious invocation at the time of distress. Had he not repented with such remorse he would have remained confined inside the belly of the fish until the Day of Judgment, even after formal death.

Life of Prophets

The death for the Prophets^{AS} simply means a transfer of residence from this world to the Barzakh. Otherwise they remain alive in their graves with their Arwah staying in their physical bodies. So the fish too would have lived until that Day serving as his grave and he could not have become its food. Even if the fish was to die, its body would have remained intact. Allah, however, accepted his apology and ordered the fish to spew him out on a barren river bank. His body had become very tender because of this unique prison and he lost all his hair. Allah instantly caused a creeper to grow over him and under its thick shade and its yield as his food, purely created for him, his body was soon restored to normal strength. He was discovered by his nation who happily took him back with them. They were a hundred thousand in number and lived in great comfort and pleasure for a long long time thereafter as believer obeying their Prophet.

The Holy Prophet^{SAW} must have a word with the polytheists over their absurd beliefs. They ascribe angels to be Allah's daughters, while preferring sons for themselves. They may be asked whether they were present at the time when Allah created the angels as females? Indeed it is a blatant fabrication to associate and suggest progeny for Allah, and that He prefers daughters over sons. If they did have any revealed evidence they must bring it forth.

Logical and Recorded Evidence or Personal Observation Must for Proof

When Allah demands evidence from the infidels, it construes that Islam is also logically correct, for every new discovery by the science endorses Islam. In the recorded field, the preceding Divine Books expound the same facts, including the raising of the Holy Prophet^{SAW}. And if a believer strives hard sincerely he may well be blessed with the capacity to intrinsically observe the facts revealed in the Qurān.

Sometimes these polytheists conjecture that Allah and the Jinn belong to the same household; Allah being the originator of piety and his brother Iblīs that of

evil. This is something not even claimed by Iblis himself who knows very well that one day he will be presented in **His** Court enchained, and will have to face an extremely severe punishment. These polytheists have even excelled Iblis in their aspersions whereas **Allah** is pure of all the absurdities they ascribe to **Him** and is Infallible. They will suffer the consequences of uttering this nonsense.

Iblis cannot Forcibly Drag anyone into Waywardness

These polytheists must know that they and their ungodly idols could not collectively force anyone to waywardness. No one has the power to drive anyone into infidelity. Only that person goes astray who himself takes an evil decision, and as such qualifies for Hell.

The Assigned Station

And as for the angels, they themselves confess and know that each one of them has been assigned a station. They are always ready to execute **Allah's** Commands and Praise **Him** incessantly. Each one of them is assigned a known station wherefrom, despite obedience and incessant **Zikr**, they cannot move forward and nothing impedes them in **Allah's** obedience.

The polytheists complained prior to the raising of the Holy Prophet^{SAW} that no religion ever reached them in its pristine form. Had the preceding Divine Scriptures been handed down intact they would have rightfully obeyed **Allah** and would have been **His** extremely devoted servants. Now that the Holy Prophet^{SAW} is raised with a Divine Book, these people repudiate him. They will soon discover that their power and might, of which they are so boastful, will fail to check the propagation of his Message. This is **Allah's** decree that **His** Messengers will always triumph, **His** succour being with them at every step. And anyone who enrolls himself as a soldier in **Allah's** legions will never see defeat. The Holy Prophet^{SAW} must wait and see as the infidels themselves are invoking **His** Wrath. In other words, defiance of the Holy Prophet^{SAW} is the harbinger of doom, and once visited by it, they will indeed be in a sorry state. **Allah** is indeed Glorified, and Exalted in Grace. The nonsense these infidels utter has no access to **His** Court. Peace from **Allah** is sent unto **His** Messengers while **He Alone** is Worthy of all acclaim.