



An-Nisā'

(THE WOMAN)

Salient Features

1. **Revealed at Madinah**
2. **Contains 24 Sections and 176 Āyāt**
3. **So named for its main theme concerning women; their rights in general and laws of marriage, divorce, inheritance and Mehr in particular**

Surāh An-Nisā'

(The Woman)

The evolution of a society is based upon the determination of rights and duties. It is the responsibility of the ruler or the State to ensure compliance by the people and to punish the negligent. Since the duty of one is the right of another, any failure in the performance will surely lead to the extortion of people's rights. This is the basic concept of every social system though we may not like its particular manner of determination of duties. Islam far surpasses others in this regard. It begins by fixing the rights and duties of people. It reminds the State of its responsibilities. It goes still further and makes an individual stand before **Allah**, and motivates him to perform his duties to gain **His** Pleasure, **He**, **Whose** Providence he enjoys every moment and **Who** knows him inside out; **Whose** Nearness is his destination; **Whose** Pleasure is his aim of life; and **Whose** Grace is his ambition and desire.

Abiding by the rules and regulations is one thing, and feelings of the Qalb is another. Spending on parents, wives, children and orphans is a noble act: but emotions, such as respect, love, kindness, cannot be measured by any scale, nor can be commanded. Therefore, the reward for such noble feelings will be **Allah's** Pleasure. Since this Surāh deals especially with the rights of women, it has been named An-Nisā'.

Section 1

In the Name of **Allah**

The Most Gracious, The Most Merciful.

1. O you mankind! Fear your **Rabb**, **Who** created you from a single soul, and **He** created from it its mate, and out of both **He** spread countless men and women. And fear **Allah**, by whom you demand your rights from one another and the ties of kinship. Surely **Allah** is ever watching over you.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وِنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

2. And give to the orphans their property and do not substitute the bad for the good and do not manipulate their property by adding it to your property; for sure it is a great crime.

وَمَا تَوْأَلَىٰ الْيَتَامَىٰ أَمْوَالُهُمْ وَلَا تَتَّبِعُوا الْحَبِيثَ بِالطَّيِّبِ
وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا
كَبِيرًا ﴿١٠﴾

3. If you fear that you shall not be able to deal justly with the orphan girls, then marry other women of your choice: two, three or four, but if you apprehend that you shall not be able to act equitably then marry only one or what your right hands own. That will be more suitable, so that you may not deviate.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ
لَكُمْ مِنَ النِّسَاءِ مَنِّي وَتِلْكَ وَرُبِعٌ فَإِنْ خِفْتُمْ
أَلَّا تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَىٰ
أَلَّا تَعْدِلُوا ﴿١١﴾

4. And give to women their Mehr as a gift: so if they, at their own accord, give up to you a portion of it, then consume it with pleasure and relish.

وَمَا تَوْأَلَىٰ النِّسَاءِ صَدُقَاتُهُنَّ نَحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ
شَيْءٍ رِّمْتَهُ نَفْسًا فَاكُلُوهُ هَيْبًا مِّن رَّبِّكُمْ ﴿١٢﴾

5. And do not entrust to the weak-witted the property which Allah has made for you a means of support, but feed them out of it, and clothe them, and speak to them a word of kind advice.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا
وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿١٣﴾

6. And test the orphans until they reach the age of marriage, then if you perceive in them a discretion, hand over to them their property; and do not consume it lavishly or hastily fearing that they may grow up. And whoever is well to do, let him abstain, and whoever is needy, let him take from it honourably. And when you hand

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ
مِّنْهُمْ رُّشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا
إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا وَمَن كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ﴿١٤﴾

over their property to them, call in witnesses in their presence, and **Allah** is sufficient as a Recknor.

7. To males shall be portion of what their parents and other relations may leave; and to female shall be share of what their parents and other relations may leave, whether it be small or large, a portion allotted.

8. And when those of kin are present at the time of the division, and the orphans and the needy, provide for them out of it, and speak to them a word of kindness.

9. And let them beware who, should they leave behind them a helpless family, would be anxious on their account; let them therefore, fear **Allah** and speak honourable words.

10. Certainly those who gobble-up the property of the orphans unjustly only swallow fire into their bellies; and soon they shall roast in the Blaze.

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ

وَكَفَى بِاللَّهِ حَسِيبًا ﴿٦﴾

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ

وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ

قَوْلًا مَّعْرُوفًا ﴿٨﴾

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً

ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا

قَوْلًا سَدِيدًا ﴿٩﴾

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا

إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ

سَعِيرًا ﴿١٠﴾

Secrets of Revelation

O you mankind! ... for sure it is a great crime.

O People! Do not spoil your terms with your **Rabb**, **Who** provides for your entire needs; **Who** has created you from the same soul. See the level of brotherhood, that the entire mankind originates from Prophet **Ādam**^{AS}. From

him is created his wife. The Omnipotent could have easily created Prophet **Ādam**'s^{AS} wife **Ḥadhrat Ḥawwa** (Eve) from clay too, or even the entire mankind by the same procedure. But **Allah** preferred to create the latter from the original being, making them both a source of procreating more human beings thus spreading men and women all over the world. They may be different in colour, speech or physique, but they are like organs of one body. Therefore, it is only reasonable that they should love one another, and safeguard each others' rights. The branches and leaves of a tree can never be enemies to one another. In fact when they entangle, even then they yield a positive result: they make the tree shadier. Similarly, mankind faces conflicts and has differences, which should only be for the betterment of the humanity. There is no excuse or reason for any destruction. Islam has, therefore, defined the rights of even the non-believers, and prohibits any cruelty or misconduct towards them. That a believer should be unfair to a fellow or husbands to their wives, or heirs to their orphan relatives, is out of question. **Allah** does not like such behaviour at all.

Here **He** reminds us that when we demand our rights from others, we often tell them to fear **Allah**, or refer to our relationship with them demanding a fair deal for its sake. This is fine, but when it comes to discharging our duties, we must also remember that **Allah** is the **Rabb** of everyone and all relationships originate from one source: Prophet **Ādam**^{AS}. Since **Allah** is Aware of our actions and our inner feelings, we must be mindful of **Him** not only while demanding our rights but also while performing our duties.

Treatment to Orphans

Orphans need your personalized attention since they have no one to speak for them or to fight for their rights. Do not deprive them of their rights and properties and do not exchange the legitimate with the illegitimate or the superior with the inferior. The commentators explain that we should not spoil our legitimate and pure wealth by adding to it the wealth of orphans illegally. Or if their possessions include some high quality goods, we must not exchange them with poor quality items. This was commonly practised before Islam. Do not do it, as it is a big crime and a nuisance. Not only is it a crime but it also invites **Allah**'s Wrath much more than any other crime does. The property of the orphans must be returned to them when they attain maturity, after which no body remains an orphan. The sayings of the Holy Prophet^{SAW} have highlighted the merit in looking after relatives and living together with love and care. Extending this sphere of brotherhood to the

entire mankind and active participation in the betterment and welfare of fellow beings is indeed the excellence of nobility. **Allah** is fond of those people whose affection is a source of comfort to others rather than those who are a burden on mankind. Especially those people, who covet the wealth of others, do not deserve any praise at all.

If you fear that you shall not be able to deal ... so that you may not deviate.

Correction of an Erroneous Custom

Another commonly practised form of usurping the wealth of orphans prior to Islam was to marry orphan girls. The heirs would marry the orphan girls for their wealth but not give them their due rights. It was an excuse for usurping the property of the girl. Therefore, Islam prohibited such marriages where the rights of the girls could not be safeguarded. Islam, however, allowed polygamy with women who are lawful. It allowed marrying two, three or four women at the same time but ordered equal treatment to all. Islam does not allow a situation where one wife is the favourite and the rights of others are neglected. If one finds it difficult to maintain equality among his wives, it is best for him to have one wife, or captive women who are his property, so that he may be prevented from erring.

Polygamy

Islam did not introduce polygamy. It was in practice long before the advent of Islam by all the nations of the world, and all the religions approved of it. Not only in Arabia, but also in Persia, Egypt, Babylon and India was polygamy practised. The Hindu god Krishna was believed to have hundreds of wives, which is testified by the Hindu scriptures. Similar was the situation in Central Asian States and in Paris and Rome. However, the need and benefit of this practice cannot be ignored, as there is a higher ratio of women in certain nations as compared to men. Wars claim the lives of so many men, leaving women behind in need of protection and care. Men are free of the natural limitations which women face. Therefore, if more than one woman were not allowed in marriage, adultery would become widespread in the society. The Western society is a living example of this scenario. It prohibits its members from a second marriage but connives at illicit relations. It allows having a mistress but not a second wife. Islam reformed the ugly situation in which people took too many wives in marriage and did not care for them. Or else they engaged in adultery and had

mistresses, who enjoyed no rights. Islam restricted the number of wives to four, i.e. no Muslim can simultaneously have more than four wives.

It is maintained in the sayings of the Holy Prophet^{SAW} that some of the Companions^{RAM} at the time of their conversion to Islam had more than four wives. The Holy Prophet^{SAW} told them to keep the four they chose, and let the others free. Firstly he fixed the number to four, and then stressed on the importance of equal rights of all the wives. Failure in maintaining justice amongst them would invoke **Allah**'s Anger. Secondly, he made it clear that those wives should be retained who are lawful and are liked more than others. This liking plays an important role in protecting their rights; if all the wives are pleasing, equality becomes easier to maintain. It is natural that the heart feels more inclined towards one than the other, but practically all of them should be treated equally. If this seems difficult, and it certainly is, it is best to have one wife, or the slave woman that one possesses and is lawful without Nikah. One important thing to remember here is that the terms and conditions pertaining to this permission of captive woman do not exist today. It is, therefore, not lawful to buy women and keep them as slaves.

Islam's Favour to Women

Islam propagated the cause of women's rights at a time when woman was treated as a commodity. She was buried alive; her honour was saleable, so much so that widows of the deceased were taken as personal property, and were divided amongst the heirs alongwith the remaining legacy. Women were down trodden, whether in the West or in the East. Islam not only defined their rights but also placed them respectfully in the society. In the past, nations of the world gave her no respect, and even today they are treated merely as a source of voluptuousness, as a sales promotion campaigner adorning advertisements. Whether it be East or West, apart from Islam, no society offers women a present or a future, respect or honour.

Inspite of all this Islam is criticized for allowing polygamy. It is amazing that the honour and the noble household of the Holy Prophet^{SAW} too is attacked. Not only do the non-believers indulge in it but some Muslims have also lost all sense. A visitor from London once remarked that our religious scholars should not discuss this (marital) aspect of the Holy Prophet's^{SAW} life. Praise is to **Allah**! He had no understanding of the fact that this sacred aspect of his life was so clear, bright and clean that even the polytheists of Makkah and Jews of Arabia could not point a finger at it. Such people take the Holy Prophet^{SAW} to be one of their kind. Just see that he spent twenty

five years of his life as a bachelor, and then got married to Ḥadhrat Khadījah^{RAI} who was much older than him. They spent twenty five years of a blissful and exemplary married life, presented as a proof to his Prophethood by **Allah**. Rest all the marriages took place after the age of fifty at the twilight of youth.

After the death of Ḥadhrat Khadījah^{RAI}, the Holy Prophet^{SAW} married Ḥadhrat Saudah^{RAI}; she remained his only wife for four years. When he was fifty-four, in 2 A.H. Ḥadhrat Āyeshah Şiddīqah^{RAI} entered the noble household. A year later, he was married to Ḥadhrat Ḥafṣah^{RAI}, and then to Ḥadhrat Zainab^{RAI} bint Khuzaimah, who died after year and a half. In the 4th year of Hijra he married Ḥadhrat Umm-e-Salmah^{RAI}, and in the 5th Ḥadhrat Zainab^{RAI} bint Jaḥsh. Till the age of 58, the Holy Prophet^{SAW} had four wives. In the following years i.e. the 6th and the 7th Hijrah, Ḥadhrat Jawairiah^{RAI} and Ḥadhrat Umm-e Ḥabibah^{RAI} were married to him. Also in the 7th Hijrah, were married Ḥadhrat Şafīah^{RAI} and Ḥadhrat Maimūnah^{RAI}. In short, the first fifty-four years of the noble life of Prophet Muhammad^{SAW} were spent with one wife, the next four years with four wives and then five more entered his family. These marriages were not only a source of education for the followers on the domestic front but politically they brought such victories to the Islamic State, which could not have been won by hundreds of battles. Ḥadhrat Umm-e Salmah^{RAI} was a widow with children, who were brought along and a practical aspect of the upbringing of orphans was demonstrated. The marriage of the Holy Prophet^{SAW} to Ḥadhrat Jawairiah^{RAI} resulted in the freedom of her entire tribe. The marriage to Ḥadhrat Umm-e Ḥabibah^{RAI} crippled the Makkans, as she was the daughter of their chieftain Abu Sufyān.

As for the chastity and honour of the Holy Prophet^{SAW}, not even the infidels could bring out any objections. He had some extraordinary individual exceptions too, such as fasting for Divine Communion, Ṣalāt during the night, the exemption from the rules of inheritance, physical journey to the sublime Divine Throne during the Night of Ascension and prohibition for his wives to remarry after his death - a special Divine favour to those fortunate ladies indeed. A study of the noblest life of the Holy Prophet^{SAW}, and the political achievements of the Islamic State through these marriages are enough to belittle the objectors.

Yet the Qurānic Āyah 'you cannot marry anyone else now,' provides enough evidence to the fact that these marriages were not only a Divine Favour on those noble ladies but the entire Muslim community. Even the

non-believers benefited from them along with the Muslim State. If only the Muslims instead of being apologetic study this admirable aspect of the Holy Prophet's ^{SAW} life, it would clean their hearts and make them feel proud rather than embarrassed. A treatise titled *Kathrat-e-Azwāj le Şahib al-M'irāj* by Maulana Ashraf 'Ali Thanvi, would be of much help.

And give to women their Mehr ... then enjoy it in pleasure and profit.

Rules for Mehr

Mehr is a gift from **Allah** to women, which makes them materially stable in their new households. It is mandatory and the amount should be settled when drawing the formal marriage contract, failing which, at consummation of the marriage the amount traditionally paid as Mehr in that family must be paid to the bride. Since this is an obligation, minimum payment will fulfill the purpose. However, it is commendable that the Mehr should be paid in accordance with the status of the bridegroom or his family. This then becomes the personal property of the woman, which she may dispense as she pleases. Whether she gives it away to someone or invests it in business is her choice. Before the advent of Islam, contract marriages for a limited period, with a settlement of certain amount, were customary in Arabia. In this, the two parties would agree upon the time and the payable amount of the contract. Since the Arabs travelled widely for business, so wherever they stayed for sometime they would temporarily get married. Islam declared this as totally unlawful. Similarly the prohibition of alcohol was enforced later, but it is nowhere indicated that it was ever considered to be nice, let alone permissible. After the migration to Madinah, alcohol was declared unlawful, so was the contract marriage (Mut'a), since it was never in accordance with the Islamic marital system.

Islam made it obligatory that the husband should pay Mehr at the time of marriage according to Islamic rituals, commensurate to his financial status, whether in the form of cash or property, which will be the personal belonging of the wife. She will not be just a maidservant of the man, but a honourable member of the family having a financial status. Therefore, men were ordered to willingly pay the Mehr money to their wives, making sure that neither her parents take it away nor the husbands usurp it, or force her to forgo her right. All these situation are wrong. In some Arab tribes, even today heavy amounts of money are paid to the girl's family following the traditions of the Era of Ignorance, when women were traded. But Islam enjoined Mehr to the woman in marriage so as to secure her status. It neither

allows the parents to sell her off, nor the husband to deprive her of her rights. Although the fixation of a small amount as Mehr will fulfill the obligations, it is in no way commendable. Ḥadhrat ‘Umar Farūq^{RAM}, on his marriage to Ḥadhrat Umm-e Kulsum^{RAM} daughter of Ḥadhrat ‘Ali^{RAM}, paid forty thousand Dinar in Mehr. Today, some people have made it a practice to settle petty amounts, twenty or twenty five rupees, as Mehr. Although it is permissible, yet not preferable. What is recommended is that a reasonable amount, according to the status of the husband’s family without putting a burden on them be happily and sincerely paid to the bride so that she may join the family honourably.

Nevertheless, if the bride willingly returns or forgoes part of her Mehr to her husband, it is permissible for him to take it back. It is a gesture of love and promotes trust in one another. Sadly enough, today this important obligation is being badly neglected. Mehr is merely settled on papers, as a formality. Just as sisters are not given any share from the parents’ legacy, wives too are requested to forgo their Mehr, and the poor girls thinking that they should not annoy their husbands, agree. This is prohibited. When she is the daughter, why is she deprived of her part in the legacy of her father? Same applies to Mehr. Such usurpation is totally forbidden.

And do not entrust to the weak ... and Allah is sufficient as a Recknor.

The Importance of Wealth in Islam

Wealth is not so worthless as to be wasted. In fact, taking care of it and safeguarding it is very important. Wealth is a big power and human life depends on it. Being wealthy is not something to be ashamed of, but it is important to earn through lawful means and to avoid squandering it. One should spend according to one’s requirements, and guard against wastage. According to a Ḥadīth in al-Bukhari, “If someone is killed while guarding his wealth or possessions, he is a Shahīd”. The wealth should not be entrusted to a relative who is not sensible enough to take proper care of it, whether it be an orphan, one’s own child or a female relative. When acting as the custodian of the property of orphans, one must fulfill their requirements reasonably well, and be very kind and affectionate to them, since the purpose is to look after their wealth and not to impose oneself over others.

When the orphans attain maturity, and are eligible to be married, they must be evaluated for their mental stability and capability to discriminate between right and wrong. If they are sensible enough to protect their interests, their

wealth must be returned to them. Squandering their wealth is prohibited and the trustee should not spend it with the intention of consuming all of it lest the real owners grow up to claim it. In fact if the caretaker can do without taking anything from the wealth he is looking after, it is much better for him. However, if it is unavoidable the caretaker should only take the minimum amount to satisfy his genuine need and that too must be accounted for. When it is finally returned to the true owners, it should be done in the presence of witnesses.

Although **Allah** is Aware of every act of ours, yet it is better to have witnesses to satisfy the law and avoid any misunderstandings. Most of the religious scholars have denounced wealth and riches, the reason being that mostly it is the richer class, which goes astray. Rich people have more opportunities to indulge in sinful activities, and mostly they do. Therefore, wealth is considered to be a curse by some. Otherwise earning through lawful means is an act of worship. To abide by the limitations imposed by **Allah** despite having wealth and power is a great struggle. In fact, it is the greatest form of striving in the cause of **Allah**.

Many a scholars highlight the impoverished state of the Companions^{R.A}, but the real issue to be discussed is their relationship with **Allah**. One glance of the Holy Prophet^{S.A.W} suffused their hearts with Divine Blessings forever. After that no calamity, hardship or trial could deter them from **Allah**'s Path. No amount of worldly riches or power could render their hearts forgetful of **Allah**'s Zikr.

Within quarter of a century since the dawn of Islam, borders of the Islamic State had expanded from China to Spain and from Siberia to South Africa. In the history of the world, there is no parallel to such a vast empire. The wealth and riches, gold and jewels of the Roman, Persian and Yemen Empires, in tons, were distributed amongst the Companions^{R.A}. They became millionaires but their passionate love for **Allah** never cooled down, nor did their obedience to **Him** or to the Holy Prophet^{S.A.W} diminish. The excellence of an individual is to establish a strong bond of love with **Allah** Almighty and the Holy Prophet^{S.A.W}; a relationship that cannot be shaken by wealth or power. Therefore, it is commendable to earn by lawful means and to protect one's wealth. A saying of the Holy Prophet^{S.A.W} highlights the fact that planning for economic welfare of the family is commendable, adding that it is better to leave behind one's family in prosperity than in poverty.

Today, it is a common practice that people denounce wealth but at the same time make religion a source of earning. They elaborate on the merits of life style of a dervish yet receive fees for their consultation. Whereas it is commended to earn a living, it is highly despised to keep an eye on the wealth of others. In fact, people deputed to perform religious and State duties falling under the category of Fardh-Kifayah, such as taking care of evacuee trust, mosques, religious schools or such institutions, should preferably not accept any salary from those organizations. Their source of income should be something else. However, if they cannot spare time to pursue another career and there is no other option, the amount required to fulfill the needs of their family is permissible. The order "take from it honourably" should always be borne in mind; yet another phrase: "**Allah** is sufficient as a Recknor", must also be remembered. One day we all have to give account to **Allah**, of our actions and conduct.

Here is a point to ponder for those scholars or religious leaders who, for worldly gains and pleasures, are exploiting the mosques, religious schools and sermons etc. What a wistful situation it would be, that such leaders and scholars would be doomed to ill fate for earning unlawfully; while many of their followers who learnt from their sermons, and practised righteousness would be duly rewarded in the Hereafter. May **Allah** protect us from being disgraced in the Hereafter and may **He** bless us with **His** Favour and Grace!

To males shall be portion of ... and speak to them a word of kindness.

The Law of Inheritance

Although wealth is not at all un-important yet it is not so valuable that for its acquisition the rights of others be ignored. Like in the pre-Islamic days, women and minors were not considered as heirs at all. Only the grown up male children would get something, otherwise the entire inheritance was taken away by other heirs. Another practice was to exempt items like horses, swords, armours and similar things from division amongst heirs. Islam resolved this matter beautifully. Shares were specified for male and female whether they be young or old, in the estate left behind by their parents or close relatives. Each and every belonging of the deceased must be portioned amongst the heirs, be it big or small. These portions are determined by **Allah**. The recipient's acceptance is not a prerequisite, since the heirs become the lawful owners automatically. They may, however, give away their parts of the share as gift or distribute the same amongst those they please.

Inheritance emanates firstly from parents and secondly from other relatives, whether by marriage or blood. The Laws of Inheritance clearly declare that being merely a relative does not necessarily make anyone a legal heir, but being an *aqrah* i.e. a near kindred, does. When a deceased is succeeded by a near relative, a distant relative would not inherit anything. Those who share the same level of nearness to the deceased are all heirs. They will receive their shares as defined by **Allāh**. If this was not the case and all relatives were to be heirs, all mankind would be heirs to one another as all have a common father, that is, Prophet **Ādam**^{AS}

Ḥadhrat Amīr M'awwiyah^{RAU} once received a message from a person who claimed to be his brother and wanted his share from the State ruled by him. The Amīr called the claimant and enquired how he was his brother? The person said that 'we were both sons of Prophet **Ādam**^{AS}'. Ḥadhrat Amīr M'awwiyah^{RAU} gave him half a dirham. Surprised, he protested against being awarded this farthing out of such a big State. The Amīr advised him to leave quietly, lest the other brothers came to know of it as then he would not even get this. This would have been the state of affairs, had the law not been specific that in the presence of near relatives, distant relations are of no consequence. This rule applies to a grandson also. A grandson does not inherit anything from his grandfather whether his father is alive or not. Again, being needy does not make anyone eligible for receiving inheritance since it is very difficult to prove who is more deserving than the other. Secondly, the one who is needy today might be well off tomorrow and vice-versa.

The following **Āyah** caters for this aspect by suggesting that those relatives who are not legal heirs but are present at the occasion of division of inheritance, particularly the orphans and the needy, should be given something as a gesture of kindness and should be treated with dignity, and spoken to kindly. If paternal uncles and aunts give something to their orphan nephew from their respective shares they will receive great blessings and rewards from **Allāh**. The nephew will not only get a moral support but will also be financially helped. In fact he might end up getting more than others. Above all, **Allāh** is the Sustainer of all. Those who inherit nothing except debt of their parents are also fed by **Him**. This was a simple law, which the modern scholars are trying to complicate by un-necessarily raising hue and cry.

And let them beware who, ... and soon they shall roast in the Blaze.

The Qurānic Mode of Training

Islam reminds each one of us that we have to die one day and it is quite possible that we may leave behind young children. How would we like our children to be treated? The very same way we must treat those orphans who are helpless today. Each one of us must fear **Allah**, knowing that **He** is the Mightiest of all and can put us through such trials. Therefore, one must act very wisely and kindly in such a situation.

Remember that whoever usurps the wealth of orphans fills his belly with fire and shall be soon condemned to Hell.

Some scholars consider this a figurative expression but this is not so. In fact the human activity earns twofold results simultaneously i.e. the mundane and the eternal. In this case the worldly result of such usurpation is that the hunger is satiated, but the eternal consequence is that the belly is being filled up with fire. The Holy Prophet^{SAW} said that some people would be resurrected in such a state that flames and smoke would be seen emitting from their mouths, ears and noses. Although one fails to see this fire here with the visible eye, but it does have an impact. Such a person is never peaceful and happy in this world, and is condemned to torture and misfortune in the Hereafter.

May **Allah** protect us against such misfortunes, and give us the strength to refrain from actions that lead to **His** annoyance!

Section 2

11. **Allah** enjoins you concerning your children; the male shall have as much as the portion of two females; but if they be females more than two then they will have two thirds of the inheritance, and if only one she will have one half. And as for as his parents, each of the two will have one sixth of what he has left if he has a child; but if he has no child and his parents are his heirs, then his

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ
الْأُنثَىٰ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ
ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ
وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ

mother will have a third, but if he has brothers, then his mother will have a sixth, all after paying a bequest he may have bequeathed or debt. Your parents or your children: you do not know which of them is higher to you in benefit. It is an ordinance from **Allah**. Verily **Allah** is Knowing, Wise.

12. And you will have half of what your wives may leave, if they have no child; but if they have a child then you will have a fourth of what they may leave after paying a bequest they may have bequeathed or a debt. And they will have a fourth of what you may leave if you have no child but if you have a child, then they will have a eighth of what you may leave, paying bequest you may have bequeathed or a debt. And if a man or a woman who leaves the heritage has no direct heirs but has a brother or a sister, each of the two will have a sixth; and if more than one then they will have equal shares in one third after paying a bequest the deceased may have bequeathed or a debt, without prejudice. This is an ordinance from **Allah**; and **Allah** is Knowing, Forbearing.

13. These are the statutes of **Allah**: and whoever obeys **Allah** and His Messenger, **He** shall admit him in Paradise, beneath which rivers

إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَةٌ
 أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ
 السُّدُسُ مِنْ بَعْدِ وَصِيَّتِهِ يُوصِي بِهَا أَوْ دَيْنٍ
 ءَابَاؤُكُمْ وَأَسَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ
 لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ
 عَلِيمًا حَكِيمًا ﴿١١﴾

﴿١١﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ أزْوَاجُكُمْ
 إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ
 فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ
 وَصِيَّتِهِ يُوصِي بِهَا أَوْ دَيْنٍ وَلَهُنَّ
 الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ
 فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ
 مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّتِهِ تُوَصُّونَ
 بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ
 كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
 وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ
 مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ
 وَصِيَّتِهِ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ
 وَصِيَّتُهُ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ
 وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي

flow, as abider therein and that is a mighty achievement.

14. And whoever disobeys **Allah** and His Messenger, and transgresses His statutes, **He** shall cast him into Fire, as an eternal abider therein: to him shall be a torment ignominious.

مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ
حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ
عَذَابٌ مُهِينٌ ﴿١٤﴾

Secrets of Revelation

Allah enjoins you concerning your children; ... Allah is Knowing, Forbearing.

Division of Inheritance

Allah has defined the shares of all legal heirs in the estate of the deceased. The procedure is to first arrange for the funeral and burial of the deceased from his or her wealth. This should neither be niggardly nor extravagant. Secondly, any outstanding debt of the deceased must be cleared, which is most important. If nothing is left after payment of the debt, there will be no inheritance. But if something is still left, the will shall be executed on one third of the inheritance, only if it has been made for a noble purpose. No will that is against Shari'ah or the Islamic Code of Life, will be executed.

The will cannot be executed on more than one third of the inheritance, even if the deceased had willed all of his property. In Europe people deprive the heirs of their lawful shares and bequeath all estate for their pets, dogs and cats. Islam does not accept any such bequest. Secondly, it declares will designed to deprive the rightful heirs as sinful. This mundane wealth in fact belongs to **Allah**. **He** gives it and we use it. And whatever is left behind is distributed according to the wishes of the real Owner, so **He** decides who gets what. Details of this law of inheritance can be seen in books of Fiqh; here we will discuss what is commonly understandable. If a will has been made by the deceased after settling any outstanding loans, it is to be executed on one third of the wealth. If there is no will, the wealth is to be divided amongst the nearest relative, i.e., parents or children. Every son gets twice the share of the daughter. For instance, if the deceased leaves behind

one son and two daughters, the division is to be made in four shares, two for the son, and one each for the daughters.

The Qurān has fixed the share of female as the basic unit and its double shall be the share of the male. Women used to be subjected to great deprivation in the past. Therefore, it forcefully commands to give women their due share from the inheritance. It is not proper to tell the daughters that since they have received their dowry so their share is paid off. Dowry is a gift from parents given to daughters by their free choice and often to show off, but inheritance is a gift, a right, given to them by Allah.

Many people, in order to justify their violation of Shari'ah to some extent, call upon the girls to remit their share. They do not give their sisters anything, who have to forgo their shares unwillingly. This is in no way proper. Sometimes the sisters are minor and usurping their share falls in the category of usurping the wealth of orphans, which is a cardinal sin. It is very important that the girls receive their share. Landlords are often involved in such cruel acts. They do not believe in giving away to their daughters or sisters any share from the land. If the inheritors are only daughters, they often marry them to such people where they can still keep a hold on the land regardless of the fact whether or not the males are suitable for their daughters or sisters. Many a time they find mentally retarded husbands for them. Islam totally rejects such cruelty.

If the deceased is survived by two or more girls, and no son, they receive two third, while the rest, such as the spouse or parents etc of the deceased, who are entitled, shall receive one third of the inheritance. If only one daughter succeeds the deceased, she receives half of the wealth and the other half goes to the other inheritors.

If the deceased leaves behind parents and children, the parents receive one sixth of the share each and the rest will be divided amongst the spouse and the children. If the deceased is only survived by parents, and no brother, sisters or children, the mother receives one third and the father two thirds. If the deceased is survived by a spouse and parents, after giving the share to the spouse the rest will be divided amongst the parents; the mother receives one third and the father two thirds. The third situation is where the deceased is survived by brothers, sisters and parents but no children, the mother receives one sixth of the share and the father five sixth provided there is no other heir. In other words, because of the brothers and

sisters the share of the mother is reduced. However, in the presence of a father they will get nothing as father is a near relative as compared to brothers and sisters. But the condition is that these brothers and sisters must be more than one, whether they are real brothers and sisters or they only share a single parent, they reduce the share of the mother. This distribution is done by **Allah**, since we do not know whether it is our offspring or our parents who would be a source of greater benefit for us. We cannot decide such matters by personal preference or choice because firstly, everything is owned by **Allah** and secondly, **He** knows best where the wealth must go. His decision is not only good for us but also does not create any disturbance in the economic system. Man can benefit only from obedience to **Allah**. The economic system cannot be suspended by demise of anyone, but wherever we defy Shari'ah in the distribution of wealth, there will be trouble. It is like the blood circulating in the body; if the arm constricts the blood, not letting it flow to the fingers considering them as less important, the fingers will be rendered useless and become a burden on the forearm. Similarly, if women are deprived of their share, it will affect their monetary status and eventually that of men too.

Allah's Commands are full of wisdom. Following them with total sincerity is the key to salvation and amending them by personal choice is thoroughly wrong. As for our financial gains **He** is all-Knowing and **He** knows what is best for us. **He, Who** wishes to make us a source of benefit for others, is certainly not unaware of our benefits. It is also for our benefit that **Allah** has decided for us the distribution of inheritance. Otherwise, we would have never been able to distribute it fairly and would have ended up in losses to others and ourselves. So far those heirs have been mentioned who are related to the deceased by lineage. Now the shares of those who are related to the deceased by marriage are enjoined.

If the wife dies leaving behind some property or wealth, after the payment of debt and legacies, the husband will get half of the inheritance and the rest will go to her parents, brothers and sisters. But if she is survived by children, whether one or more, boy or girl, from the present husband, or by a prior marriage, the husband gets one fourth and the rest goes to the other heirs according to their right.

If the husband dies, leaving behind no children, after settling the debts and legacies, the widow will receive one fourth of the total inheritance. But if he is survived by children, whether from this wife or any other, the widow

receives one eighth of the share. If he is survived by more than one wife, they share the one fourth, or the one-eighth as the case may be. They do not inherit individual shares. However, if the husband had not paid the Mehr, it is considered as a debt payable prior to the division of inheritance. The payment of Mehr does not decrease the widow's share from the inheritances since it is her independent right and must be paid under all circumstances.

Injunction about *Kalalah*

Another situation termed as *Kalalah* is where the deceased is survived by neither ascendants nor descendants, but only distant relatives. If the deceased is survived by one brother or sister who are from the same mother, according to commentators, the brother or sister receives one sixth of the share. If the deceased is survived by more than one brother or sister, after the payment of debts and carrying out the will they will receive and share one third of the inheritance, which will be divided equally amongst all. This share will be equal for both male or female, unlike the usual one to two ratio.

‘Allama Qarṭabī observes that male and female are not equal anywhere in inheritance except for brothers and sisters who are from the same mother. This is **Allah**'s Command that the payment of debt be made as well as the bequest, provided the latter does not harm or deprive any heir. For instance, if a *Kalalah*, in order to evade payment to any distant relatives, plans to bequeath in a way that they do not get any thing, it is strictly forbidden. A bequest for anything sinful or not allowed by Shari'ah would be invalid. Payment of debts is very important. The bequest is valid only on one third of the inheritance and the rest will be distributed among the heirs. The bequests cannot be drawn to favour those heirs who are already included in the scheme of distribution; they receive only what is their right. However, if other heirs willingly relinquish their shares in someone's favour, it is up to them. It is not at all befitting for a person on the throes of death to act at this critical hour in a way by which he or she may encroach upon someone's rights, nor for the survivors to commit any embezzlement in that which has been entrusted to them by the deceased. Since the true Owner is **Allah**, **He** knows everything. Although **He** is Merciful and Kind and does not inflict punishment rightaway, yet soon all matters shall be placed before **Him**. Another important factor is that to qualify for inheritance not only the lineage, but Dīn is also a pre-requisite. According to Ḥadīth (1) A Muslim cannot be heir to an infidel and vice versa, but should a Muslim turn

apostate, all that he had earned as a Muslim shall be inherited by his heirs, and the rest earned during apostasy shall be taken over by Bait al Mal (the Islamic State Treasury). In case a woman retracts from Islam, her total belongings will be inherited by her Muslim heirs. But no apostate (male or female) shall receive inheritance from either a Muslim or an apostate. (Mu'arif ul Qurān) (2) A murderer shall not receive any inheritance i.e. if he kills his father or any such relative from whom he would have inherited, he shall not be eligible for his share. This order is applicable to a pre-meditated murder. (3) If the widow of the deceased is pregnant, the unborn baby is the heir. The baby's sex should be so assumed that it ensures more share for the baby and lesser for the rest of heirs or else the distribution be postponed till the birth of the child. (4) If a man suffering from a mortal disease divorces his wife, but dies before the waiting period is over, the woman is his heiress. But if he divorces her in sound health and dies before the end of her waiting period, she would be his heiress only if the divorce was revocable and not otherwise. (5) If a woman demands dissolution of marriage while her husband is sick and is virtually on the death bed, she will not inherit anything from him.

Wealth or possessions left out after the settlement of dues to the near relations, are divided amongst paternal uncles if any, otherwise amongst the grandsons and granddaughters, or paternal aunts or maternal uncles and maternal aunts etc. For further details books on Fiqh may be consulted.

These are the statutes of Allah ... shall be a torment ignominious

Importance of Limits Imposed by Allah

These are the Commands of **Allah** and the limits imposed by **Him**. Only **His** obedience and the obedience of the Holy Prophet^{SAW} guarantees Paradise where bounties are eternal and once admitted no one shall fear expulsion. It must, however, be remembered that obedience is not confined to the offering of Ṣalāt or observing fast. Mostly, people perform these two duties religiously but when it comes to the distribution of inheritance, all sorts of excuses are adopted for misappropriation. It must be very clear that the distribution of inheritance and the portion of each shareholder is ordained by **Allah** and only an adherence to his statutes shall lead to salvation, which indeed is the greatest triumph. On the other hand, those who ignore **Allah's** Commands, transgress the limits defined by **Him**, and disobey the Holy Prophet^{SAW} shall not only abide in the blazing Fire but also suffer a shameful and humiliating doom. May **Allah** protect us!

These laws of inheritance are not applicable to the Prophets^{AS}, since their real legacy is not material possessions but their spiritual excellence and knowledge. For instance no material inheritance was divided after the passing away of the Holy Prophet^{SAW}, but his true legacy: his knowledge and spiritual excellence, shall continue to be distributed amongst the deserving for all times to come. The prerequisite for being a recipient is the spiritual link, which is based on faith and is strengthened by obedience: a link passed down by the Holy Prophet^{SAW}, which illuminates the hearts and bosoms.

The Karamah of a Wali is in fact inherited from a Prophet^{AS} and it is indeed a Prophet's^{AS} miracle that is manifested at the hands of his true followers as Karamah. Material legacies are temporary and confined to this world, whereas the spiritual ones are eternal and forever. The more a person achieves spiritual and deep hearted nearness to a Prophet^{AS}, the more he receives his share of spiritual brilliance from him. The outward manifestation of this nearness is that obedience to the Prophet^{AS} becomes a source of continuous pleasure and the violation of his orders a burden. This condition is termed as Fana Fi Rasul by the Şūfis and is a blessing, transmitted from enlightened hearts of the Auliā' unto the seekers' hearts. **Allah** may bless a lion's share to whoever **He** Pleases; it is solely a gift from **Him!**

Section 3

- | | | |
|-----|--|--|
| 15. | As of those of your women who may commit adultery, call against them four witnesses from among you; then if they testify, confine them to their houses, till death completes their term of life, or Allah appoints for them some other way. | <p>وَالَّتِي يَأْتِيكِ الْفَحِشَةُ مِنْ نِسَائِكُمْ</p> <p>فَأَسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا</p> |
| 16. | And as for the two of you who commit it, hurt them both, then if they repent and amend, spare | <p>وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَازِوْهُمَا</p> <p>فَإِنْ تَابَا وَأُصْلِحَا فَأَعْرِضُوا عَنْهُمَا</p> |

them, surely **Allah** is Relenting, Merciful.

17. Upon **Allah** is the repentance of those who do an evil act out of foolishness, and then repent. Such are the people **Allah** shall relent. And **Allah** is the Knowing, Wise.

18. And repentance is not for those who go on working evil till death presents itself to one of them and he says: "Now I repent:" nor for those who die while they are non-believers. For them **We** have prepared a painful punishment.

19. O you who believe! It is not allowed to you that you may heir the women forcibly, nor shut them up that you may take away from them part of what you had given them, unless they are guilty of manifest indecency. And live with them honourably. If you dislike them, it is possible that you detest a thing and yet **Allah** places abundant good therein.

20. And if you intend to replace a wife by another and you have given the first one of them a heap of gold, take not back anything of it. Would you take it back by slander and manifest sin.

21. And how can you take back when one of you has gone into the other and they had obtained from you a rigid bond?

إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ تَوْبُوا مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِسْلَامَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَرَاءُ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَاءٍ أَتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُمْ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

22. And wed not of women whom your fathers have wedded except what has already passed. Surely that has been an indecency and an abomination and an evil way.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ
فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

Secrets of Revelation

As of those of your women ... surely Allah is Relenting, Merciful

The Heinousness of Adultery

Till now matters concerning the distribution of estates and the traditions prevalent during the days of utter ignorance and oppression have been discussed. Islam abolished these traditions and granted woman the status of a shareholder and an owner. At the same time her attention is drawn to the duties and responsibilities she has towards those from whom she inherits, i.e. parents, husbands or other relatives. Their honour and pride depends, to a certain extent, on her conduct. Therefore, on one hand she has been stressed upon to watch her step and on the other measures have been initiated to protect her against false accusations that might be made out of jealousy or other motives. It is enjoined that if your women are charged with lewdness or adultery, then ask for four men as witnesses amongst you. They should be Muslims, adults, free and wise, and should be summoned before the ruler or the court. The evidence by a woman is not admissible in such a case. The author of *Rūḥ al M'ānī* quotes 'Allama Zahirī that the Sunnah of Holy Prophet's ^{SAW} time regarding the inadmissibility of women's evidence in punishable crimes continued through the period of the first two Caliphs.

The present day hue and cry over the equality of the sexes is a hoax, claiming that a woman can do what a man can. The Islamic concept of equality is that they should both get their respective rights easily, and for a woman her gender should not become a barrier in getting what is rightfully hers, as enjoined by **Allah**. **He** creates both genders and defines the rights of each. No one can alter them by personal choice or opinion. **Allah** has decided that the evidence of women is not acceptable in cases where **Allah** has set the limits. Moreover, in case of crimes for which **Allah** has laid down the punishment, the judge or the Court shall only record evidence. The practice of the Holy Prophet ^{SAW} constitutes the biggest proof to this. If all the four witnesses testify that the allegation is true, the woman shall be

confined to the house until death or until **Allah** ordains a way out. In case any two people are accused of adultery, not specifically a married woman but any woman and man, or both men as in homosexuality, witnesses must be produced as laid down, and if the crime is proved, the guilty must be punished. The authorities may decide the nature of punishment, and the women must also be confined in their homes until **Allah** prescribes a punishment or they die.

So **Allah** later on revealed the punishment. Ḥadhrat Ibn-e-ʿAbbās^{RAI} states that a married culprit is to be stoned to death and an unmarried, flogged. Many Aḥādīth prove that these punishments were implemented by the Holy Prophet^{SAW}, and also by the four Caliphs^{RAI}. Any unnatural way of fulfilling the carnal desires is similarly punishable. Most of the scholars agree that *wallazāne* refers indeed to sodomy or homosexuality. The Holy Prophet^{SAW} condemns this act and warns of **Allah**'s wrath for such people. Ḥadhrat Abū Huraira^{RAI} quotes him: "There are four persons with whom **Allah** is never happy, and who remain under **His** constant annoyance." When asked to explain, he is reported to have said: "(1) A man dressed up as and bearing resemblance to a woman; (2) A woman bearing the appearance of a man; (3) A person who satisfies his lust with an animal and (4) The one who commits an unnatural act with another man." Ḥadhrat Ibn ʿAbbās^{RAI} also reports: "If you witness sodomy, kill them both, i.e. the sodomite and his minion." Similarly an unnatural act with a woman is indeed abominable. Ḥadhrat Khuzaimah bin Thabit^{RAI} reports that the Holy Prophet^{SAW} repeated thrice: "**Allah** is not shy of telling the truth. Do not go to your women in an unnatural way." Ḥadhrat Abu Huraira^{RAI} quotes once again: "Whoever commits an unnatural act with his wife is an accursed person."

Therefore, all such crimes have drawn severest punishment, provided the charge is proved, otherwise false accusation of adultery is punishable by 80 flogs. Scholars differ on the form of punishment on the horrid crimes stated above, but they all agree that the punishment must be severest such as setting ablaze, crushing under a demolishing wall, pushing from a height, stoning to death or beheading by a sword. The ruler has to decide in accordance with the magnitude of the crime, so as to make an example and a lesson for the masses. A person who has been convicted and awarded a capital punishment, and also repents, must not be humiliated or embarrassed in public. However, once proved guilty, the punishment has to be enforced even in case of repentance, which will be beneficial for the Hereafter. Once

a convict survives the punishment, such as after flogging, he or she will not be embarrassed. But if a convict does not repent after punishment, he or she will lose due regard in the society. Similarly a convict who had repented before execution must not be remembered with disdain, since **Allah** is Forgiving and Relenting. Once **He** has forgiven the penitent, no one has the right to embark upon a humiliation campaign.

Upon Allah is the repentance ... We have prepared a painful punishment

The Reality of Repentance

Now with regard to repentance, **Allah** enjoins that if a person commits a sin out of folly, and later feels ashamed of it and quickly repents, **Allah** forgives such people. Here evil has been related to ignorance, but it does not imply that had the person known about the crime, he or she would not have committed it. Rather, ignorance stands for all actions done contrary to the orders and the teachings of **Allah** and **His Prophet**^ﷺ, even if committed by a highly educated person. **Udhrat Qatada**^{ḲṢ} reports, "The Companions^{ḲṢ} of the Holy Prophet^ﷺ all agree that any wrong done, voluntarily or unwittingly, is ignorance, and whoever disobeys **Allah** is indeed an ignorant."

Now how soon must a wrongdoer turn to **Allah** for repentance? The next **Āyah** defines that repentance of such people is not accepted who indulge in sin all their lives, and are reminded of repentance when the angels and other realities of the Hereafter begin to unveil before them. Nor is it accepted of people who live and die as disbelievers, like the Pharaoh, who on the verge of drowning proclaimed "I accept the **Rabb** of Musa^{ḲṢ} and Harūn^{ḲṢ}." **Alla** declared that the time was over and it was too late to embrace faith. This means that before the throes of death begin, there is still time to repent, and such repentance shall be accepted, provided it is done in sincerity. The author of *Tafsīr-e Mazharī* brings forth a very subtle point. According to him "quickly turning to **Allah**" means, within the time when the heart is not yet completely covered with darkness, or completely destroyed.

Repentance must be done before the sins outweigh the noble deeds rendering them worthless, for this is a state whereby the person is deprived of the Divine Guidance which develops an urge to repent, and the heart no longer accepts any positive influence. The first step towards repentance is that a person should feel guilty and embarrassed in the heart. The second step is to abandon that sinful life and vow never to repeat the mistakes. The third step is to start compensating for all that has been missed, such as

obligatory Ṣalāt and fasting. The penitent should also try to remember any other form of sinful deeds committed by him, such as the usurpation of rights or possessions of others. If this has been done the repentant must return the amount to the real owner. If he or she has ever transgressed the limits to hurt someone, they must seek forgiveness from the victim. One must try to make up for all misdeeds, as much as practically possible. Verbal regrets with continued practical indulgence in sin is a very common scenario and does not amount to repentance. Today, a male feels proud in putting on a feminine face and strangely enough, the females also prefer to resemble males by their hair-dos and costumes, knowing that this is an act accursed by **Allah**; yet verbally they might be chanting the words of penitence. It must be remembered that the repentance invokes **Allah**'s Mercy as **He** is the Most Forgiving and Kind. **He** not only forgives but erases all past misdeeds and replaces them with virtue. Moreover, **Allah** makes the true repentants **His** chosen persons and includes them amongst those whom **He** loves. But to achieve this, it is extremely important for a person, to put on a decent appearance and abstain from such acts that invite **Allah**'s curse.

The Glory of True Repentance

According to the Holy Prophet^{SAW}: "The one who repents is **Allah**'s beloved and shall be taken as if he never sinned." An Attribute of **Allah** is that **He** is All-Knowing, Aware. **He** is Aware of the desires that arise within ones inner self. If someone does not ask for forgiveness until the last gasp, it is Satanic. When the signs of death become visible and the Hereafter begins to reveal, the time to repent is over. Imām Ghazali^{RA} asserts that total abstinence from sin is the attribute of angels, and the Prophets^{AS} who are innocent, while constant indulgence and insistence upon it is a practice of the Satan. Human beings are in the third category. They make mistakes but quickly realize, avow never to recommit and beg forgiveness from **Allah**. If a life spent in evil ends up as such, not only will such people be punished, but an agonizing retribution has also been specially arranged for them. May **Allah** protect us! Having no regrets on wrongdoing is a sure sign of callousness of the heart, which indeed is a misfortune in this world and leads to the loss of faith as a final punishment, leaving no hope for salvation. Since the exact hour of death is beyond human knowledge, there is a definite need for constant repentance; who knows which moment may be the last!

O you who believe! ... and an abomination and an evil way

The Status of Women in Society

The topic of repentance came up incidentally while discussing the rights and duties of women. After describing the rights to inherit and her duty to uphold the honour of the families wherefrom she inherits, the discourse now turns to her status. When she becomes a wife, she does not become a slave of anyone. In fact, she enjoys more rights and security than she did before marriage. Islam abolished all the cruel practices against women, which existed before and are still prevalent in some non-Muslim societies. For example a widow would lose her status and any one of the heirs to her husband could marry her at his free will or give her hand to someone else or keep her from marrying at all, holding her as a captive. This is a common scenario in the Hindu society even today; not only this but a widow is burnt alive on her husband's funeral pyre to usurp the entire wealth. In the Era of Ignorance too, the widows were forced to take up prostitution as a source of earning. Sometimes rich widows would forgo their wealth to win freedom. Often the husbands maltreated their wives and divorced them after taking away all their possessions. The security provided to women by Islam against all atrocities was unimaginable in those dark ages. The Western civilization today has deceived woman under the luring garb of freedom and equality, and has deprived her of her honour and at the same time has failed to provide her any type of protection and security.

Treatment to Wives

By addressing the believers here the fact is highlighted that it is not befitting for a Muslim to seize the freedom of others, reiterating in strong words *LaYahillo* (not lawful). It is forbidden for any human being to take another as a slave and deprive him of freedom. Only **Allah** can inflict slavery as a punishment on people. Widows were forcibly put to slavery to the extent that they were distributed amongst the heirs as an item of inheritance. Even a stepson could marry a widow stepmother. Where woman was treated as property, what would be the status of her belongings? Therefore, **Allah** strictly forbade such practices. Here another point is proved that a mentally sound and mature girl cannot be married without her consent and wish. If she is, she shall not acquire the status of a legally wedded wife, nor will the laws of lineage or inheritance be applicable. So neither should the women be forced into marriage, nor should they be barred from it for their wealth.

Islam discourages the practice of keeping them in wedlock just as captives, neither fulfilling their rights nor divorcing them, or to prevent them from marrying someone of their own choice unless they pay some money. Another form of this exploitation is to demand money for release, or demand the Mehr back. In short, all such tactics employed to grab their wealth are condemned. If the wives are found guilty of committing a sin, they too deserve the punishment as defined by Shari'ah; otherwise, they deserve kind treatment. Sometimes a man may not like his wife's physical appearance, but only **Allah** knows what happiness and blessings she may bring. So he must treat her kindly. It is quite possible that she turns out to be an obedient wife or she may bear noble children. Even if she does not provide the above, his reward in the Hereafter is guaranteed, because if he has, for the sake of **Allah**, treated her well, his efforts and kindness will certainly be well rewarded.

If for any genuine reasons a man does wish to remarry and divorce the present wife, he should not demand back anything from what he may have given her during their married life. Neither should the woman be called upon to pay in lieu of the divorce, nor should she be pestered. Accusing and slandering the wife just to find excuses to usurp her rights is sheer cruelty. When the two had made a pact with **Allah** as their witness, and had exposed themselves upon each other, what right does the man now have to claim back anything? Is there anything more respectable and valuable than a person's honour? No, not at all! Once the marriage has been consummated, the Mehr surely belongs to the wife. The most important thing is the respect for humanity and Islam has honoured women with a special status in this regard. Islam orders men not to marry those women who were once married to their fathers or grand-fathers. But whatever happened in the Era of Ignorance has gone past and must not be repeated.

And it is immodest and shameless to marry a woman whom one knew as his mother for years. It is a sin, which invokes **Allah's** Annoyance.

Section 4

23. Forbidden to you are your mothers and your daughters and your sisters and your father's sisters and your mother's sisters, and your brother's daughters and

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
الْأَخِ وَبَنَاتُ الْأَخْتِ وَأُمَّهَاتُكُمُ النَّبِيِّ
أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ

your sister's daughters, and your foster mothers and your foster sisters, and the mothers of your wives and your step-daughters that are your wards, born of your wives unto whom you have gone in, but if you have not gone in unto them, no sin shall be on you; and the wives of your sons that are from your own loins, and also that you should have two sisters together, except what has already passed. Verily **Allah** is ever Forgiving, Merciful.

وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتِكُمُ الَّتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ الَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّكَ اللَّهُ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

24. **And also forbidden** are the wedded among women save those whom your right hands possess: **Allah's** ordinance for you. And allowed to you are all beyond those mentioned, so that you may seek them with your money, as properly wedded men, not as fornicators. And for the enjoyment you have received from them, give them their Mehr stipulated. And there will be no blame on you in regard to that on which you mutually agree after the stipulation. Verily **Allah** is Knowing, Wise.

﴿٢٤﴾ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأَجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَن تَتَّغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٥﴾

25. And he among you who has not the affluence to wed believing free women, let him wed such of the believing handmaid as the right hands of you people possess. And **Allah** knows well your belief: the one of you is as the other. You may wed them, then,

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَن يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فِتْيَانِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ الْمُحْصَنَاتِ غَيْرَ مُسْفِحَاتٍ وَلَا

with the consent of their owners, and give them their Mehr provided they are chaste and not indulging in fornication, nor taking to themselves secret paramours. And when they have been wedded, if they commit an indecency, on them the punishment shall be a half of that for free wedded women. This is for him among you, who fears perdition; and that you should abstain is better for you. And **Allah** is Forgiving, Merciful.

مُنْحَذَاتٍ أَخْدَانٍ فَإِذَا أَحْصَيْنَ فَإِنْ أَتَيْتَ
بِفَنْحِشَةٍ فَعَلَيْتِهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ
مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ
مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٢٠﴾

Secrets of Revelation

Forbidden to you are your mothers ... Allah is ever Forgiving, Merciful

The Forbidden Women

Expanding upon the injunction about the widow of one's father, **Allah** revealed a detailed account of all women forbidden to be taken in marriage. This was a grand favour of Islam to women, in an era of extreme immorality, to announce a strong foundation of moral values. Islam raised woman to the most honourable status of a mother, and arranged for her protection in her roles as a sister, a wife and a daughter. In contrast to this, the Europeans today, in their self-styled civilized era, have allowed sons-in-law to marry their mothers-in-law and daughters-in-law to their fathers-in-law, totally destroying the sanctity of relationships. Going even farther, they have legally allowed a man to marry another man, which has invoked a curse in the form of a fatal disease known as AIDS. Similar practices were in vogue in the Era of Ignorance, towards which this modern civilization is degenerating. It was a great favour from **Allah** upon the Muslim community that **He** clearly outlined for them what is legal and what is forbidden. Amongst women forbidden in marriage there are some who can never be sought in marriage. They are called *Muharramat-e Abdiyah* or 'Banned Forever'. There are others who are forbidden under certain circumstances. If

those circumstances change, they can be sought in marriage: for example wife of another man is forbidden, but if she is divorced or widowed, then after her waiting period is over, she can be sought in marriage. The women, who fall in the category of Banned Forever, can be classified as under.

Ban because of Kinship

So first of all is a woman married to one's father. She is forbidden for his son whether the marriage was consummated or not. Similarly if the son marries a woman, she will be forbidden for the father. 'Allāma Shāmi writes: "whether consummated or not, marriage of either son or father renders the women unlawful for the other." Even if the father has committed adultery, that woman will be forbidden for the son. The term "Your Mothers" includes mothers and grandmothers both paternal and maternal, and "Your Daughters" includes daughters and grand daughters, both on the son's and daughter's side. If the daughter or son is an adopted child and is not a progeny, this rule will not apply, provided there is no other avenue of prohibition. Children born outside the wedlock in adultery are also forbidden under the same law. Similarly the term "Your Sisters" includes sisters, whether real or step on the father's or mother's side; and "Your Father's Sisters" includes aunts i.e. sisters of the father, whether real or step; and "Your Mother's Sisters" means sisters of the mother, whether real or step; they are all forbidden. The term "Brother's Daughters" stands for the daughters of real brothers or stepbrothers, and the term "Sister's Daughters" includes daughters of real sisters or stepsisters; they all are forbidden in marriage.

Ban because of Fosterage

Forbiddance due to fosterage is explained next. Women who have breast-fed you whether once or more than once are like your mothers, provided they have fed you during infancy or that period of childhood when a child is mainly fed on milk. This period of breast-feeding varies according to the various Schools of Thought, from birth to two and a half years of age. If after the lapse of this period, someone is breast fed by a woman, she does not become his or her (foster) mother. Foster sisters are not allowed in marriage. When a boy or a girl is fed by a woman during infancy or the breast feeding days, she becomes his or her foster mother, her husband, foster father and her children foster brothers and sisters. But this only applies to that particular person who has been breast fed, not to his other brothers or sisters (if any) who have not been breast-fed by her. All statutes

applicable to real kinship are applicable to fosterage. According to Ḥadīth “What is forbidden for kins is forbidden for fosters.” More details on this can be seen in the books on Fiqh. Mu‘ārif al Qurān by Muftī Muḥammad Shafī‘ can also be consulted for reference.

Ban because of Affinity

Mothers of the wives are forbidden in marriage. The term includes the mothers, grandmothers, and foster mothers of wives. Similarly copulation with a woman, legal or in adultery, bans her mother in marriage. Even if only taken in Nikah, the ban will become effective irrespective of the consummation. If a woman is taken in wedlock, her daughter from a previous husband shall be forbidden only if the marriage with her mother has been consummated. After Nikah, being in privacy with her or touching her out of lust, amounts to consummation. Similarly, the daughters and grand daughters of a woman with whom a man commits adultery, are all forbidden for him.

The wife of a son cannot ever be sought in marriage; foster sons, grandsons all inclusive. However, an adopted son without any foster-ties or lineage bonds is not included in this statute. And marrying two sisters simultaneously is strictly forbidden, whether they are real or foster sisters. However, one after the other is allowed i.e. when one has been divorced and her waiting period is over, only then can her sister be taken in Nikah. Similarly, a man cannot keep his wife and her maternal or paternal aunts in Nikah at the same time. Muslim jurists have laid down a rule of thumb for this: any two women of whom if one is assumed to be a man the other will be prohibited to him, cannot be taken as wives together or cannot be tied in the same wedlock together. Whatever has happened before Islam shall not be accounted for but after Islam this cannot be carried on. On many occasions the Holy Prophet^{SAW} annulled such marriages.

And also forbidden are the wedded ... Verily Allah is Knowing, Wise

The married women, as long as they are married to other men, are forbidden to be sought in marriage, except those who come as prisoners of war. This is because the wedlock of a woman who is taken as a captive during a battle with her husband left behind in Dār al Ḥarb (Enemy Country) is automatically dissolved, whether she is a Muslim or from the People of the Book. Any Muslim from Dar ul Islam (Muslim Country) can marry her. Orientalists have tried to question the Islamic laws concerning captives and

bondswomen, and so have the Westernized Muslims of today. A study of the background shall facilitate us to formulate an unbiased opinion about it.

Islamic Concept of Bondage

War is an inevitable event of human social life and certainly, without it, peace cannot prevail. But nations of the world often, in the garb of enforcing peace, cause massive destruction, since their inner motive is to conquer people and to usurp their rights. Pages documented with the histories of conquests of nations still seem to be dripping with blood. But Islam has given war a better name, rather has replaced it with Jihād, derived from *Jahada*, which means striving, or a constant and ongoing effort. Jihād does not mean the usurpation of the rights of others, rather it is waged to help the oppressed against the oppressors, or against the self proclaimed gods to enforce the law of **Allah**, and is an effort to prevent and restrain tyrants from their tyranny. Naturally, when the entire philosophy of war is changed, the results are bound to be different.

In a war, the life, wealth and honour of the conquered were, and are at the disposal and mercy of the conqueror. But Islam revolutionized this and ordered that (1) no member of the Muslim army shall stand in the way of any citizen who does not confront him; (2) no trees will be cut, nor will the crops be destroyed; (3) the Muslim army shall not attack women, children and the old as well as those engaged in worship inside their worship places; and (4) no Muslim soldier shall dishonour any woman, even if the subdued woman is a non-believer.

Now coming to those non-believers who are actively participating in the war, when they are defeated: (1) The men are to be taken prisoners and their rights are to be safeguarded. (2) They shall not be harmed or tortured. (3) They shall be free to follow a religion of their choice. (4) They shall not be forced to perform such tasks, which they are unable to perform. (5) The captives shall be provided with the same food, which the Muslims consume. (6) Their freedom shall be forfeited; that, too, could be restored after they pay ransom. Great rewards are promised to those believers who emancipate slaves in the Name of **Allah**, an act prescribed for expiation and atonement for sins, besides being a very noble deed. Seizure of freedom is a mild punishment as compared to the crimes and the treatment meted out to the vanquished by the victorious nations of the world.

The women captured in the battlefield may be freed, which is a noble gesture. If a woman is accompanied by her husband and they are both

captives, she will stay his wife. But if after the distribution of booty amongst the Mujahidīn, the owner of the couple sells her alone then her marriage will be nullified. The marriages of those women who are captured without their husbands shall be dissolved and they will be lawful without a formal marriage for the person who has received them in his share, but only for the master or else for the person to whom he sells or gives as a gift. She will then be forbidden for the original owner, and will be lawful for only one man at a time. All the human rights of these women shall be preserved with the exception of freedom. For her to be lawful to the owner, she must wait for one period of cleanness. If she is pregnant, she must wait till the birth of her child. Only then she can be lawful to the owner. Lineage is taken into consideration here. If she bears the children of the owner she will be called as Umm-e Wald i.e. mother of the child, whom the owner can neither sell nor gift to anyone and on his death she will be automatically freed.

This is the maximum punishment Islam inflicts on women prisoners of war, which seems nothing when compared to the brutal treatment rendered to them by other nations of the world. Again and again men are encouraged to free such captive women and then to seek them in wedlock, and also to free them in order to please **Allah**. Apart from these regulation for war, any buying or selling of women is un-Islamic and a grave sin. In fact a mature girl cannot be forced to marry someone, let alone be sold. Our civilized intellectuals have no reason to feel embarrassed. They should in fact look into the eyes of other nations and rightfully claim that Islam did not oppress anyone, not even those at war. Neither it plundered people, nor allowed the molestation of honour. Let the nations of the world probe into their own performances to see the difference.

These are the rules laid down by **Allah** and no believer can dare defy them. Apart from all those forbidden in marriage, the rest are lawful to be sought in marriage with their Mehr and for the protection of honour and chastity as distinct from lewdness. Mehr is mandatory with Nikah. If a couple gets married with mutual understanding, even then Mehr has to be paid according to what is customary in their families. Yet there is room for fixing the amount to the minimum, which can afterwards be increased by the husband. If the wife desires, she can forgo it or reduce it. Anyway, **Allah** declares it as mandatory with the Nikah. The philosophy of Mehr is that on joining a new family the woman must have some financial or material standing, in order that she is accepted on equal basis and not disdainfully. That is why Mehr should be determined according to the financial status of

the family. Ḥadhrat ‘Umar Farooq^{RAU} sought Umm-e-Kalsoom^{RAU}, daughter of Ḥadhrat ‘Ali^{RAU} and Ḥadhrat Fatima^{RAU} in marriage. When his attention was drawn to the vast difference in the ages of the proposed couple, he said: “I heard the Holy Prophet^{SAW} say that all relationships of kinship and affinity will break away on Yaum-al-Qiyamah except mine. This is the reason for my proposal;” and the marriage was agreed. Ḥadhrat ‘Umar^{RAU} paid forty thousand dirham as Mehr inspite of the fact that he always advised against excess in its fixation. The excess or extravagance referred to in Tafsīr Kashf al-Asrār (Vol. 2 p 460) means fixation of Mehr beyond one’s financial situation.

The Basis of Nikah

The second condition is Nikah that it should be for the protection of lineage, chastity and cleanliness and under no circumstances for mere lust. *Muḥṣanīna Ghaira Muṣāfehīm* means that this union should aim at construction of human society, with the family as its foundation stone and it should be done with ceaseless efforts. A short-term contract of marriage to fulfill the carnal desires in return for some price mutually agreed upon is not allowed. This is what the Shi‘ites practise, believing it not only to be legal, but also a worship of the highest order. There is no place for it in Islam, because any Nikah with a predetermined duration is not valid at all. It was a pre-Islamic custom that Arabs travelling for trade purposes would resort to temporary Nikah over a mutually agreed upon price and period for brief stopovers at various places. Islam prohibited this practice, just like drinking alcohol was a habit with them but the ban was revealed at Madinah, and it is not rational to argue that it was previously allowed in Islam. The truth is that it was a practice of the Era of Ignorance.

Mut‘a • Practice of Ignorance

Mut‘a with women was practised during the ages of darkness and ignorance, and was banned on the Day of Khyber. It is in no way connected to Islam, which has laid great emphasis upon lineage even in the case of bondswomen and women captured during war. How can it allow Mut‘a in which no family genealogy can be established, since one woman can have it with many men within the same month, for a few days each. No waiting period is required, and no rules of inheritance apply on such marriages. The Shi‘ites themselves do not believe in giving any consideration to inheritance, waiting period and pedigree in case of Mut‘a. Any effort to prove Mut‘a as lawful

by merely combining and twisting words is ignorance and tampering of Qurān, which is a gruesome crime.

Women with whom the marriage is consummated after Nikah, must be paid their Mehr. If the marriage is not consummated the Mehr shall be reduced to half and is payable at the time of divorce. After the fixation of Mehr the couple can adjust the amount by their mutual consent and there is no harm in it, since **Allah** is the Wisest and All-Knowing. Nikah is a decent way of rearing the human race. The foundation of this bond rests upon mutual trust, love and care of the spouses for each other. So if they mutually agree upon altering the original amount of Mehr, it is permissible.

And he among you who has not ... Allah is Forgiving, Merciful.

One who cannot afford to marry women of status i.e. free and believing, should marry a believing bondswoman, since her Mehr money and other expenses would be much less than that of a free woman. But he must, even in this case, marry a believing bondswoman and not a woman from the People of the Book, because children of the latter, even if they do not adopt the religion of their mother, shall never become good Muslims either. This is the situation faced by many Muslims today. European Christians and Jewish girls have a strong hold on prominent Muslim families. They are destroying their generations, as well as giving away their secrets. Moreover, the contemporary women of the Book have more or less become atheists; their faith in their own Books has waned away.

Marriage with a believing maid shall be held after the consent of her master. The maid shall remain as his (master's) servant and her children shall also be his slaves. It is only when someone fears that he might give in to adultery, and cannot afford marrying a free believing woman, that he should marry a believing maid, for Nikah is by far better than adultery. One should not feel embarrassed, because the slaves and the free are all children of Prophet Ādam^{AS}. Who is better in the eyes of **Allah**, is only known to **Him**. The Mehr of these maids, which is half of that of the free women, must also be paid. Except for Imām Mālik^{RAU}, all other agree that this Mehr too belongs to the master.

While marrying a maid, consider her nobility. She should be a pious woman, and not an adulteress or one with secret lovers. Islam places chastity and noble lineage at a very important pedestal. Had Mut'a been lawful, it would have been clearly stated and permitted here. Mut'a is nothing but debauchery. When even a maid indulging in Mut'a is not worthy of being

taken in marriage, how can Mut'a be considered noble and allowed in principle? How can such practice be permitted, in which a woman, secretly or openly, offers herself for a certain period of time to another man in return for money? No waiting period, no inheritance, no pedigree is involved in Mut'a; so how can it be lawful? It can be deemed as the easiest outlet for sexual urge. The Qurān emphasises that women should be chaste and noble, and not of loose conduct; whereas Mut'a involves nothing but lust and lewdness.

If after marriage, these maids commit adultery, they are to receive half the punishment given to a free unmarried adulteress, which is one hundred lashes. A free, married woman, guilty of fornication would be stoned to death. So the punishment which a married maid would receive for adultery is fifty lashes. According to Muslim jurists, the same rule (of half punishment) applies to male slaves as well.

Men who fear committing adultery and cannot afford marriage to a free women should marry a maid, or else be patient. **Allah** duly appreciates and rewards patience. **Allah** is all-Forgiving and Gracious. Remember that only those categories which have been defined in the above Āyāt of the Qurān will be known as maids and slaves. Apart from these, no women or child can be sold or bought to be condemned to slavery. This is strictly forbidden. People, who receive money in lieu of their daughter's hand in marriage should know that if she does not agree to this marriage, the Nikah is not valid. Even if the girl agrees under duress, it is an act of enormous cruelty. These all are customs and traditions of the Era of Ignorance, which are again raising their ugly head because of weakening bonds with Islam.

Section 5

26. **Allah** desires to expound to you and to guide you by the examples of those before you and relent towards you. And **Allah** is Knowing, Wise.

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي فِيكُمْ وَيُغْفِرَ لَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٦﴾

عَلِيمٌ حَكِيمٌ ﴿٦٦﴾

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ

27. And **Allah** desires to relent towards you, and those who follow their lusts desire that you go tremendously astray.

الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا

عَظِيمًا ﴿٦٧﴾

28. **Allah** desires that He shall lighten things for you, and man has been created a weakling.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخَلَقَ الْإِنْسَانَ ضَعِيفًا ﴿٢٨﴾

29. O you who believe! Devour not your property among yourselves unlawfully, but let there be a trading among you by mutual agreement; and kill not yourselves. Verily **Allah** is to you ever Merciful.

يَتَابِعُهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

30. And whoever does that in transgression and wrong, him We will soon roast in Fire, and with **Allah** that is ever easy.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

31. If you shun the grievous sins from which you have been prohibited, We will expiate from you your misdeeds, and make you enter a noble Entrance.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾

32. And do not covet that with which **Allah** has excelled one of you above another. To men shall be the portion of what they earn, and to women shall be the portion of what they earn. And ask **Allah** for some of **His** Grace. Verily **Allah** is Knower of everything.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

33. And to everyone We have appointed inheritors of what the parents or relations leave behind, and to them with whom you have made your pledges give them their portion. Verily **Allah** is ever a Witness over everything.

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

Secrets of Revelation

Allah desires to expound to you ... and man has been created a weakling

Allah does not intend to burden the believers, rather by great favour **He** desires to guide them to the path of salvation. In clear words **He** indicates that the path of Prophets^{AS} and the righteous leads to the land of peace and salvation. Many nations in the past have been destroyed because of going astray; but for the believers the option of repentance has been kept open. The women, who have been declared as forbidden in marriage, were not lawful even in the pre-Islamic days and also during the Prophethood of Prophet Ibrahim^{AS}. The laws pertaining to the lawful and unlawful aspects of life were not only laid down for the Muslims, but also existed for nations before them. People who were righteous won the Pleasure of **Allah** and were successful. **Allah** has made things comparatively much easier for the believers, for **He** is All-Knowing and the Wisest. **He** prefers to be kind to them and to forgive them for their mistakes, and has, therefore, guided them onto the straight path. By following it they shall achieve success in both this and the eternal life. People who have met their ill fate at the hands of their vain desires wish to misguide the believers and lead them astray. The contemporary Western society is bent upon luring the Muslims into transgression and the Muslims although born in Muslim families, are highly impressed by the western life style due to the lack of knowledge about their own Dīn. They consider the Islamic laws to be primitive, and wish to mould themselves into modernism. May be they should go to the West and see what their modernism and culture has given them; how it has stripped them of peace and inner satisfaction; how it has destroyed the family system! Honour and chastity have long ago vanished.

These Qurānic Āyāt are not only words but also strong feelings, which impart a balance and stability to human life, comforting the heart. They have purity and chastity, otherwise freedom in the satisfaction of carnal desires and lust is the quality common to animals. The progress achieved by the West is that it has plunged man from the zenith of humanity into the depths of beastliness. Remember that **Allah** makes things easier for the believers. For that reason, **He** has not only permitted Nikah, but also has encouraged them to perform it. He has laid down the limits concerning Nikah and has promised reward in the Hereafter for raising children. He has even allowed a man to keep four wives at the same time, provided that justice can be done to all of them. He has ordered men to be kind to their wives. Nikah with

bondswomen was permitted if the expenses of marriage to a free woman could not be met. Moreover, for Muslims **Allah** has promised great rewards against very minor acts of piety and very little struggle.

According to Kashf al Asrār a very special quality of the Muslim nation is that a believer can lead a busy life and yet can enlighten his heart by receiving a single Tawajjuh from an accomplished Shaikh. The Divine Lights can actually be seen which otherwise are not visible to the physical eye, whereas formerly people would spend their entire lives in isolation and struggle to achieve this state. Human beings are created weak by nature. Their origin is from clay, which is dense and impure, whereas **Allah** has housed all power in subtlety. Therefore, **Allah** has taught them such ways of life that not only can they enlighten the Rūḥ but also illuminate the physical body and attain such levels of spiritual progress and power that a handful of dust can acquire the attributes of the Angels.

O you who believe! ... and with Allah that is ever easy

The Curse of Illegitimate Earnings

In order to enlighten this physical body with spiritual excellence and the Divine Lights, it is imperative that the wealth is not adulterated with any illegally earned income, for a building plastered with slime and mire cannot exhibit the grandeur one expects. Therefore, by “your wealth” it is indicated that the wealth of every Muslim should be as sacred to the other as his very own. He should protect it against plunder, just the way he protects his own. Secondly, food earned by illegal ways gets absorbed in the blood, and the energy it generates is supplied to all the organs. Now, if this reservoir of energy is illegitimate it will certainly affect the eyes, the ears, the limbs, the speech and the heart, which will result in a decline of the tendency to do good. The power to implement righteousness upon oneself will diminish and it will become difficult to hear, comprehend and follow the truth. The elevated spiritual stations which should have been attained by a believer, shall become inaccessible to him. Therefore, he should never earn his living by any forbidden way. When a person errs in his belief or faith, his repentance washes away his sin, but the blunder of eating the unlawful circulates through the body. Atonement of this offense is very difficult since it involves a very long process. The person, whose wealth was usurped unlawfully must be found and it must be restored to him or forgiveness be begged of him. If that person has expired or cannot be located, the money should be given in the Name of **Allah** and the reward be intended to the

owner's soul. Forgiveness must be asked from **Allah**. In a saying of the Holy Prophet^{SAW}, it is emphasized that the part of flesh nourished by unlawful earnings deserves only to be set ablaze. Such people even when forgiven, will enter the Paradise only after the flesh made by illegitimate wealth has been burnt away in Hell.

Many Facets of Illegal Earnings

The flow of money is necessary for sustenance. It is, therefore, allowed to earn profits by trading, which is the name of transactions mutually agreed upon. It may be a transaction involving commodity in exchange for another or work in exchange for money, as in a service or labour. Buying, selling and renting are all forms of trading. Mutual agreement in transactions means that no one should be compelled, as in case of hoarding, in which a commodity is amassed by one person and he demands a price of his choice, and people have no option but to buy from him. Apparently they are not forcibly dragged to his shop, but their willingness is just another name for their need and helplessness. Therefore, hoarding is forbidden. Similarly wealth earned by fraud, lies and false promises is forbidden. For example it will be wrong if a trader does not provide the quality of goods he has promised to his customers, or adds poor quality stuff to the better one. Furthermore, transactions in which the wealth in question is fictitious, such as in gambling and betting, are forbidden. Such transactions involve no tangible goods and the deal is made relying entirely on imaginative terms. It is so because one party is paying the price whereas the other side does not offer any material commodity in exchange.

Similar is the case with interest in which the money is charged for the term of interest, and the term itself is not a commodity or a form of wealth, so it is forbidden. All these situations in which there is a commodity at one end of the transaction and none or uncertain at the other, have been declared as invalid transactions by Islamic jurists. Another type of transaction in which there is a commodity at both ends, but one of the parties is compelled to be part of it is also an invalid transaction. Such is the case of hoarding and bribery. If a person, by bribing someone, wants to acquire something, which cannot be rightfully his, he and the recipient of bribe shall both reside in Hell. But if a person is left optionless and has to offer money in order to acquire what is rightfully his, he is not guilty. In this case the person taking the bribe is a dacoit, provided the giver tried his best to find a lawful

solution to his problem and did not resort to bribery merely out of laziness, in which case he will be considered as an accomplice to the sin.

Similarly, making a wife forgo her Mehr under duress, or withholding the shares of sisters and daughters by forcing them to surrender the same are all forms of illegal wealth. The Ahādīth explaining this Āyah have been quoted by the jurists in Kitāb al Bayu' (Book of Trading) and Kitāb al Ijārah (Book of Leasing and Contracts). But here we shall adhere just to the text. While discussing the women's rights, the basic thing being reiterated is that the greatness of human beings lies in their diligent discharge of duties. Humanity is a level higher than the Angels. But to attain the subtleties of the celestial world mere worship is not enough. Rather, fair dealings with fellow beings are equally important. It is imperative that the nourishment provided to the body be earned by legitimate means. This particular Āyah is often translated as "do not kill yourself". In fact the expression it carries is that earning by unlawful means and usurping the rights of others amounts to killing one's self, since such deeds deprive a person of the spiritual excellence he could have attained. This in a way is killing of the spirit. People whose hearts are oblivious of **Allah's** Zikr are counted among the dead by spiritual connoisseurs, and their bodies are the tombs of their Rūḥ, which have a gloomy, morbid and desolate atmosphere. The same gloominess and desolation is seen in the society. The commentators have explained that this Āyah also forbids suicide and murder, whereas orders pertaining to these two have been revealed in other Āyāt too. A very clear indication given by this Āyah is that the usurper of the rights of others deprives himself of high spiritual stations and every type of goodness, which is one form of slaying the soul. All these Commandments are for their welfare since **Allah** is very Gracious and Merciful for mankind: **His** Mercy is infinite. But if someone knowingly transgresses these limits and disobeys **Allah**, he surely will be condemned to Fire. In fact such a person will be guilty of disdainfully refusing **Allah's** Mercy, and willfully diving into the depths of **His** Wrath. Remember that it is no big deal for **Allah** to punish such transgressors. But if a person has erred, unintentionally or forgetfully, he is not liable, provided he repents and begs **His** forgiveness.

If you shun the grievous sins ... Verily Allah is Knower of everything

The Degrees of Sin

Sins are of two types: *Kabīrah* (the capital) and *Saghīrah* (the minor). Scholars have drawn long lists. Some identify three or so as capital sins

while others count seven. However, there is no conflict over these amongst them. The Qurān lays down a rule to differentiate between the capital and the minor sins, that is, the former includes those, which are discreetly prohibited. According to the scholars all those sins for which condemnation to Hell has been announced are capital sins; the rest are minor. Remember that every sin is fundamentally a sin; it is only named as minor in comparative terms, but it still is a sin. If a person keeps striving to eschew heinous crimes, his minor misdeeds are forgiven in return for his worship. The Holy Prophet^{SAW} is reported to have said, "Ablution washes away the misdeeds of the limbs." But if a person indulges in what has been forbidden, this concession cannot be availed. Each sin is a courier of rejection of faith and leaves a black spot on the heart. If the heart is covered with darkness it results in the seizure of faith, a grave punishment indeed. Sadly enough, it is a common sight in Muslim society today.

A general neglect of obligations and worship, polytheism in the form of attributing any or all the Divine Attributes to any of the creations; killing children for fear of poverty, which includes abortions done without a genuine reason after the fetus has become viable; adultery, intoxication, murder, misappropriation of the orphans' assets, abusing one's parents or the parents of others to invoke abuses in return, interest income, bribery, desertion from Jihād, slandering chaste women, hoarding provisions of life, sinning fearlessly, being arrogant, telling lies while being in power, resorting to soothsayers for fortune telling or taking oath at the hands of saints for mundane benefits, and to desert relatives, are all forms of capital sins. Further details may be seen in the books of Fiqh.

And last but not the least, do remember that a disrespectful behaviour towards K'abah is the gravest of all capital sins and it cannot be expected of a Muslim.

Therefore, it is enjoined that if the believers avoid capital sins, their minor mistakes shall be forgiven because to err is human. And they shall be admitted to a honourable place and achieve the eternal bliss of human excellence.

And to everyone We have ... Allah is ever a Witness over everything

Jealousy, Contentment and Envy

Matters in which **Allah** has blessed some people more than others, should not be the reason for jealousy. Never covet what the others have been

blessed with. Besides, affairs that are beyond one's control should never be interfered with, for example, a woman desirous of being a man - a predominant trend under the cover of equality now-a-days, coveting what others have such as high status or beauty etc. It results in nothing else but jealousy. This jealousy induces restlessness in life and is ruinous in the Hereafter. Men shall be rewarded keeping in view the performance of duties assigned to them and women shall be judged according to their deeds. Both shall be accountable to **Allah**. Equality in Islam means that everyone must get his or her rights without any hindrance, and everyone regardless of gender must perform the respective duties honestly.

This Āyah does not provide any justification for inactivity to those who do not wish to work due to sheer laziness, and blame the destiny. Efforts must be exerted to excel in knowledge and profession in a healthy competition. It would be extremely unfair to attain success by conspiring against other competitors.

Whatever status **Allah** has given to men or women in the society, they should carry out their duties diligently and get what is rightfully theirs. In situations beyond control, they should not intervene, as it would be a cause of trouble for them as well as for the whole society. Therefore, within one's limits, one must seek **Allah**'s blessings. The wealth left behind by parents or other relatives must be divided amongst the heirs in accordance with the laws laid down by **Him**. **He** knows what is best for mankind and **He** is very Gracious and Merciful. Human beings would not have known the end results of their actions. So **Allah** has very generously fixed the rights and duties of everyone. Be it a man or a woman by obeying **Him**, both can attain human excellence, which is the very goal of life.

Section 6

34. Men are overseers over women; because **Allah** has made one of them excel over the other, and because of what they spend of their wealth. So the righteous women are obedient and watchers in husbands absence by the aid and protection of **Allah**. And those wives whose obstinacy you
- الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ

fear, admonish them and avoid them in beds and beat them; but if they obey you, do not seek a way against them. Verily **Allah** is ever Lofty, Grand.

35. And if you fear a break between the couple, set up an arbiter from his family and an arbiter from her family; then if the couple seek amity **Allah** shall bring harmony between the two. Verily **Allah** is ever Knowing, Aware.

36. And worship **Allah**, and do not ascribe anything as partner with **Him**; and to parents show kindness and also to kinsmen and orphans and the needy and the near neighbour and the distant neighbour and the companion by your side and the wayfarer and those whom your right hands possess. Verily **Allah** does not love the vainglorious and the boastful.

37. Those who are miserly and bid people to miserliness, and conceal what **Allah** has granted them of **His** Grace; and **We** have prepared for the infidels a torment ignominious.

38. And those who spend of their wealth to show off to men, and do not believe in **Allah** nor in the Last Day; and whoever has for him Satan as a companion, a vile companion has he.

سَيِّئًا إِنَّ اللَّهَ كَانَتْ عَلَيْهِ كَبِيرًا ﴿٢٤﴾

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأِنْعَثُوا حَكَمًا مِّنْ أَهْلِهِ. وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَ إِصْلَاحًا يُّوفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٢٥﴾

﴿٢٤﴾ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ
السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٢٥﴾

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٢٦﴾

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَن يَكُنِ
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٢٨﴾

39. And what harm would befall them were they to believe in **Allah** and the Last Day and spend out of what **Allah** has provided them? And **Allah** is ever Knower of them.

وَمَا ذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا
مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

40. Surely **Allah** does not wrong any one a grain's weight, and if there is a virtue **He** will double it and give from **His** Presence a mighty wage.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً
يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

41. How will it be then, when **We** bring, out of each community, a witness, and **We** will bring you against these as a witness?

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا
بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

42. That Day those who had disbelieved and disobeyed the Messenger would wish that the earth would be leveled over them, and they will not be able to hide any discourse from **Allah**.

يَوْمَ يَدْعُ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ
كُنَّا تُسَوًى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

Secrets of Revelation

Men are overseers over women ... Verily Allah is ever Lofty, Grand

What should be the anatomy of matrimonial relationships and how should a household be run? Every system, organization or a government has a leader, who may be called a ruler or by any other such title. In a household, man will be the ruler and the woman his deputy or associate, who would advise him on household affairs while following his instruction. This is not a despotic or tyrannical domination granted to man, but the leadership to enforce rules that have been mutually agreed upon for the betterment and upbringing of the children. He shall be supported by his wife, and with her support, he will strive for the welfare of his family. Every system needs a

person who should be responsible for its smooth running and has the final word and the authority to enforce his decision. It is thus that every country has a head or a king. The word *Qawwam* has been rightfully defined as Amīr. The difference between an Amīr and a king is that the former works with mutual consultations for the betterment of the subjects, while the latter works to prolong his rule and makes decisions and enforces them only to satisfy his personal interests. Therefore, a man is called Amīr and not ruler, so that women should not feel bad. Logically, too, it is more appropriate that a man should be the head of the family rather than women or children. The philosophy behind this is mentioned in the following Āyah “**Allah** has made one of them to excel the other.”

It is **His** will that **He** has privileged some of his creations more than the others. This rule of creation is universally evident; may it be amongst fruits, grains, pieces of land, animals or in gender. Even in the human body the heart is superior to the other organs. Similarly, man has been granted a kind of superiority over woman by virtue of creation. The physical structure of a man is stronger and his duties are to provide for, protect and upbringing his family. The duties of the woman are to safeguard the honour and wealth of the husband and to take care of the household and the children. Another reason explained for conferring this superiority is: ‘and because they spend of their property’ i.e. the sole responsibility of providing for the family lies on the man. He should earn and spend his money on the family. Therefore, the natural and more appropriate structure of the household is that the husband should earn lawfully and watch the affairs of his household as a leader; whereas the wife should guard the family honour and the children. It clearly indicates that ruling with mere might and force is not the right thing, one must also have the capability in order to be a leader. It is also a religious obligation to remove inept rulers, provided such an action is driven by sincerity of purpose and not selfish motives.

It is not mandatory that all men are superior to all women without exception, but it is a general rule. As far as individuals are concerned, it is quite possible that a woman may excel man in education, politics and leadership. In such a situation a woman can even become the head of State, let alone household, but it is not the general rule. In fact, it is in the nature of woman that she wants to live in protection, which is provided by man. In an Islamic society, a woman is protected and cared for by her father from her childhood till her marriage. After marriage, her husband provides for her entire needs. Her physical structure, her household duties and responsibilities, and her

unique temperament do not allow her to be dragged into offices, trading centers or to run after other sources of income to earn a livelihood. Moreover, she has been assigned the great and important task of the continuance of human race. This task is agreeable to her physical as well as temperamental constitution. Besides, a man cannot perform this task properly, as it is not suitable for his temperament. Therefore, **Allah** has distributed responsibilities between both the sexes; whoever performs these duties sincerely and carefully, be it man or woman, shall be rewarded.

The duties of man and woman are different; their requirements are different; but they are both entrusted with responsibilities and shall be accountable to **Allah**. A virtuous wife is the one who obeys her husband and accepts his dominance, which is necessary for her own protection and that of the household. Such dominance is not tyrannical but is defined by **Allah** for her welfare. She should be a custodian of her husband's wealth and honour in his absence too, just like she would act in his presence. When a woman resolves with sincerity in her heart to do so, **Allah** gives her **His** Protection and makes it easy for her to carry out extremely difficult duties of bringing up the children, safeguarding the honour and wealth and managing the family affairs. It is, however, quite possible that some foolish women may not be able to perform their duties well. In such a situation, the husband must try to talk to her gently and advise her. If she does not mend her ways, she should be separated in bed, until she improves her conduct. The Holy Prophet^{SAW} has said that she should be made to sleep in another room, so that this temporary separation may help to avert a permanent separation from her husband. If they still do not submit and improve, beating is allowed, and according to **Hadīth**, she should not be hit so hard that her body gets bruised or any bones are fractured. It is strictly forbidden to hit her on the face. Praise be to **Allah**! This mild beating can be simply called a form of displeasure or an expression of annoyance. Furthermore, another **Hadīth** mentions that noble men shall not do even this, i.e. they will never beat up their wives to correct them. If the wife mends her ways, do not remind her of her past follies, nor be sarcastic, nor show annoyance. Rather, be kind and try to ignore her past mistakes and forgive her wholeheartedly. **Allah** has given man superiority over woman, but in reality all superiority is for **Allah**, and **His** Greatness and Magnanimity are unfathomable. **He** has assigned duties to each of his creations, so that the affairs of the universe run smoothly.

And if you fear a break between the pair...Allah is ever Knowing, Aware

A situation may arise whereby things get out of hand and, whether due to the husband's fault or because of the wife's stubbornness, the chances of resolving the dispute domestically become grim. In such a case instead of blaming one another both should resort to the intervention of their elders. The rulers, or a group of Muslims with authority, should appoint an arbiter from each side i.e. one from each family. The arbiters must have the capability and authority to make decisions. The word *Hakam* itself describes a person of such caliber. If the power to make decision is lacking, the word *Hakam* does not fit here. The arbiters should be sincere, honest and knowledgeable who can understand the situation, discuss and give their decision. Basically the appointment of these arbiters is aimed at the facilitation of reconciliation. If they cannot achieve this, the matter will be taken to the court, which involves many difficulties and problems. It will be expensive as well as defaming for the family since the internal affairs of the family will be made public. It may also lead to false accusations and lying, which is detrimental for the Hereafter, and brings infamy and slander to the family's name in this world. Therefore, if the arbiters sincerely resolve to help in the reconciliation of the estranged couple, **Allah** will help them and create feelings of love and unity in the spouses hearts.

In this way not only the entity but also the wealth, character and virtue of the family will be saved. If both sides authorize these arbiters to take the decision on their behalf, the arbiters have the full power to take any decision. Now if they agree upon divorce or any form of *Khull'a* (separation proceedings initiated by the wife) their decision shall be enforced. The Muslim jurists have derived from this *Āyah* that, in addition to marital feuds, arbiters can be appointed for all other disputes too; in fact it is more appropriate to opt for arbitration rather than resorting to courts. *Ḥadhrat 'Umar Farūq*^{RA} recommends that arbitration should be resorted to instead of courts for decisions since the former does not malign the hearts. Although the court verdicts settle the matter, yet they create resentments in the hearts. The arbiters must work with sincerity, since **Allah** is All-Knowing and Aware. Just as the matters concerning people are presented before them, so are their own hearts and actions exposed to **Allah**. So if their intentions are noble, matters are resolved amicably with **Allah**'s help.

And worship Allah ... a vile companion has he.

As far as fulfillment of duties is concerned, the foremost are those, which we owe to **Allah**. It is **His** right that we worship **Him** and do not associate partners with **Him**, in **His** Unity or Attributes. In Islam, faith is the foundation of reformation of all affairs of life. So long as the Greatness of **Allah** is not embedded in the hearts of people, making them believe in the Omnipresence of **Allah** and **His** constant vigilance over their affairs, and as long as all their hopes are not associated with **Him** alone, no governmental force and no cultural or social pressure can compel them to reform themselves. It is very easy to escape from such pressures. It is only the faith in **Allah**, based on the belief of **His** Oneness, that worship becomes a source of strengthening the faith and attaining spiritual progress. Thus the problems of only those people shall be resolved, whether through the government or arbitration at the family level, who are conscious of their duties towards **Allah**. The main reason that today mighty governments have failed to enforce peace and prevent atrocities prevalent over many parts of the world is that they have forgotten their Creator. Be it America or Russia, peace and harmony do not exist.

After the rights of **Allah** as our Creator, the rights of parents, who are responsible of our procreation, are the most important. Parents are responsible for the upbringing and training of the children. But how can goodness be expected for others, from a person, who is oblivious of even his duties towards **Allah**? However, if one has faith in **Allah**, he or she must treat the parents with grace and kindness. Here the topic of discussion is not the rights of the parents, but the treatment they are entitled to receive. It means that they must be looked after, their needs must be met, and one must serve them with sincerity as much as one can, even if the parents had failed to fulfill the rights of their children. To please the parents, one must look after even their friends. But if they tell the children to disobey **Allah**, they must not be obeyed. However, they should still be respected. One must avoid saying anything, which can hurt their feelings. Efforts to please them shall be duly rewarded by **Allah**.

The excellence of humanity lies in the fulfillment of one's duties towards **Allah**. After that, the rights of parents, relatives, orphans, needy, neighbours, fellow travellers and even servants must be sincerely understood and given to them. The Holy Prophet^{SAW} said that the person who does not treat his parents well faces hardships in this world. The

discussion about parents expands to include other relations. Close relatives, too, must be treated with kindness, and help must be extended to them, as much as possible, both financially and emotionally. Close interaction must be kept with relatives. A courteous behaviour to others is often coupled with expectations to be thought of highly by them. But this is a misconception and is negated here. In fact, good treatment to relatives is enjoined by **Allah** and should be extended in compliance with **His** Commands. Naturally, the reward too must be expected from **Him**.

The relatives too must comply with **Allah**'s Commands and if they ignore them, they shall be accountable for their own deeds. Ḥadhrat Abu Bakr Ṣiddiq^{RAM} supported a poor relative who also got involved in the conspiracy of accusing Ḥadhrat 'Āyeshah Ṣiddīqah^{RAM}, whose innocence was declared by **Allah Himself** in the Qurān. Ḥadhrat Abu Bakr Ṣiddiq^{RAM} felt offended and withdrew his support. The Holy Prophet^{SAW} told him not to do so, as whatever his relative did was his personal conduct for which he should repent before **Allah**, but Ḥadhrat Abu Bakr Ṣiddiq^{RAM} was helping him as a matter of duty and for winning **Allah**'s Pleasure.

People with no relatives, or with such relatives who cannot afford to help them, have not been deprived of their right to be treated kindly. These people are the orphans and the poor. **Allah** has reminded the rich of their duty towards the deserving people. Moreover, neighbours should also be treated kindly. Many scholars have interpreted this Āyah. According to some, *Jār-e zil qurba* means next-door neighbours and *Jār-e zil Junube* means people living in the neighbourhood. According to others, the former means a neighbour who is also a relative, and the latter is just a neighbour. Some scholars agree that the first type is a Muslim neighbour. Although all these interpretations can be acceptable, yet the scholars agree on the fact that a neighbour, whether a Muslim or a non-Muslim, relative or not, next-door or distant, must be looked after and helped. However, there will be a difference in their status as reported by Ibn-e Kathir: the Holy Prophet^{SAW} has said that there are some neighbours who have one right, some have two and some three. The neighbour with a single right is a non-Muslim and his sole right is of being a neighbour. A Muslim neighbour has two rights, one for being a Muslim and the second for being a neighbour. The one with three rights is a Muslim relative neighbour. After this, *Ṣaḥīb-e bil-Jamb* is discussed i.e. those people who are travelling together, or who often sit

together, or according to Rūḥ al-M'anī, even those who are colleagues and work in the same office.

All these must be treated kindly even if the period of interaction is very less and whether they are Muslims, non Muslim, relatives or strangers. Nothing must be said or gestured which might hurt their feelings. No inconvenience should be caused to them, for example smoking and puffing, so as to make the person sitting next to you miserable or sitting in a manner to occupy most of the space of the fellow passenger. Care must be taken to convenience and facilitate those interacting with you.

Allah Commands that a wayfarer, even if a stranger or a non-Muslim, must be treated well and helped on the basis of humanity. It is enjoined that the servants, maids and slaves, all deserve to be treated kindly. They must be provided proper food and clothing and their self-respect and honour must not be hurt. They should not be over-burdened with work beyond their capacity. The stipulated salary must be paid to them on time. Although literally this Āyah addresses the treatment of slaves and bondswomen, yet in the light of the sayings of the Holy Prophet^{SAW} and by concensus of the Ummah, it includes all the servants and maids. Thus a Muslim must be an embodiment of goodness and nobility, so that not only Muslims, but non-Muslims too benefit from his virtues. The latter do not have to fear any oppression from the former. Today's material world is achingly deprived of all these human virtues.

It is declared that **Allah** resents those who are proud and boastful. In short whoever fails to fulfill the aforesaid duties, ill treats the parents, the relatives or the poor and hapless or is a source of trouble for the co-traveller or the colleagues or the servants, is an arrogant person. Such a person wants the rest to feel that they are inferior to him. Remember, **Allah** dislikes such people who want to let others down, and who are niggardly in spending on others. They do not give to others what is rightful to be spent on them. These are the people who try to hide what **Allah** has blessed them with and influence other people to do the same. Thus, they try to ensure that others may not become equal to them by attaining knowledge or wealth.

This Āyah was revealed in relevance to the habits of the Jews of Madinah, but it generally includes all those who act similarly. The Jews of Madinah were extremely arrogant, they did not want the poor community to improve financially and made all efforts to achieve this goal. The same attitude prevailed in matters concerning knowledge, too. They would not reveal the

knowledge of the Divine Books just to maintain their supremacy over others. In today's world also, there are landlords, scholars and rulers who act in ways similar to those Jews. These are the ones who usurp the wealth of others, or become a barrier to the attainment of knowledge by others. The landlords of our country send their children for higher studies to Oxford, but do not allow the establishment of even a primary school for the children of the lower class in the areas under their influence. The main reason of this behaviour is arrogance and self-praise, lethal enough to take a person step by step towards infidelity, and **Allah** has promised a shameful doom for the infidels. Another characteristic of such people is that when they do spend on others they spend only for self aggrandisement and fame.

It is often seen that if parents are needy and sick, they are not looked after, but when they die, expensive rituals are performed even at the cost of borrowing, just to show off to people and impress them. The person who acts only to be admired by the people, rather than acting in the way of **Allah**, has taken Satan for a companion and advisor; and indeed Satan is an evil companion. He will always guide his followers to the path leading to notoriety and **Allah**'s Wrath in both the worlds.

And what harm would befall them ... to hide any discourse from Allah

Had they believed in **Allah** and the Hereafter, and spent the wealth given to them by **Allah** according to **His** Commands, they would not have lost anything. In fact the faith in **Allah** is a blessing which facilitates one's life and provides such firm support, which makes a person indifferent to and independent of any other support. The absolute belief in the Hereafter is the foundation stone of social reformation. If the faith in **Allah** and belief in the Hereafter is missing, the life becomes a picture of Hell. This can be witnessed in the Western society, where despite unlimited State resources and best efforts, crimes cannot be controlled. It is only the power of faith that deters a person from sin even when none is watching him. Therefore, had the people been blessed with faith, it would have made things easier for them. Wealth, knowledge and power, whether physical or social, are all blessed by **Allah**; and had they been put to use in accordance with **Allah**'s Commands to win **His** Pleasure, these people would have qualified for immense rewards in return for very little efforts.

The fact is that **Allah** is well Aware of **His** people, their thoughts and their actions. Nothing is hidden from **Him**. Islam is a combination of precepts and practices. The former without practical application is futile. Similarly

actions are fruitless if not based on sound precepts. Hence no human activity, which is without faith in **Allah** and falls outside the limits of **His** obedience, can produce positive results. Islam is indispensable for mankind, since the way **Allah** teaches to do things is certainly the correct and the easiest way. If any other course of action is adopted, it is always more difficult. Even if it temporarily serves the purpose, it can never produce the desirable results. Islam is another name for a comfortable, honourable and a wholesome life, which facilitates death and life after death. How foolish are those who do not believe! **Allah** is All-Knowing, so they shall not be able to hide anything from **Him**.

As for punishing the people, **Allah** is too Gracious and Magnificent to inflict injustice on anyone. **He** has created man with a conscience that can discriminate between right and wrong and has taught this discrimination too. Whenever and wherever it was needed, **Allah** sent **His** Prophets^{AS} to serve this purpose. He granted human beings the power to choose the path they desire to follow. Now if a person, by his own choice, opts for **Allah's** Wrath, this is a matter of his own choice and opinion. Otherwise **Allah** is so Generous that **He** punishes in proportion to the error, but rewards the noble deeds manifold. It is said that such deeds will be rewarded at least ten times multiplied; some of them two million times and some will be rewarded in proportions beyond imagination.

One important thing to remember is that **He** will not punish people in the light of **His** Knowledge alone, but shall ask the Prophets^{AS} to testify for their people. This will be done in two ways. Firstly, Prophets^{AS} will bear witness to the fact that their followers had received the Message of **Allah**; some had accepted while others had refused. Even at that time the non-believers would deny the evidence, upon which the Prophets^{AS} shall be asked as to who would certify their word. They shall submit, "O **Allah**! Let the followers of Prophet Muhammad^{SAW} certify." And it shall so happen. Then the non-believers will say, "these people never saw our times, how do they know?" The followers of Holy Prophet^{SAW} will reply: "O **Allah**! We have read all these events in **Your** Revelation, that is the Qurān." The Holy Prophet^{SAW} shall verify: "These people had accepted my teachings and obeyed me. It was through me that **Your** Revelations had reached them, in which **You** have declared my Ummah as the best and balanced nation." Thus the falsehood of the non-believers will be exposed and they will accept their folly and be apologetic. A second form of verification will be about our declaration of Islam; whether our actions and deeds were in accordance with

the teachings of the Holy Prophet^{SAW} or were they according to our concocted rituals? Just like the way Prophet 'Isā^{AS} shall be questioned, "Did you ask your people to take you and your mother as Gods?" And he shall answer: "I only told them what **You** had ordered me. The rest is their own invention!" Thus all those actions and deeds, which people deem reward-worthy, will only be accepted after endorsement and verification by the respective Prophets^{AS}. Therefore, taking baseless rituals, which consume time, energy and wealth, for religion is indeed foolish. Instead of earning a reward in the Hereafter, they in fact invite a humiliating doom. It would indeed be tragic.

There are many reports that the Holy Prophet^{SAW} is presented with the deeds of his followers, and he either certifies them or rejects them. The same verification shall be obtained on the Day of Judgment, and the non-believers would wish to be destroyed or to disappear without leaving a trace, to escape the Reckoning and **Allah's** Wrath. But not only would they be unable to hide themselves, but also their deeds, no matter how trivial. Disbelief itself is nothing except trouble, but those who take rituals as part of religion shall be in no better state. Therefore, before undertaking any task, one must make sure that it does not clash with the teachings of the Holy Prophet^{SAW}. All such matters, which are not endorsed by him, must not be considered to be part of religion. Here we have a very strong proof of the finality of his Prophethood, that there will be no Prophet^{AS} after him, because his Ummah shall be summoned to verify the preceding nations, and he shall be asked to testify for everyone. Therefore, any claim of Prophethood after the Holy Prophet^{SAW} is nothing but absolute fabrication.

Section 7

43. O you who believe! Do not approach Ṣalāt while you are drunken until you understand what you say, nor while you are polluted, save when you are wayfaring, till you have washed yourselves. And if you are ailing or on a journey or one of you comes from the privy or you have touched women, and you do not

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ
سُكْرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا
عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنتُمْ مَرْضَىٰ أَوْ عَلَىٰ
سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ
اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿١٣﴾

find water, then betake yourselves to clean earth and wipe your faces and your hands with it. Verily **Allah** is ever Pardoning, Forgiving.

44. Have you not observed those to whom was given a portion of the Book purchasing error, and intending that you would err as regards the way?

45. And **Allah** is Knower of your enemies; suffices **Allah** as a Friend, and suffices **Allah** as a Helper.

46. Among those who are Judaised are some who pervert words from their meanings and say: 'we have heard and we disobey' and 'hear you without being made to hear', and Ra'ina twisting their tongues and scoffing at the faith. And had they said: 'we have heard and obey' and: 'hear you', and Unzurna, it surely would have been better for them and more upright. But **Allah** has cursed them for their infidelity. So they shall not believe, save a few.

47. O you who are given the Book believe in what **We** have sent down confirming what is with you, before **We** change faces, and turn them upon their backs, or **We** might curse them even as **We** cursed the people of the Sabt, and **Allah's** Command is ever carried out.

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِنَ الْكِتَابِ
يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴿١١﴾

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى
بِاللَّهِ نَصِيرًا ﴿١٥﴾

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمَعٍ
وَرَاعَيْنَا لِيَايَاسِينِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ
قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا
لَهُمْ وَأَقْوَمَ وَلَٰكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ﴿١٦﴾

يَتَأْتِيهَا الَّذِينَ أَوْتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا
مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا
فَتَرُدَّهَا عَلَيَّ أَدْبَارَهَا أَوْ نُلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ
السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿١٧﴾

48. Surely **Allah** will not forgive that anything be joined with **Him**, and **He** will forgive all else to whom **He** will. And whoever joined anything with **Allah**, he has certainly fabricated a mighty sin.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

49. Have you not observed those who hold themselves to be pure? Nay, it is **Allah** Who purifies whom **He** will, and they shall not be wronged a whit.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنفُسَهُمْ بِلِلَّهِ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ قِتِيلًا ﴿٤٩﴾

50. Look! How they fabricate a lie against **Allah**, and enough is that as a manifest sin.

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾

Secrets of Revelation

O you who believe ... Allah is ever Pardoning, Forgiving

Islam was revealed gradually in stages, and in twenty-three years, a complete Code of Life was given to the Ummah. The Arabs were habitual drunkards, except for a few pious people. This habit was a major reason of their defiance towards **Allah** and **His** Prophet ^{SAW}. **Allah** wanted to protect the Muslim nation from this vice since one cannot think straight when intoxicated and, therefore, cannot watch his interest. So to start with, **Allah** ordered them not to offer *Ṣalāt* while drunk. One should only perform *Ṣalāt* when he is in senses and knows what he is reciting. Most of the people quit drinking at the revelation of this *Āyah*. A little later, it was completely forbidden in *Surāh al-Ma'idah*. The intake of alcoholic drinks and other intoxicants was thus prohibited. Similarly *Mut'a* was a pre-Islamic custom of the Arabs, which was forbidden. Many scholars have discouraged the offering of *Ṣalāt* while one is too sleepy to discern what is being recited. It is recommended to sleep for some time and offer the *Ṣalāt* later.

One should take a bath when in a state of pollution and only then attend the *Ṣalāt*. But if one is travelling and cannot find water, *Tayemmum* should be done. If a person needs to clean himself, or do ablution, but cannot find

water, or if he is suffering from some ailment which can worsen by the use of water, he should do Tayemmun. The method of Tayemmun is to place both hands (palm downwards) on clean ground or clay, dust them together to remove any extra dust and move them over the face and arms (from wrist to elbow). Tayemmun is the substitute for bath and ablution both, and is one of the three distinctive features of the Muslim Ummah. Firstly, for this Ummah the whole earth has been declared a mosque; secondly, they have been granted the permission to use dust for Tayemmun; and lastly, their ranks in Ṣalāt have been arranged like those of the angles. Details of Tayemmun have been mentioned in books and must be seen, since many people do not know them. This is a great blessing from **Allah**, bestowed upon the Muslims through the noble family of Ḥadhrat Abu Bakr Ṣiddiq^{RAM}. It so happened that during a journey, Ḥadhrat 'Āyeshah Ṣiddiqah^{RAM} who was accompanying the Holy Prophet^{SAW} lost her necklace. The Holy Prophet^{SAW} ordered its search. The place was arid and there was no water available. When the time for Ṣalāt drew near, the Companions^{RAM} approached Ḥadhrat Abu Bakr^{RAM}, informing him that there was no arrangement for ablution. He was annoyed with his daughter Ḥadhrat 'Āyeshah^{RAM} and went to her. He saw the Holy Prophet^{SAW} sleeping with his head in her lap. In whispers, he admonished his daughter for causing the Holy Prophet^{SAW} and the Companions^{RAM} to break their journey at a spot where there was no water. She neither moved nor uttered a word, lest she should disturb the Holy Prophet^{SAW}. Ḥadhrat Abū Bakr^{RAM} was still angry and whispering, when the Holy Prophet^{SAW} started receiving the Divine Revelation. When he woke up, he announced the permission of Tayemmun. The Companion^{RAM} exclaimed that the family of Abu Bakr^{RAM} had been a source of Barakah for the entire Ummah, as this concession had been granted because of them.

Have you not observed ... so they shall not believe save a few.

Allah draws the attention of the Holy Prophet^{SAW} to the condition of those who were once blessed with Divine Revelations; i.e. the Jews and the Christians. They failed to follow the Commandments they had received and became slaves of their desires. They claimed to believe in the Books, but did not follow them in their practical lives. To justify their own opinions and desires, they even mutated the Holy Scriptures, resulting in catastrophe. The Book, which was a source of guidance, was changed. So they all went astray and lost the path of obedience. They had, by choice, opted for this deviation; it was not imposed on them. Now they wish that the others, too, should

adopt the same behaviour towards guidance and become like them. They want to mislead the Muslims, but **Allah** is well Aware of such enemies and He Alone is sufficient for the Muslims as a Helper. The point highlighted here is that people who have gone astray always try to influence others to join them, but those who have been blessed with **Allah's** obedience and who sincerely strive in **His** Way receive **His** Protection. Evil surroundings and society cannot harm them. The wrongdoers are the victims of their own misdeeds, which make them alter their Books to provide excuses for their misconduct. They thus clash with the teachings of the Holy Prophet^{SAW}, and are impudent towards him. The Jews used such words in the presence of the Holy Prophet^{SAW}, which would carry double meanings, both noble and evil. Therefore, **Allah** deprived them of **His** blessings, and only those who refrained from this blasphemous practice were blessed with faith and belief. It would have been better for the Jews if they had opted for obedience and used words with clear meanings, but they suffered because of their misdeeds.

The whole argument brings out the fact that the rules laid down for us regarding piety, the legitimate and the unlawful, morals and dealings, are for our own benefit, and must, therefore, be adhered to. Merely believing in and not following them in our practical lives would eventually lead to a point where we would not even refrain from criticising the Holy Prophet^{SAW}, just like the non-practising Muslims of today, who fearlessly comment on **Allah's** Commands and Sunnah of the Holy Prophet^{SAW}. Such behaviour is indeed ignorance. The intellectuals amongst these people use the term 'fundamentalism' and declare **Allah's** laws as inapplicable in this modern world. Whereas it is Islam's miracle that it is practicable for every nation, country and for all times, with the condition that the Qurān should be understood through the teachings of the Holy Prophet^{SAW} and learnt from the conduct of his Companions^{RAM}. Interpretation of the Qurān based on personal opinion will not only be difficult but also inapplicable and undue insistence on it may lead a person to a stage where he might end up criticising even the sayings of the Holy Prophet^{SAW} and the Companions^{RAM}. This will drive him away from **Allah's** Mercy and invoke **His** Curse. The respect for the Holy Prophet^{SAW} demands that one must never utter even such words that may carry a dual connotation, let alone criticize the Prophetic sayings, as it may lead to annulment of faith.

O you who are given the Book ... is ever carried out.

People of the Book should have no difficulty in believing what has been revealed to the Holy Prophet^{SAW}, since it testifies all beliefs revealed in their Books. Belief in the Unity of **Allah**, the Hereafter, Reward and Punishment, and Angels are same, with the additional belief in the Holy Prophet^{SAW}, and that, too, having been explicitly mentioned in their Books. If they still turn away, **Allah** may mutilate their faces or chastise them for this heinous crime, like **He** punished the people of Sabbath. They too justified the pursuance of their desire with lame excuses, but could not deceive **Allah**. They got in trouble and were eventually destroyed. If the same mistakes are repeated today, similar punishments will be inflicted since no one can defy **Allah's** Commands. Whatever **He** plans is always executed. Today, men portray a feminine face and the women try to look masculine. It is just another form of mutilation, which is the outcome of our wrongdoing. Even the Muslims of today indulge in this malpractice, and instead of reforming their conduct they try to justify it. May **Allah** protect us from **His** wrath!

Surely Allah will not forgive ... and enough is that as a manifest sin.

Allah does not forgive those who take partners with **Him**, either in **His** Oneness or Attributes. Their agony will never end once they are awarded punishment, since it is the gravest of sins and extremely unjust. Believing others to possess knowledge of the unseen like **Allah**, or believing someone else to be responsible for bringing good or bad fortune, or worshipping someone other than **Allah** are those misdeeds which result in a permanent denial of salvation. Sometimes, rather most of the times, we renounce **Allah's** Commands and start obeying other people. Such behaviour stems out of fear or a hope of benefiting from them. This is the very basis of polytheism. Yet obedience to Prophets^{AS} and noble people is not polytheism, since they only convey the injunctions of **Allah**; following their word is in fact **Allah's** obedience.

If someone dies as a polytheist, he is condemned to an eternal torment, but if someone is granted the chance to repent and becomes a believer, he is no longer a polytheist. It is astonishing to see that people believe themselves to be extremely righteous and also express such notions, whereas a noble deed is the one, which has been declared so by **Allah**, and is based on faith. If the basic beliefs are not right the capacity of noble deeds is not given. Many people appear to be noble, but the real motive behind their nobility is not **Allah's** Pleasure, but some vested mundane interests. Therefore, their

actions do not attain the status of noble deeds. Similarly, when we claim to believe in **Allah** and do not obey **His** Commands in our practical lives, it falsifies our claims. Besides, self-praise leads to the development of arrogance and conceit in us. People start associating holiness with the pious, just as the image of deities in Hinduism. Humans are, after all, human, and only Prophets^{AS} are innocent. Human beings are liable to commit mistakes; so it is imperative to ask for **Allah's** Forgiveness and watch one's own weaknesses. If someone, for the sake of recounting **Allah's** blessings, says that **Allah** has granted him the capability to perform a noble task, this statement shall not be considered as self-praise. It may encourage other people to work hard for similar noble achievements. Otherwise, indulgence in conceit and self-adoration is a prelude to destruction, as it abases people in this world and in the Hereafter. It affects their intelligence and sagacity, and they lose their power to discern right from wrong; they are no longer attracted to righteousness, and prefer falsehood over truth.

Section 8

51. Have you not observed those to whom is given a portion of the Book, testifying to idols and devils, and speaking of those who have disbelieved, "These are better guided as regards the way than the believers"?

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُّوْا لَهُمْ
أَهْدَىٰ مِنَ الَّذِينَ
ءَامَنُوا سَبِيلًا ﴿٥١﴾

52. Those are they whom **Allah** has cursed; and whom **Allah** curses, for them you shall not find a helper.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ
يَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

53. Have they a share in the kingdom? If so, they will not give mankind a speck.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ
نَقِيرًا ﴿٥٣﴾

54. Or do they envy the people on account of what **Allah** has granted them out of **His** Grace? So surely **We** granted the house of Ibrahim

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ
وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

the Book and wisdom and **We** granted them a mighty kingdom.

55. Then among them were some who believed in it, and among them were others who turned aside from it, and enough is Hell as a flame.

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَى
بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

56. Verily those who disbelieve in Our revelations, them **We** will soon cast in Fire. Whenever their skins are burnt up **We** will change them for other skins, to keep up their tasting of the torment. Verily **Allah** is ever Mighty, Wise.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلِمًا
نُضِجَتْ جُلُودُهُمْ بِدَلْنِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

57. And those who believe and work righteous deeds, soon **We** will admit them to the Gardens beneath which rivers flow, abiding their forever. For them shall be spouses, and **We** will admit them to a sheltering shade.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا ظِلَالٌ
ظَلِيلًا ﴿٥٧﴾

58. Verily **Allah** Commands that you shall render dues to the owners thereof, and that when you judge between men, judge with equity. Excellent is that with which **Allah** exhorts you; verily **Allah** is ever Hearing, Seeing.

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمْتَنَاتِ إِلَىٰ أَهْلِهَا
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ
اللَّهَ نِعْمًا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

59. O you who believe! Obey **Allah** and obey the Messenger and men of authority from amongst you; then if you quarrel in anything refer it to **Allah** and the Messenger, if you indeed believe in **Allah** and the Last Day. That is

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

the best and the fairest
interpretation.

Secrets of Revelation

Have you not observed ... shall not find a helper

O Prophet^{-SAW}! See those who have been blessed with **Allah's** Book, which indeed is a strong evidence of truth, and such a great blessing that man cannot even imagine its greatness! It is for these revelations that Prophets^{-AS} were sent, as no ordinary person can bear to receive the Divine Words. They can be received from **Allah** by only those who are innocent and sinless. This sanctity is a prerequisite for receiving the Divine Revelations. Those who believe in the Divine Book emerge from the darkness of infidelity. Their hearts are enlightened and they not only receive guidance at every step, but also **Allah's** continuous support. But these people who have been blessed with the Book have fallen prey to self-praise, and are taking idols and devils as their God. Just see the crookedness of their vision when they say that the non-believers are on the right path and the Muslims are not. Here the commentators have quoted an incident which itself is an example of admonition.

It is reported that Ḥayee bin Akḥṭab and K'ab bin Ashraf, two chieftains of the Jews went to visit the polytheists of Makkah after the Battle of Uḥad and wanted to form an alliance against the Muslims. The people of Makkah knew that the Jews were not trustworthy, so they put forth the condition that only if the Jews prostrated before their idols and pledged could an alliance be considered. The Jews complied with their demand. K'ab bin Ashraf who was a very learned scholar suggested that thirty men from each side should announce their resolution in front of the K'abah to fight against Muslims as a united force. The Quraish obliged. However, Abu Sufyān, who had not yet embraced Islam, enquired of the Jew chief: "You are a scholar of the Book and we are ignorant as far as religion is concerned; so first tell me whether Muhammad^{-SAW} is on the right path or us?" What he meant was that if Muhammad^{-SAW} was right, then they should not form an alliance against him even if they did not believe in him or accept his Message, for it is never sensible to fight against the truth. K'ab asked Abu Sufyān to explain their religion and beliefs who told him about all those customs practised as

religion by the polytheists of Makkah. He also told him that Muhammad^{SAW} had renounced these customs and had come up with a new religion. K'ab then declared: "You are on the right path whereas Muhammad^{SAW} has lost his way." K'ab was a renowned Jewish scholar, well aware of the Prophethood of the Holy Prophet^{SAW}. He was capable of discriminating between monotheism and polytheism and could see the difference between mere rituals and tenets of religion. Yet he was so blinded by the desire to retain his superiority that he did not hesitate to brand the truth as falsehood, and vice versa.

This malignance of the mind and heart is the result of **Allah's** curse upon such arrogant people. He deprived them of **His** Mercy and blessings. Their arrogance and the desire to be superior led them astray. It must be remembered that whoever is condemned by **Allah** does not have any one to turn to. How can anyone offer any assistance, which also comes through **Allah's** blessing. The causes and effects are a façade, while the real performer is the Omnipotence of the Creator of the causes. The deprivation from **Allah's** blessings has varying degrees and it finally culminates in total disbelief. The initial stages of this deprivation include misdeeds such as women trying to adopt the appearance of men and vice versa. Both have been cursed. Rather, according to Ḥadīth women who put on gents shoes and those who pluck their eyebrows, and men who set their eyes on women with evil intentions are also accursed, and those women too who desire to be seen and admired by people and, therefore, dress up and roam around without the enjoined attire. The damnation also includes people who give or take interest; those who indulge in sodomy; those who try to alter **Allah's** Book; those who seize power by unlawful means, abase the nobles and grace the wrongdoers; and those who declare the unlawful as lawful! Condemnation by **Allah**, in other words stands for termination of **His** Mercy and blessings and results in the crookedness of thought and perception. If one does not beg **His** Forgiveness, it is possible that one may become a non-believer, and that results in infliction of a never ending and humiliating torment. O **Allah!** Protect us from this calamity!

Have they a share in the kingdom... We will admit them to a sheltering shade

Conceit is such a fatal trait that it would be quite fair to brand it as the root cause of all evil. It leads to the disobedience of **Allah** and to the worship of vain desires, which ultimately transforms a person into a non-believer and polytheist. This trait leads people to the point where they are overwhelmed

by the feeling of their own righteousness, and to maintain their superiority try to hinder the flow of **Allah's** blessings from reaching commoners. So much so that even if such people owned a kingdom, they would not give away a straw to anyone. Such were the Jew scholars. If they could, they would not even spare a sip of water to the Holy Prophet^{-SAW} and his followers. Moreover, such a person develops jealousy whereby he or she desires the downfall of others, let alone giving anything to anyone. This malice made those Jews wish for the revocation of **Allah's** worldly and spiritual rewards, which **He** had bestowed upon the Muslims. Although the latter, in the form of Divine Books and Prophethood, had also been given to the children of Prophet Ibrahim^{-AS}, and the Jews had accepted and believed in them. The family of Prophet Ibrahim^{-AS} possessed worldly powers, and some of them had been granted Prophethood as well as State power.

Now, if the Holy Prophet^{-SAW} has been similarly blessed with both Prophethood and power, the Jews should not deny the fact. Their hostile attitude, however, is not surprising because their ancestors had behaved in a similar manner with their Prophets^{-AS}. Some of them used to believe in the Prophets^{-AS}; others repudiated them and thus qualified to be condemned to Hell. Repudiation and disbelief is an offence worthy of Hell-fire, which is extremely intense. Its heat can be felt even in this world as it evaporates the peace of mind, whereas after death this Hell shall be the eternal abode for the non-believers. So the people who deny the Holy Prophet^{-SAW} are doing it out of sheer jealousy, without any justification. Jealousy itself is a curse and can be compared to fire, always smoldering a jealous person from within. And it was because of their jealousy towards the Holy Prophet^{-SAW} that these people were afflicted with the disbelief. Jealousy is also forbidden as it leads to the path of denial, for **Allah** may bless **His** people with whatever favour **He** pleases.

However, it is alright to envy someone's excellence in a positive way. One may strive lawfully for the achievement of similar excellence without wishing for the downfall of others. The non-believers shall soon be condemned to a fire, which will incinerate their bodies without reducing them to ashes. It would be restored as soon as scorched, in order to inflict a continuous and ongoing torture. The feeling of pain increases with each renewal of flesh and skin because the new skin is ever more sensitive. **Allah** is the Mightiest of all. **He** has given the humans a chance to act righteously, but in their foolishness they keep trying to prove their own superiority over **Allah**, and thus invite disaster. Those who refrained from haughtiness and

conceit, and acknowledged their humility and the Greatness of **Allah** by believing and obeying **Him** - as obedience testifies the beliefs - will soon be rewarded with the most exquisite life and exalted standards of existence, which will be their final destination. It is a place of **Allah's** bounties and blessings, which shall neither diminish nor finish, and the person once admitted shall abide therein. The successful shall luxuriate in spiritual, physical as well as material blessings. They will enjoy perpetual spring and there will be no autumn. They will enjoy excellent health and their lives shall not be threatened by death. The women will also be free of all flaws, major or minor, with bodies pure of any impurity, hearts free of hatred and faces perfect. In short tranquility shall prevail without the slightest touch of grief.

Verily Allah commands ... that is the best and the fairest interpretation.

The prerequisites to gain access to this blissful place have been explained in these two **Āyāt**. The first prerequisite is faith in **Allah**, without which obedience is un-imaginable; and the second is conduct, because without practical endorsement, the declaration of faith carries no weight.

Allah Commands us to choose only those people as trustees who are trustworthy, and to do justice amongst people. Meaning of the word 'trust' is very broad. Outwardly it refers to that deposit or wealth, which someone entrusts to a person for a certain period of time. It could either be a loan given to someone or a deposit. But in actual fact, the word 'trust' encompasses all activities that affect other people, including the management of Government offices and assignments. The real authority lies with **Allah** and man has been appointed as **His** deputy and trustee. Therefore, these offices should be given to those who are capable of running them efficiently. Thus it is the responsibility of the Government to search and appoint people who are rightly qualified for various jobs. The Holy Prophet^{SAW} has condemned those who are in authority, and appoint unqualified people on the basis of personal friendships or recommendations. The person who unfairly recommends someone for a job does extreme injustice to him, the entire nation and to his own self. When inept people occupy important positions, there will be chaos; the system of Government will collapse and mankind will suffer. Vote, too, is a form of trust, since by exercising it we select people who run the Government and its affairs, and appoint a ruler for the country.

While electing the head of the State, the main consideration should not be the caste, creed or provincial affiliation, but it should be honesty, nobility and the capacity to run the office efficiently. Nobility alone is not sufficient, unless supported by the capability to perform well. It is reported that Ḥadhrat Abu Z̄ar^{-RAU} requested the Holy Prophet^{-SAW} that he should be entrusted with some duty so that he too could be of some service. The Holy Prophet^{-SAW} replied, "You are an old man and appointment is like a trust, which can cause embarrassment on the Final Day, except for the one who would have rightfully proved himself worthy of his position." In fact vote is a kind of testimony that the voter is satisfied with the honesty, virtue and fitness of the candidate he votes for. Therefore, the Government and the public are both responsible within their own spheres. It is not justified to confer positions and appointments on provincial and tribal basis, but such people must be sought who can work efficiently on national level, even if they all belong to the same province or tribe. Here the prerequisite is capability, and not their clannish identity.

Similarly, it is the duty of the Government to delegate duties to people on provincial, district and rural levels. When the right to elect rests with the public, then this responsibility shifts to them. In a situation where a person with adequate qualities is not available, the best amongst the candidates and the better amongst the others should be elected, otherwise it will be a breach of **Allah's** trust as well as that of the nation. Accepting bribes in return of appointments amounts to auctioning the rights of people. Another very important duty of the Government is to provide justice to the public. When settling a feud between two parties, the Government, the arbitrator or the mediator must provide justice.

Justice is the right granted to all citizens of all countries by **Allah** without any discrimination of colour, caste or religion. Generally speaking it is the duty of the Government or those in authority to decide all matters justly. The opposite of justice is oppression, which means placing things where they do not belong, or uprooting them from their proper place. Whereas justice means doing the right things at the right time and right place. Therefore, the eligible must be provided with his or her rights by the State. It is also the duty of the Government to facilitate the acquisition of justice for the public. The Government should keep itself aware of the problems of its subjects and should not wait for the complainants to come to them. It should not only provide speedy justice but should also safeguard them against oppression.

These are the duties of the Government, and the head of the State will be held accountable for each of his subjects before **Allah**. Therefore, **Allah** guides us in such a manner so that we may lead a peaceful, honourable life here and be successful in the Hereafter. It must be remembered that **Allah** is Aware of everything. **He** listens not only to those who can cry out for help but also to those who cannot. **He** can see everything whether visible or hidden behind hundreds of veils, all the time.

Coming to the question how justice is to be done and how to fix the rights and duties of people in order to ensure it, **Allah** enjoins: "O you who believe! Obey **Allah** and **His** Prophet^{-SAW}, and also those who are in authority". Here, three types of obedience has been simultaneously enjoined, but in fact it is the obedience to **Allah** alone, only practised in various forms. Firstly, the orders laid down in the Qurān must be obeyed without interference, such as **Allah**'s Unity; the belief in the Holy Prophet^{-SAW} to be the last Prophet of **Allah**; the belief in the Day of Judgment and the tenets of Islam, and the acceptance of the concept of the Lawful and the Forbidden. Secondly, there are orders, which have been briefly stated in the Qurān but have been explained and elaborated in the Ḥadīth. In fact the meanings of these, too, have been revealed by **Allah**, but the words are of the Holy Prophet^{-SAW}. This, too, is obeying **Allah**, but as the text is not a part of the Qurān but of the sayings of the Holy Prophet^{-SAW}, therefore, it is ordered in the Qurān to obey the Holy Prophet^{-SAW}. People who only wish to derive meanings from the Qurān must ponder over this, that the order to obey the Holy Prophet^{-SAW} is present in the Qurān alongwith the order to obey **Allah**. The third level of obedience caters for those affairs which are not clearly specified in the Qurān or in the Ḥadīth. It is the duty of the jurists and scholars having vast knowledge of Ḥadīth and a thorough comprehension of the Qurān, to study such matters in the light of the Qurān and the Sunnah. They should carefully look for a similar situation and then pass their verdict over a given issue.

In fact this, too is **Allah**'s obedience but will outwardly be directed towards jurists. Such matters will fall under the category of Islamic jurisprudence. After these are the matters not restricted by **Allah** or the Holy Prophet^{-SAW} but left open to personal discretion. These are called *Mubaḥāt* meaning allowed or permissible. These matters concern the authorities, who formulate rules and regulations for the betterment of the society. The authorities must be obeyed in these administrative matters, for instance how the postal system in a city will work; where will the police stations be set

up; where will the roads be laid; how will the various means of transport be scheduled; where will the Army cantonments be built and what will be the strength of Army stationed at each cantonment? These are all administrative affairs and it is State's responsibility to make these arrangements in the best interest of the public. At the same time it is obligatory for the public to obey the rules laid down by the State as this will indeed be obedience to **Allah**.

The term "those in authority" includes both the Government and the scholars of religion. In matters that are clearly defined, the Qurān should be obeyed, and in those requiring explanation the teachings of the Holy Prophet^{-SAW} must be followed. In matters which are indefinite, the scholars and jurists should be adhered to. Lastly, in administrative and public affairs, obedience to the authorities is mandatory. All these are in fact the many faces of the obedience to **Allah**; any violation or failure to fulfill these duties would tantamount to gross misappropriation.

It must be remembered that the scholars cannot demand obedience on any matter contradictory to **Allah's** Commands. They have no right to twist the words, or take some literal or other meanings for the purpose of interpretation which are contrary to the Divine teachings and opposed to the wishes of the Holy Prophet^{-SAW}. Scholars and jurists who do so will no longer remain trustworthy, and should not be obeyed. It is this kind of crooked interpretation desired by the pseudo intellectuals today who demand to keep the doors of Ijتهād open. Islam allows verdict on any controversial newly arisen situation only after finding a similar situation from the Qurān and Sunnah. The Government has no right to enforce rules contrary to **Allah's** Commands. In such a situation the Government is not to be obeyed, as it is amongst the sayings of the Holy Prophet^{-SAW}, that **Allah's** disobedience in order to obey human beings is not allowed. This is why it is enjoined that whenever there is a controversy, always turn back to **Allah** and the Prophet^{-SAW}. Obviously a controversy will only arise where there is no concrete and clearly defined rule. Therefore, the verdict of only those scholars should be followed who pass it after careful deliberation of Qurān and the Sunnah by exploring similar examples therefrom. The best policy is never to diverge over clear rules, and to always bear in mind the Magnanimity of **Allah** and one's own worthlessness. In case of matters not laid down very clearly, it is best to co-operate with the authorities and the scholars for the achievement of better mundane and eternal results.

60. Have you not observed those who assert that they believe in what has been sent down to you and what has been sent down before you, and yet desire to go to the devil for judgment, whereas they have been commanded to deny him; and Satan desires to mislead them far off.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا
أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَّخِذُوا كَمُؤَاظِمِي الطَّغُوتِ وَقَدْ أُمِرُوا أَنْ
يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلَالًا بَعِيدًا ﴿٦٠﴾

61. And when it is said to them: 'come to what Allah has sent down and to the Messenger', you will see the hypocrites hang back far from you.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ
الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ
صُدُودًا ﴿٦١﴾

62. How then, when some ill befalls them because of what their hands have sent forth, they came to you swearing by Allah: we meant nothing save kindness and concord.

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيَهُمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا
إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

63. Those are they of whom Allah knows whatever is in their hearts; so turn you from them and admonish them, and speak to them for their souls an effective word.

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ
فَاعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي
أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

64. And not a Messenger have We sent but to be obeyed by Allah's will. And if they, when they had wronged their souls, had come to you and begged forgiveness of Allah and the Messenger had begged forgiveness for them,

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ
اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

they would surely have found
Allah Relenting, Merciful.

65. Aye! By the **Rabb**, they shall not really believe until they have made you judge of what is disputed among them, and then find no demur in their hearts against what you have decreed and they submit with full submission.

66. And had **We** prescribed to them: 'kill yourselves or go forth from your dwellings', they would have not done it, save a few of them. And did they perform what they were exhorted to perform, it would be for them better and more strengthening.

67. And then surely **We** would have given them from **Our** Presence a mighty wage.

68. And surely **We** would have guided them to a path straight.

69. And whoever obeys **Allah** and the Messenger, then those shall be with them whom **Allah** has blessed from among the Prophets, the saints, the Shuhadā', and the righteous. Excellent are these as a company!

70. That is the Grace from **Allah**, and **Allah** suffices as Knower!

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا
شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ
أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ
وَإَشَدَّ تَثْبِيتًا ﴿٦٦﴾

وَإِذَا لَا تَرَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

وَلَهَدَيْتَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ
اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ
عَلِيمًا ﴿٧٠﴾

Secrets of Revelation

Have you not observed ... and they submit with full submission.

There are some people who not only claim to believe in the Qurān, but also in all that was revealed before it. But when it comes to practical life, they prefer the opinion of Satan, whereas the Qurān and all the preceding revelations warn mankind against following Satan. Otherwise there is a strong possibility of going astray, and that is exactly what the Satan desires. He wants his followers to be misguided as much as possible. Let us go through the details of the event when these Āyāt were revealed.

A Jew who had converted to Islam but was a hypocrite got involved in a dispute with another Jew. The latter advised him that they should go to the Holy Prophet^{SAW} for arbitration since the former was a Muslim. Since the Jew knew that he was right and also knew that the Holy Prophet^{SAW}, after hearing his case, will certainly do justice to him, he wanted to put up the case to the Holy Prophet^{SAW}. The newly converted hypocrite, on the other hand, wanted to go to the Jewish chieftain K'ab bin Ashraf, because in his heart he, too, believed that the Holy Prophet^{SAW} would pass a just verdict as the Jew was right. The hypocrite insisted upon seeing K'ab bin Ashraf since he had some hope of winning the case by foul play. At last both of them visited the Holy Prophet^{SAW} and presented their cases. After listening to their arguments the Holy Prophet^{SAW} decided the matter in favour of the Jew. Now the hypocrite thought of appeal. He knew that Ḥadhrat 'Umar^{RAU} was strictly against infidelity and if he made him the mediator he might deprive the Jew of his right because of his religion. The hypocrite somehow talked the Jew into seeking Ḥadhrat 'Umar's^{RAU} judgment.

They went to Ḥadhrat 'Umar's^{RAU} house and knocked at his door. He came out and heard their story. The Jew told him that they had already taken the verdict of the Holy Prophet^{SAW}, but despite being a Muslim, his opponent was not satisfied. Ḥadhrat 'Umar^{RAU} asked the hypocrite whose name was Basher, whether this was true; he replied in the affirmative. Upon this Ḥadhrat 'Umar^{RAU} asked him to wait outside and went indoors. When he returned, he had a sword in his hand. With one blow he chopped off Basher's head, and said that for him who did not accept the verdict of the Holy Prophet^{SAW}, 'Umar^{RAU} could give no better verdict than this. There was a great uproar; the hypocrites filed a murder case against Ḥadhrat 'Umar^{RAU} complaining that he had murdered a Muslim without any reason. **Allah** revealed these Āyāt and made it clear that Islam does not accept mere

hollow claims. In fact, it is a sincere obedience to the Holy Prophet^{-SAW} that is acceptable. Those who make excuses in order to evade his judgments, this act of theirs is enough to prove their hypocrisy.

If we take a look at our society, what percentage of people can be called as true Muslims? Society is still a very broad term; if we scrutinize our own selves, we can see our worth after a single day's evaluation, that from morning till bedtime how much have we done in accordance with the teachings of the Holy Prophet^{-SAW}, and how many of our deeds were done under the guidance of Satan. If we analyze ourselves we will certainly find the real cause of our troubles. A very important aspect requiring deliberation is that we often try to find reasons to justify our malpractices, and say that the teachings of the Holy Prophet^{-SAW} are undoubtedly true, but we have certain limitations and considerations which force us to adopt other ways. This is exactly what was said by the successors of Basher. They too pleaded that the verdict of the Holy Prophet^{-SAW} was undoubtedly right but they thought that they might find a solution leading to reconciliation and mutual understanding. They swore over it and said that they were just trying to nurture brotherhood and goodwill and wanted to avoid any ill feelings, otherwise they were true to the Holy Prophet^{-SAW}. But **Allah** rejected their excuses and said that **He** knew what was in their hearts and what their true feelings were.

Secondly, this is no obedience to claim that the Holy Prophet's^{-SAW} commands are extremely important, but there are certain other considerations which make practice difficult. 'O Holy Prophet^{-SAW}! Please do not feel bad about it if we fail to obey you, but we are your servants, **Allah** pronounces it as nothing but a lie. This refers to the time when the hypocrites too outwardly looked like Muslims and observed all the tenets of Islam so as to deceive them. But whenever in their practical lives they saw any material benefit, they would just go for it ignoring everything else; and wherever they feared a loss, they would start looking for excuses to avert it. Nowadays the situation is such that Muslims look and dress up like the Christians. When our intellectuals and poets appear on the television to present the preview of an Urdu book in an Urdu programme, half of their conversation is in English. In an effort to emulate the Christians from head to toe they dress up in suits, with matching socks, shoes and neckties. Their expressionless faces and bewildered eyes depict that they are not happy in their hearts over what they are doing, but are doing it out of certain considerations which cannot be ignored. **Allah** rejects such hypocrisy and

declares it to be a lie. Such people actually follow the dictates of their desires. The claim to be a Muslim is not subject to any other considerations. But see how Merciful **Allah** is when **He** addresses the Holy Prophet^{-SAW} and says that it is best to overlook the behaviour of these hypocrites and to guide them to the right path in kind words. **Allah** disclosed the hypocrites to **His** Prophet^{-SAW} and told him about their conduct, but neither **Allah** nor his Prophet^{-SAW} revealed their identity in public, rather, it was said collectively to overlook their behaviour. **Allah**'s Mercy is not denied to them, and the Holy Prophet^{-SAW} has been asked to teach them what is best for them. Let the blessings pour down like the rain; now if the cup of someone's heart is lying upside down, he himself will be at loss and will be accountable for his deeds. And **Allah** sends **His** Prophets^{-AS} only for the reason that they should be obeyed in accordance with **His** Commands.

The status of our Holy Prophet^{-SAW} is such that with him, the Prophethood was finalized. Prior to him, whenever the Commandments conveyed by any Prophet^{-AS} were ignored out of worldly considerations, the subsequent Prophet^{-AS} was sent with a solution to the problem. But now there is no such probability, and no excuse is acceptable. In fact the more a person is alienated to the teachings of the Holy Prophet^{-SAW} the more he gets closer to disbelief, and becomes Satanic in character. Yet one important thing to be remembered is that no matter how deep one has plunged into error, no matter how great the harm he has done to others, **Allah** says that once he comes to the Holy Prophet^{-SAW} and seeks **His** forgiveness, he should also pray for him. Once the Holy Prophet^{-SAW} has interceded, watch how Merciful and Relenting **I Am** and how endless is **My** Grace! Muslim scholars unanimously agree that when the Holy Prophet^{-SAW} was in this world, salvation was granted to all those who presented themselves before him and received his blessings and prayers. Similarly, after his passing away a visit to his sacred tomb falls in the same category. Whoever reaches his mosque, asks for **Allah**'s Forgiveness and requests the Holy Prophet^{-SAW} to pray for his or her eternal success will certainly succeed. Now what about those who cannot visit him, as majority of the people do not get a chance to visit the holy land. Will they be deprived of the blessings? The fact is that wherever people might be, when they truly submit to the Holy Prophet^{-SAW} and mend their ways, they shall never be deprived, provided they subject their inner and outer selves to him and accept his model in their practical lives. But it is difficult to understand those who visit the Holy Mosque displaying the appearance of Englishmen. They resemble Christians in

appearance, they follow Hindus in culture and their economic system is Jewish; yet they call themselves Muslims. The same considerations and reservation hinder them from practising Islam. If their appearance is Islamic they feel that people will call them ignorant or uncivilized. If they renounce the rituals and traditions, the family or the tribe they belong to will be annoyed. If they follow the Islamic economic system, they will lose the surplus income gained from usury or other unlawful means. Yet they express the desire of Islam's enforcement in the country and do acknowledge its truthfulness. May **Allah** forgive us all, as the next **Āyah** announces a very strict verdict without any relaxation. Here it is important to understand that the dress which becomes symbolically associated with a nation of infidels or non-believers does not remain permissible for a Muslim anymore.

Ḥadhrat Imām ibn-e-Taimiyah^{RUA} has highlighted a number of reasons for this, and has elaborated on many allied vices, reiterating that when we adopt the dress of a certain nation, we tend to develop a mild opinion towards many of their evil practices. According to Ḥadīth whoever adopts the appearance of any nation shall be resurrected on the Day of Judgment with that nation. The following **Āyah** swears by **Allah**, the Creator of all, **Who** has given such honour, such greatness and such high status to Prophet Muḥammad^{SAW}, that unless and until people accept him as their judge and whole heartedly accept his verdict in any dispute, they can never be true believers. The status of the Holy Prophet^{SAW} is that of a ruler. Although in our civic lives, we do not always approve of a certain Government in our hearts, yet we do not break any law. But here a form of Government, a rule is being proclaimed, acceptance of which from the core of the heart is the prerequisite of faith. The ordinances issued by this ruler are not only to be practised but also to be accepted from the depths of the heart. This is a rule of thumb for all times to come, be it related to matters of beliefs, tenets, viewpoints, actions or character. Even where the Holy Prophet^{SAW} has given relaxation, such as to do Tayemmum when ablution is not possible; to offer Ṣalāt seated or even by gestures when standing up is not possible; these relaxations must be availed. If someone insists upon doing otherwise, it is also an indication of weakness of faith. Therefore, whether under obligation or concession, obedience is the best policy. Besides, for the entire Muslim nation, the final authority rests with the Holy Prophet^{SAW}. Rest all, whether the Companions^{RAU}, religious leaders, saints or scholars can only convey the message of the Holy Prophet^{SAW} but cannot add or subtract anything by their

own choice. It would be useful to mention the Ḥadīth wherein the Holy Prophet^{-SAW} has ordered to follow his Sunnah and that of his Caliphs^{-RAU}. This does not by any means indicate that the Companions^{-RAU} could ever have given any instruction other than those given by the Holy Prophet^{-SAW}; rather, it depicts their excellence in Fana Fir Rasūl, which certifies that they will only say what they had learnt from him, and it will not be their personal views or opinions. If today we rise above our personal opinions and choices, and pledge ourselves to the model of the Holy Prophet^{-SAW}, it is not at all difficult to uproot the evil of sectarianism. The authority of the Holy Prophet^{-SAW} should be accepted in such a manner whereby justice can be done to this claim.

And had We prescribed to them ... Allah suffices as Knower

The Holy Prophet^{-SAW} has always guided us to lead our lives on easy and convenient lines. In other words Islam is the easiest way of life. It is a rule that the correct method of performing a job is also the easiest, whereas an erring approach is comparatively difficult and the job is also not done properly. Everyone has to live the life he has been given; if the principles given by the Holy Prophet^{-SAW} are not adopted, some other path will have to be chosen, which will not only be difficult to follow, but will also be a cause of trouble both in this world and in the Hereafter. How unlucky are those who are deprived of the Holy Prophet's^{-SAW} obedience! His status is much above everything and is too exalted to be disobeyed. **Allah** says had **He** decreed that people lay down their lives or forsake their native lands and abodes in order to prove their allegiance to the Holy Prophet^{-SAW}, very few would have found the courage to do so. Although it would have been an arduous decree and very much against human temperament, but it would then have been a condition for salvation, and abiding by it would have been better and fruitful, leading to steadfastness upon and adherence to the faith. Only the strivers of such hardships would have qualified for **Allah**'s reward and guidance.

In other words, here the human intellect has no influence; it is the driving force of intense love, which does not let the person loiter into the alleys of profit and loss but guides him straight to that clear gleaming field of obedience, where the splendour of the Beloved's Countenance is manifested like the beaming sun. It is indeed **His** Mercy that **He** blessed the believers with clear beliefs and granted their foreheads the honour to bow down only before **Him**. With it **He** did not order them to renounce any pleasure, such

as food, sex, children, home, wealth or any other blessings of nature. In fact **He** made life easier for **His** creation by defining the proper and the best ways of achieving all these bounties. **He** declared these ways as Dīn and also made them the source for achieving **Allah's** nearness and reward. The worships are a bonus for believers, through which they can remain in close contact with **Him**. Their hearts can rejoice and remain alive, and their foreheads can remain bright. The obedience of the Holy Prophet^{SAW} is not only the obedience of **Allah**, but also earns such great rewards from **Him** which one cannot even imagine. Unless **Allah Himself** informs, the human intellect fails to comprehend these rewards.

To understand this one has to go into a little detail. Of all the creations only man has been blessed with intellect and wisdom, through which he, proportionate to his capacity, can recognize his Creator. Man can achieve cognition of **Allah** and this is why **Allah** guides him towards **His** Blessings, Magnanimity and Splendour. Although mankind is invited to obey and worship **Him**, yet it has not been forced to do so, because if a person attains even a speck of this cognition, he will not be satisfied with anything less than **His** obedience. Deprived of this gift, he is deprived of humanity itself. The epitome of cognition is Prophethood. The level of cognition and the degree of perception about **His** Greatness that is attained with the office of Prophethood cannot be achieved without it. Prophethood can only be conferred upon human beings; no other creation has been honoured with this exalted title. This is because the capacity to bear its burden was only granted to the humans. The second aspect of Prophethood is that it is a gift from **Allah** and no one can claim to acquire it on the basis of personal efforts or struggle. But those who meticulously obey **Allah** and **His** Messengers^{AS} can be granted an association with them. They can then enter the same stations as a servant who accompanies the King. The Prophets^{AS} assume those stations as emperors, whereas the liking of the follower is that of the servant who is allowed to attend the Court in the palace. The follower can, however, never own those stations, just as a servant can never own the palace he lives in. He gets there only due to his obedience and service.

This is indeed a delicate issue and can also be viewed from another angle. There is a limit to the levels of spiritual elevation that are blessed to Auliā. This limiting level is known as Wilayah-e-Aulia, above which Wilayah-e-Anbia' starts. The latter refers to that special friendship of **Allah**, which is bestowed upon Prophets^{AS} before their appointment. The saints can also gain access to these stations, although not every saint can acquire it.

Onwards from Wilayah-e-Anbia' are those exalted levels, which are only characteristic of Prophethood. upon which the Prophets^{AS} are elevated after their appointment. A disciple can be granted access here but only as a servant, an attendant. alongwith the master or the emperor.

Those who were fortunate to be granted access there were blessed with a degree of cognition second only to Prophethood: this level is called Şiddiqiyat. This is an appointment as well as a status, a station as well as a state or feeling. This status becomes a part of the personality of the person attaining it, such as Ḥadhrat Abu Bakr Şiddiq^{RAU}. Those who gain access to it receive ample share from the spiritual feelings characteristic of this place. It is to be noted that such fortunate people are extremely rare with the gaps of centuries between them. Another important concept must be clearly understood that if a Prophet^{AS} is called a Şiddiq, his greatness will be commensurate to the exalted status of Prophethood. Whereas when a Companion^{RAU} is conferred upon the title of Şiddiq, his status would be of exaltation amongst Companions^{RAU}. And when a Wali attains the level of Şiddiq it is according to his own class. These are in fact the inner traits of a human being. Being a Şiddiq, a true faithful friend, a Shahīd and Şāliḥ (pious person) are all inner qualities of a person. These qualities can be found simultaneously in one person just as a scholar can also be a good swordsman and a good driver at the same time. Although these are diverse fields, yet one person can master them all.

The station of Shahīd is next to Şiddiq. The term Shahīd is used for those who lay down their lives in **Allah**'s Cause. It also can be used for those who attain offices of spiritual elevation and who have experienced the Pleasure of **Allah**'s Nearness and Splendour. These experiences do not let them divert from **Allah**'s obedience, and they prefer to die rather than disobey **Allah** and **His** Prophet^{SAW}. In fact they just cannot disobey both. Such people can be termed as Shahīd too. The fourth category of nobility is termed as Şāleḥīn. They are the people who are righteous in their thought, their intentions, actions and feelings, a state that they have achieved by obedience to the Holy Prophet^{SAW}. Ḥadhrat 'Āyeshah Şiddīqah^{RAU} has reported the incident on which this particular Āyah was revealed.

A Companion^{RAU} told the Holy Prophet^{SAW}: "It is easy to visit you while in the world; whenever we feel an urge to enlighten our eyes and satisfy our hearts, we easily do so by beholding the splendour of your countenance. Now in the eternal life, you will be at Muqām-e-Maḥmūd, (the highest

station) whereas we, even if we make it to Paradise, would be far below your level. So if we cannot behold you and attend your company in Paradise, it cannot give us any pleasure." The Holy Prophet^{-SAW} took to silence when these Āyāt were revealed which allude to the fact that the obedience complimented with passionate love and total submission will qualify the obedient for admission into Paradise. Although each will be awarded with their personal abodes yet they will not be barred from visiting the Holy Prophet^{-SAW}. Commentators have listed various aspects of this permission. However, it must be remembered that this worldly life is the foundation on which the entire structure of the Hereafter is erected. Therefore, the fortunate ones who shall be blessed with the honour of his audience in the Hereafter would also, in this temporal life experience the spiritual states and joys of nearness to him. And as it is, these states and intrinsic feelings can only be experienced; they can neither be written nor explained. May **Allah** bless us with such a level of submission to **His** Prophet^{-SAW} that would enlighten our hearts!

Section 10

71. O you who believe! Be on your guard; then sally forth in detachment or all together.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ
فَأَنْفِرُوا ثُبَاتٍ أَوْ أَنْفِرُوا جَمِيعًا ﴿٧١﴾

72. And surely there is among you he who lingers behind, and if an ill befalls you, he says: surely **Allah** has been gracious to me in that I was not present with them.

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ
قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾

73. And if there comes to you a favour from **Allah**, then, as if there had been no affection between you and him, he says: would that I had been with them! Then I would have achieved a mighty achievement.

وَلَيْنِ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَنْ
لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ
مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

74. Let them therefore fight in the way of **Allah**, those who have

﴿ فليقتل في سبيلِ اللهِ الذينَ
بشروا الحيوَةَ الدُّنيا بِالْآخِرَةِ﴾

sold the life of this world for the Hereafter. And whoever fights in the way of **Allah**, and is then slain or triumphs, **We** will in any case give him a mighty wage.

وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

75. And what ails you that you do not fight in the way of **Allah** and for the oppressed among men and women and children who say, 'our **Rabb!** Take us from this town the people of which are ungodly, and appoint us from before **You** a friend and appoint us from before **You** a helper.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ
مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا
أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا
مِن لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

76. Those who believe fight in the way of **Allah** and those who disbelieve fight in the way of the devil. Fight then against the friends of Satan; verily the craft of Satan is ever feeble.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا
يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ
الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

Secrets of Revelation

The shortest way to acquire **Allah**'s nearness and extreme affinity and the love and affection of the Holy Prophet^{-SAW} is through Jihād in the cause of truth. History speaks of such fortunate people who embraced Islam in the battlefield, fell Shahīd in the same battle and became one of those exalted ones whose company **Allah** is promising as a favour to the dwellers of the Paradise.

It is very important to understand that in order to attain Shahadah it is not allowed to commit suicide, whereby Muslims are pushed into a battle without any formation, adequate resources or strategy. Rather, every effort must be made to equip the army with weapons. Thereafter, it is up to the commander whether to fight as a large army or in smaller contingents, as the

situation may demand. Adopting proper means and tactics is mandatory. Some of the people would inevitably be hypocrites, as it is natural for opportunists to be attracted towards a rising nation for petty gains. Such people will be hesitant to go to war and will make lame excuses during preparations. If by chance the Muslims encounter any hardship or suffer temporary set backs during the battle, these hypocrites who would have stayed behind would say: 'See how lucky we were that **Allah** saved us from trouble.'

In other words, if a Muslim is indifferent to the pain of other Muslims just because he himself is at peace, it amounts to hypocrisy. On the other hand if the Islamic forces win the battle and get hold of booty, those hypocrites would grieve over the loss of their share, instead of being happy over the victory of the Muslims. The basic requirement of Islam is sincere devotion of the heart. The heart should be filled with **Allah's** awe and each action must be done with the intention of seeking **His** Pleasure. The temporal benefits may also be gained by such actions as a reward from **Allah**, but the aim should always be to obey **Him**. As for those who ignore the Hereafter for temporary pleasures of the world, not only have they done themselves grievous harm, but have also disregarded **Allah's** Word. Therefore, they deserve to be encountered with sword.

A believer will be at war with such forces as long as they exist anywhere in the world. And as for the believer, he is destined to win. If he is slain, he attains the status of a Shahīd, and if he survives he is a Ghāzi (victorious). In the latter case he receives **Allah's** blessings and rewards materially in the form of victory and booty, and spiritually in the form of Divine Lights and Refulgence. Moreover, the believers have no other option but to fight. How can they choose not to fight when weak and helpless men, women and children are calling out to **Allah** in desperation? They pray to be rescued from a city where the people are oppressors, and look up for helpers and saviours. A few aged and feeble Muslims had stayed behind in Makkah and were at the mercy of the non-believers, who would not let them migrate to Madinah nor allow them to worship freely. They prayed to **Allah** from the depth of their hearts, for the aim is not to live at a sacred and exalted place but to worship and obey **Allah**. If one is deprived of Sajdah before **Him**, nothing can be achieved by physically living in a sacred vicinity. Instead of gaining something, one will have to be even more accountable for the fact that despite living at a sanctified and holy place, one did not refrain from lying or other evil practices. May **Allah** protect us from such fate!

Another important point, which comes to light here, is that the wealth and property, tribe, and even the country that obstructs **Allah's** worship is worthless. Renouncing them is far better than forsaking the worship of **Allah**. But if due to poverty or some other valid reason people cannot do so, they should at least pray to **Allah** with sincerity that **He** may take them to such people where **Allah's** Zikr and worship is possible. **Allah** is all Powerful and is not dependent on any resources. He can create means out of nothingness. For the deliverance of such oppressed people, for the enforcement of **Allah's** Law on **His** land, and for ensuring that not only Muslims but also the non-believers are given their due rights, Jihād is incumbent upon a believer. The style in which this particular duty is enjoined is simply exquisite. **Allah** asks: "How can you not fight when poor and frail Muslims are praying in such agony?: Prayer is the best solution of all problems provided one prays in all sincerity and does not consider it to be a command for **Allah** that ought to be fulfilled. The Jihād of a believer is very different from the traditional war. A believer is never at war, as it is waged to destroy and humiliate the opponent, which is not permitted in Islam. A believer fights in the cause of **Allah**, and whenever the opponent accepts **His** Laws there is no dispute left. The sole aim is to enforce **Allah's** Rule over **His** land. Some people may accept it by embracing Islam, while others without it; both categories are granted separate rights. A non-believer fights on behalf of Satan, and his aim is to cause devastation, shed blood, decimate crops and ruin morals. In other words, Satan is the enemy of human excellence and attributes.

Faqātelu Aulia ash-Shayaṭīm makes a beautiful proverbial phrase meaning 'kill these minions of the devil,' and remember that Satan's plots are inherently weak and clumsy. **His** minions can never encounter the Muslims. Many scholars often refer to this **Āyah** in their speeches and sermons that the Satanic strategy is very weak, but it must be remembered that it is only for those believers who are always ready to lay down their lives for **Him**. It means that the more the level of devotion towards **Allah**, the weaker Satan becomes as an opponent. Otherwise, this comment does not have a general applicability for everybody.

Section 11

77. Have you not observed those to whom it was said: withhold your hands, and establish Ṣalāt and pay Zakāt but when thereafter

الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ

fighting was prescribed to them, lo! There is a party of them dreading men as with the dread of **Allah** or with even greater dread; and they say: our **Rabb!** Why have you prescribed to us fighting? Would that **You** had let us tarry till a term nearby! Say you, 'trifling is the enjoyment of this world, far better is the Hereafter for him who fears **Allah**; and you shall not be wronged a whit.'

78. Death shall overtake you wherever you may be, even though you are in fortresses plastered. And if there reaches them some good they say, this is from **Allah**; and if there reaches them some ill, they say: this is because of you. Say you: from **Allah** is everything. What ails then this people, that they do not understand any speech?

79. Whatsoever of good reaches you is from **Allah**, and whatsoever of ill reaches you is because of yourself. And **We** have sent you as a Messenger to the mankind, and suffices **Allah** as a Witness.

80. He who obeys the Messenger has indeed obeyed **Allah**, and he who turns away – **We** have not sent you over them as a keeper.

81. And they say, 'obedience'. Yet when they go forth from before you, a group of them plan

مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً
وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا
إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلًا وَالْآخِرَةُ
خَيْرٌ لِمَنِ انْتَقَى وَلَا تُظْلَمُونَ فَنِيلاً ﴿٧٧﴾

أَيُّنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ
مُشِيدَةٍ وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ
اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ
قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ
فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ
شَهِيدًا ﴿٧٩﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى
فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ بَيَّتَ
طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ

together by night other than they had said; and **Allah** writes down what they plan by night. So turn you from them and trust in **Allah**, and suffices **Allah** as a Trustee.

مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى
بِاللَّهِ وَكِيلًا ﴿٨١﴾

82. Do they not then ponder on the Quran? Were it from other than **Allah** they would surely find therein many a contradiction.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ
لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

83. And when there comes to them anything of security or alarm, they spread it abroad, whereas had they referred it to the Messenger and those in authority among them, then those of them who can think it out would have known it. And had there not been **Allah's** favour with you and **His** Mercy, you would surely have followed Satan, save a few of you.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ
أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي
الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ
الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

84. Fight you, therefore, in the way of **Allah**; you are not tasked except for your own soul, and persuade the believers; **Allah** will perchance withhold the might of those who disbelieve. And **Allah** is Stronger in might and Stronger in chastising.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ
الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا
وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

85. He who intercedes with a goodly intercession, his shall be a portion therefrom and he who intercedes with an ill intercession, his shall be a responsibility thereof, and **Allah** is Controller of everything.

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا
وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا ﴿٨٥﴾

86. And when you are greeted with a greeting, then greet back with one better than that or return that. Verily **Allah** is Reckoner of everything.

وَإِذَا حُيِّتُمْ بِحَيْتَةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

87. **Allah!** There is no god but **He**. Surely **He** will gather you together on the Day of Judgment of which there is no doubt, and who is more truthful in discourse than **Allah**?

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ
لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

Secrets of Revelation

The Holy Prophet's^{-SAW} attention is invited towards those people, who at one stage were ardent supporters of Jihād and were hard to restrain. Whence they were commanded to abide by the tenets of Islam and be particular about Ṣalāt, fast and Zakāt, and to enjoin Islam upon their selves, they were anxious to go for Jihād and fighting. They would say how could they tolerate people who repudiate **Allah**'s Word conveyed by the Holy Prophet^{-SAW}? They said that they would fight such flagrant disbelievers into submission, whoever they may be. But then, they were instructed to be patient and exercise restraint. This in fact was the character of the hypocrites, who had penetrated the ranks of the Muslims when the latter migrated to Madinah. The above dialogues are of the hypocrites, which some scholars have wrongfully associated to the believers and have translated these Āyāt very apologetically. However, majority of the Commentators have not erred as the very next Āyah mentions the hypocrites. Besides the life of the believers was very simple: they used to accept an order as soon as they received it and that was all, while posing and demanding is itself a manifestation of hypocrisy. **Allah** asserts that when Jihād was actually enjoined upon them, they were petrified with terror. They fear the infidels more than they fear **Allah**. And it is a rule that only people who are sincere and enforce Islam on themselves, and their conscience can also enforce it on others. But those who estrange themselves from Islam, only through hypocrisy try to use Islam as a stepping ladder to gain power.

The Companions^{-RAU} had embraced Islam with their hearts and souls and thus became the source of spreading it all over the world. Whereas the false

claimants of Islam today drink alcohol in MNA's Hostels, entertain themselves with dances and also discuss how to implement Islam! If we take a look at the lives of **Allah**'s friends, we see that all they possess is sincerity, the warmth, which enlightens the hearts of millions. The rulers have authority but no sincerity that is why they fail to achieve any goal. It is very important to reform one's own self otherwise one starts to fear infidels, so much so that the fear of infidels surpasses the fear of **Allah**. Anyone who fears **Allah** also expects **His** Mercy whereas from the infidels only harm is expected. So the hypocrites under discussion, in an attempt to hide the fear in their hearts, beg **Allah** that if only **He** had given them some more time, they would have prepared themselves better before going to war. They say that **He** did not enjoin Jihād upon Muslims giving them a respite of thirteen long years in their Makkan era, whereas here in Madinah **He** has ordered it so soon!

But **Allah** the Munificent, does not scold them for this expression, rather tells **His** beloved, the Holy Prophet^{-SAW} to guide them gently, and make them realize that this world is a temporary abode, which no one has ever mastered completely. It is stained with hardships and turmoil and one day it has to be given up. Whereas for those who make friends with **Allah** and develop a truly sincere and deep-rooted friendship, awaits an ever increasing treasure in the Hereafter, the treasure of satisfaction, peace and tranquility to which there is no decline, and which shall never be retracted. But to earn this, the heart must be so linked to **Allah** that the slightest deviation from **His** Path should ache it. Death should seem easier than indulgence in sin. If they achieve this, they must rest assured that none of their efforts shall go waste. No good deed of theirs shall be ignored, no matter how insignificant. And as far as life and death are concerned, they ought to know that death is inevitable; it will have to be experienced. You may hide in an impregnable fortress, or take refuge in the most secret of places, when the time comes they will have to die. There is no escape. But if they accept the order to fight for **Allah** with all sincerity, the maximum that can happen is that they will die on the battlefield.

But behold; being slain in **Allah**'s Way will give them a life, which will humble death. But these hypocrites are so unfortunate that they attribute victory to mere coincidence, and say that the Muslims had no strategic sense; and when they suffer defeat or losses, they start blaming the Holy Prophet^{-SAW}. They say that it is because of him that they are in trouble. So **Allah** asks **His** Prophet^{-SAW} to let these hypocrites know, that everything is from **Allah**. How inferior a people the hypocrites are, that they do not understand anything at all! Among the sources of guidance, the last to come but the most effective

and superior is the Holy Prophet^{-SAW}, and the Qurān. In spite of these if people fail to understand then their ignorance knows no bounds. Let them know that all bounties are only from **Allah**. Even if we perform good deeds and observe all prescribed forms of worship we cannot thank **Allah** enough for favours **He** has already done to us: our physical capabilities, intellect, vision, thought and discretion, in short, there is so much we have already received. Whatever we get over and above these is purely by Divine Grace and the grief we encounter is often due to our own misdeeds.

A non-believer's worldly turmoil is inflicted as a punishment and is just a fleeting glimpse of what awaits him in the Hereafter, while a believer's suffering becomes the expiation of his sins, and is called "compensation for past deeds." Sometimes the hardships encountered by a believer even prove to be a source of spiritual progress. Such troubles befall special and chosen people and are known as "rise in stations". **Allah** proclaims that the Holy Prophet^{-SAW} is the most splendid link between **Him** and mankind and through him people can put forth requests, seek solutions to their problems and receive **Allah**'s verdicts. At the same time they can also enlighten their hearts. The very personage of the Holy Prophet^{-SAW} is the greatest of **Allah**'s blessings upon mankind. **Allah Himself** suffices as the witness to **His** beloved's Prophethood. There is no need for any other witness. When **Allah** bears witness, **He** does it in a grand style. **He** made the whole life of the Holy Prophet^{-SAW} an absolute miracle; his childhood, adolescence, youth, appointment, migration, Madni life and eternal life, all are miracles in themselves. On top of everything, the Book revealed unto him i.e. Qurān is itself a miracle. Moreover anyone who submits to the Holy Prophet^{-SAW}, indeed submits to **Allah**. Whenever the Holy Prophet^{-SAW} speaks a word, it is only from **Allah**. What greater blessing can there be? But to gain anything from the Holy Prophet^{-SAW}, faith in **Allah** is a prerequisite. The heart must be imbued with **His** Greatness; it should yearn for hearing and obeying **His** Commands. When this is achieved then there is no problem. When such a person listens to the Holy Prophet^{-SAW} he in fact listens to **Allah**; when he obeys the Holy Prophet^{-SAW}, he obeys **Allah**. As for those who are deprived of this great honour and turn away by their own choice, the Holy Prophet^{-SAW} is not responsible for their conduct. **Allah** has given human beings the right to choose, even if they choose to use this right against **Him**, **He** will not prevent them forcibly from doing so. **He** has, however, warned mankind of the dire consequences of disobedience and has repeatedly informed them that this path leads to damnation.

The hypocrites profess their allegiance to the Holy Prophet^{SAW}, but at night when they gather in their homes, conspire against the orders of the Holy Prophet^{SAW}. And whatever they do, no matter how covertly, **Allah** registers it and the record of their deeds is being scribed. Therefore, **Allah** asks **His** Beloved Prophet^{SAW} not to care about them. Or may be this is not the true sense of this **Āyah**. It should rather be translated as: “overlook them”, which covers both aspects. Firstly in the affairs of the State, they should be ignored and not be feared, as they cannot disrupt anything. Secondly, they should not be humiliated or disgraced by disclosing their real characters or by shunning them from gatherings where the Holy Prophet^{SAW} imparts knowledge. The Holy Prophet^{SAW} may forgive and overlook their behaviour and have faith in **Allah**, for **He** is the greatest Helper. Such is the generosity extended even to a hypocrite, that he should not be castigated, as this would permanently and completely deprive him of blessings. While there can still be hope for some reformation if he is allowed to stay in contact.

The scholars should, therefore, treat people in a way that those who are practically away from Islam should be drawn closer. Such people should not be looked down upon, rather, they should be loved as the aim is to reform them and not to get them punished. Punishment will be inflicted automatically upon misdeeds. Those who are outwardly Muslims and yet harbour doubts in their hearts, are strange people! Do they not contemplate and ponder over the **Qurān**? Why can't they appreciate the exquisite arrangement and coherent sequence, in which not only the universe, its problems and their solutions but also the needs of the eternal life have been explained? It discusses at length not only the sources for satisfying these requirements but also the reasons and effects, if these are not fulfilled. Had this **Qurān** not been a Divine Revelation, it could have never discussed life before birth and after death, as no philosopher to date has been able to comprehend these phenomena and none has ever dared to comment. In other words, the philosophers and thinkers have no clue over the Hereafter, which is eternal and major, but, they only discuss this short and minor span of life. Even then they do not agree on any single theory and often contradict their own opinions, admitting that their previous views have proved to be wrong and their latest findings should be considered. The same would have been the state of **Qurān** and it would have been replete with conflicting statements had it been a human endeavour. But it is not so; the arguments given in the **Qurān** are so solid that whatever information it has provided has never changed nor will it ever be.

The ordinances issued, however, continued to modify according to peoples temperaments, needs of the time and above all the caliber of people and without the slightest doubt. The invitation to reflect on Qurān is open to all, but it must be remembered that just as the text of the Qurān was conveyed by the Holy Prophet^{SAW}, only he is authorized to interpret it. Staying within the framework of his guidance, and having the knowledge required to understand Qurān and Ḥadīth, one is welcome to reflect upon, ponder over or do Ijتهād in **Allah's** Book.

The word Ijتهād is used on purpose since today people are very fond of embarking upon it. In fact the door of Ijتهād is still open. However, in my humble opinion, the preceding noble Ā'imah practically have plugged the need for Ijتهād. Every question that arises has a solution available in their interpretation. Besides every person's capability to reflect and ponder varies according to his knowledge, perception and understanding; but no one can make any interpretations outside the limits demarcated by the Sunnah of the Holy Prophet^{SAW}. Therefore, the attempts of those modern interpreters who aim to give new meanings to the Qurān under the cover of Ijتهād will prove to be abortive. To interpret the Qurān is the office of the Holy Prophet^{SAW} alone. Only he is authorized to declare what words and Āyāt constitute the Book, and to explain their meanings. **He** doubtlessly proved equal to his task. Not only did he expound the meanings of the Qurān verbally, but also presented before the world a system of Government, a society and a State whose every aspect was a manifestation of **Allah's** Book. Today, if someone wants to do Ijتهād, the only way is to seek a solution of his problem from the Qurān and Ḥadīth or to look for a similar instance from the works of the Āi'mah and reach a logical answer in that light. This is what Ijتهād or analogy is and this has never been forbidden.

Another vexing characteristic of the hypocrites is that whenever they hear something, whether it is about welfare, peace or fear; whether it is about victory or the slaying of Muslims somewhere; they at once spread it around. What they should do instead is to report it to the Holy Prophet^{SAW}, or to relevant authorities, so that the news can be investigated and verified, and only the facts, whether of victory or of any loss, are released.

The Holy Prophet^{SAW} as well as the men in authority are being ordered to investigate any reports they may receive. The topic concerning the men in authority (Ulu-al-Amr) has been previously discussed and may be seen for reference. It is also one of the responsibilities of Prophethood to thoroughly verify the truth of incoming information. Scholars, jurists and Government are

also obligated to carefully look into matters pertaining to religion. The word of any common man is not to be followed in such matters; rather, scholars and jurists should issue the verdict after thorough research. Every commoner does not qualify for such a tedious job. A layman should follow the guidance of researchers, conforming with what they say. This is called '*Taqleed*'. **Allah** has authorized the rulers to implement laws, and make people comply with them. What the authorities desire people to abide by is known as the law, no matter how tyrannical it may be. The rulers should fear **Allah** and should only enforce upon people what **Allah** and **His** Prophet^{-SAW} desire to be obeyed. This is Islam.

But why would hypocrites do all this? They would only make false claims, or like now-a-days, make masses follow them by fooling people through hollow slogans. The latter case was an impossibility in that era, as **Allah** says; had it not been for **His** Grace and **His** Mercy, the Muslim would have followed Satan and fallen victims to the hypocrites misgivings. This means that sincerity with **Allah** and the Holy Prophet^{-SAW} earned the Muslims **Allah's** Grace and Protection, which guarded them against Satanic whispers. Yet there were those who can never be misled by the Satan. Some of them have nothing of their own, no desire, no heart, no thought they have submitted them all to **Allah**. So what can Satan possibly take from them?

Although such people may have been few, but they were there. They were those who crossed all limits of love and devotion, and showed the zenith of love to the world. They demonstrated that a person can go to such limits in the love of another person, where he loses his own self and rises above the thoughts of benefit and loss. Obviously when one submits everything and has no desire left for more then what is there to lose or gain? Among the Companions^{-RAU} were people who were left with no heart that could desire something; with no mind to think on their own but only the mere sight of the Holy Prophet^{-SAW} was their life; obedience to him was their treasure, and allegiance to him was their life's earning.

Anyway the Holy Prophet^{-SAW} is being comforted not to care about rumours. Rumours and misinformation are effective tools of war even today, and their use is a part of strategy. Spreading demoralizing news amongst the enemy is a part of warfare and is referred to as the fifth column. The Muslim State of Madinah, which was then in its infancy would have really been affected by such rumours since its enemies were well trained; mighty warriors equipped with weapons who also outnumbered the Muslims.

Allah tells **His** Beloved Prophet^{SAW} to fight in the cause of **Allah** with all his power. **Allah** asserts that the Holy Prophet^{SAW} is only responsible for his own self. All others will be accountable for their conduct, however, they must be stressed upon to fight for **Allah**. When there is need, Jihād becomes obligatory and the more one has responsibility the more he is obliged to fight. The infidels had challenged the Muslims at the Battle of Uḥad that they would face them again at Badr in the month of Zīq`ad. The Muslims had to show up, else the infidels would have been encouraged. The hypocrites were busy spreading rumours, as they in their heart were the agents of the non-believers. They would say discouraging things like the wounds received at Uḥad are still not fully healed or the Makkans have made heavy preparations this time. **Allah** Commands **His** Beloved Prophet^{SAW} not to retreat, even if there is no one else ready by his side, as he is only accountable for his life, and that he should offer. A point to ponder here is that the scholars and spiritual leaders should be the first to go for Jihād, even if no one else joins them. They should realize that they are the successors of the Holy Prophet^{SAW}. Yet **Allah** advises the Holy Prophet^{SAW} not to lose hope in the believers, and to urge them to join in Jihād. Therefore, when the Holy Prophet^{SAW} ordered seventy Companions^{RAU} to go for fighting, they at once agreed and left for Badr. This is known as Badr-e-Sughra (Badr Minor). **Allah** announces that **He** is all Powerful and if **He** wishes, **He** can deter the non believers from fighting as they cannot fight **Allah**. **Allah** is the Mightiest of all as well as the Severest of punishers. If **He** wants, **He** can condemn the non-believer to death and reward the believer with Shahadah. Or **He** can avert the war altogether and this is exactly what happened. The hearts of the Makkans were over whelmed with fear, and they did not show up. Now all those who had advised or suggested rightfully will be rewarded accordingly, and those who tried to promote ideas and suggestions detrimental to the cause of Islam shall be punished. The hypocrites tried to dissuade the people from Jihād; whether or not they succeeded in their plan, they will definitely receive their share of punishment. On the other hand the believers who put forth sincere suggestions and obeyed when ordered will be duly rewarded, regardless of the fact that the war took place or not.

The same rule will apply to recommendation, which has two aspects. In the first case, a person deserves a certain thing but cannot demand his right because of his poverty or insignificance. Making a recommendation for him to receive what is rightfully his, is desirable. This will indeed be a noble intercession. **His** case will be decided by the relevant authorities who cannot be forced to favour him. However, the person who interceded has done his

duty and will be rewarded. In the second case, making recommendation for someone unjustly, or helping someone in getting something, which was not his right, by using influence and connections, is wrong. Whether that person benefits from such intercession or not, but the interceder surely abets the sin. Whenever we, whether for money or for a favour in return, help someone in getting something which he does not deserve, whether he attains it or not, but we certainly earn our share of sin.

Nowadays the worst scenario is the election and the way voting is done Efforts are exerted to elect all those, who by no means deserve that office. May **Allah** forgive us and guide us, that we may always keep in mind **His** Greatness and remember that **He** has power over everything! Only **He** bestows livelihood and status; honour and comforts, good life in this world and the next. **He** is the Absolute Ruler. **Allah** also tells us to return the greetings when greeted in better words and wishes, or at least in the same words. The people of the civilized nations of the world have traditions, of greeting one another when meeting or departing, using good wishes and phrases of gratitude, or words showing love. The Arabs too, in their pre Islamic days, greeted one another with words such as 'Hayyak **Allah**' (May **Allah** preserve you) etc but Islam focused its way of greeting at **His** Attributive name Salam (the Giver of peace) which encompasses all forms of welfare, always and everywhere. It ordered into practice saying of "Assalaam-u-'Alaikum" (peace be on you) when coming across each other. This is a comprehensive prayer not only for the long life of the addressee but for the protection from all hardships of the world; it is not only a wish for the health of the greeted but also for him to remain pious and righteous; it is a prayer encompassing all aspects of temporal and eternal lives including life, death, grave and accountability. What an incredible prayer! If only we could say these words to one another from the core of our hearts! The least of its effects is that a person wishing for the safety of the other will at least not like to become a cause of trouble for him. It is thus a guarantee to the addressee, that his life and honour have no danger or threat from the addresser. **Allah** has ordered to return the greetings in better words. Once a person came to see the Holy Prophet^{SAW} and said "Assalaam-u-'Alaikum". The Holy Prophet^{SAW} replied "Wa 'Alaikum-us-Salām Wa Raḥmat-u-**Allah**;" (and peace be on you and **Allah**'s Mercy); another visitor greeted the Holy Prophet^{SAW} with this renewed version and the Holy Prophet^{SAW} replied: "Wa 'Alaikum us Salām wa Raḥmat ul **Allah** wa Barakatuhu;" adding (and **His** Barakah). Yet another visitor greeted the Holy Prophet^{SAW} with the latest greetings, the complete version of it, and he replied: 'Wa Alaik' (and on you). **He** requested the Holy Prophet^{SAW} that he had greeted the rest

by adding some words to their greetings. The Holy Prophet^{SAW} replied that 'you have not left anything for me to add.' He had already put together all the greetings, so the Holy Prophet^{SAW} simply returned them unto him.

The scholars conclude that it is not proper to exceed the three expressions of greetings mentioned above since only these three are proven by Sunnah. The conditions and prerequisites of greetings are mentioned in the Ḥadīth. Such as if a group of people are sitting, the bypasser must greet the group. People who are fewer in number must greet the larger group. The rider should greet the pedestrian. So much so that when passing through the graves of Muslims one must offer the greetings as recommended. To greet is Sunnah but to return it is a must, except in certain circumstances, such as if someone is offering the Ṣalāt, or reciting the Qurān or busy in Allah's Ḍikr, in that case he does not have to reply when greeted. Even if the same person is met again and again during the day, he should be greeted every time. A lot of emphasis has been laid in the Aḥādīth on making this method of greetings a common practice in the Muslim society, as it promotes good relations. Allah surely will hold each and everyone accountable for their actions. He knows, what the tongue utters and what lies in the heart. Allah Alone is the One worthy of worship and obedience, and without any doubt He shall resurrect all people on the Day of Judgment. This is indeed the truth, and what Allah says is the greatest truth of all times.

Section 12

88. What ails you then that you are two parties regarding the hypocrites, whereas Allah has overthrown them because of what they have earned? Would you lead aright those whom Allah has sent astray? And whom Allah sends astray for him you shall not find a way.

﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْتَدُوا مِنْ أَضَلِّ اللَّهِ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴾

89. They yearn that you disbelieved even as they have disbelieved, so that you may be all alike. So do not take friends from among them unless they migrate for the

﴿ وَذُوالْوَتَكَفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَاغْزُؤْهُمْ وَأَقْتُلُوهُمْ حَيْثُ

false. There were some people who having accepted Islam outwardly had migrated to Madinah, but could not somehow stay there and had gone back to Makkah, thus turning apostates. They had reverted to disbelief after embracing Islam, but **Allah** has termed them as hypocrites instead of apostates. Probably this is because these people had never accepted the faith in their hearts, or they may have been implanted by the Makkans to keep them informed of the situation in Madinah. But these hypocrites could not hold on in Madinah for much long and fled back, thus exposing their inner disbelief. The Muslims were kind hearted people; some of them thought that the deserters may have been sincere people who could not bear the separation from their native homes, or from their wives and children and had thus turned back. While others did not agree saying the defectors were hypocrites who had run away. **Allah** not only liked the latter opinion but also endorsed it, and explained the reason for their desertion. **He** said that because of their misdeeds **Allah** had **Himself** driven them away.

Allah cast them back (to disbelief), because of what they earned! This brings to light a very important rule. True faith generated by the love for the Holy Prophet^{-SAW}, a love which is not a mere claim but compels one to obey him. It is a love, which places a person at his feet and makes him sacrifice not only this world but also even the Hereafter. If the lover has to make a choice between the Paradise and a glimpse of the radiant face of the Holy Prophet^{-SAW} he gives up the former without a second thought. This is the love with the Holy Prophet^{-SAW}, which endows faith, honour and dignity to a person. And if someone is not loyal to the Holy Prophet^{-SAW}, he may become everything but will remain deprived of faith. **Allah** exposes such people. No one can call back those who are shunned away from the revered audience of the Holy Prophet^{-SAW} by **Allah**.

Because of their action, **Allah** punished the hypocrites by depriving them of guidance. This decree could not be averted by the kindness of certain softhearted Muslims. Had the hypocrites themselves not proved to be treacherous, they would have found the mercy and generosity of the Holy Prophet^{-SAW} unlimited. I had a strange experience in this regard recently. A few days back we were at the Prophet's Mosque in Madinah. In the morning, I and my seven year old son went to offer greetings at the Holy Tomb. My son practises Zikr and some times talks about the Divine Lights and other such things, which I never really take notice of. I told him to close his eyes and offer his greetings to the Holy Prophet^{-SAW} and try to behold his grace by the inner eye. **He** said, "Father! I can see **His** noble feet till the calves, but they are

so luminous as if made of light.” I told him that his power of endurance could not accompany him to observe any further. Once in Dubai a seeker had the honour of taking the Spiritual Oath, and she was talking to me about the absolute beauty of the sacred eyes of the Holy Prophet^{SAW}. And I could not help thinking that this girl was born in America, brought up there, worked there and then got married there. Then the couple had moved to Dubai where she started to practise **Allah**’s Zikr. I wonder with what sincerity she had come, that she was accepted with such kindness and affection!

The love and sincere devotion towards the Holy Prophet^{SAW} is the basis of guidance, and the lifeline of faith. As soon as this devotion is diminished, the person is thrown out by **Allah**; and whoever is driven away by **Allah** can never find the way back, nor can anyone bring him back. Hence **Allah** tells the Muslims that while they wish to bring those hypocrites back, the hypocrites want to revert the Muslims back to disbelief like themselves. Again it is the lack of sincerity that has given us into hypocrisy today and thus has destroyed us. Sermons, congregations and periodicals are in abundance. The cities are full of religious schools, where the educational activities are much more intense than before. But the practical life is deteriorating and with regard to Dīn, we are going down by the day. Probably our hearts have become devoid of true devotion and we have failed to shower our sincerity upon our Holy Prophet^{SAW}. If **Allah** forbid, this is the case, then as long as we don’t foster sincerity in our hearts we cannot be blessed with true guidance, nor with the ability to act righteously. We may pretend to be pious and noble, but it will be a false pretense because when **Allah** seizes away the ability to do good, all the avenues leading to righteousness are blocked. **Allah** declares that as long as the people do not migrate in the cause of **Allah** the Muslims must not keep any friendship with them. But if they do migrate and take pleasure in submitting to the Holy Prophet^{SAW} after sacrificing everything, only then are they worthy of friendship. It must be remembered that this discussion pertains to the period before the Conquest of Makkah. After the Conquest of Makkah, the Holy Prophet^{SAW} announced that there was no longer any need to migrate. But it was the migration from visible causes such as wealth, homes and property, which ended with the Conquest of Makkah, while the migrating from evil thoughts, actions, desires and conduct to righteousness is still very much obligatory. If one does not undertake this journey, even today close ties and friendship with him are not allowed. So much so that being in the company of such people, by choice, is not permitted but only if one is forced to interact

with-such people under certain circumstances where he has no choice such as at work places etc.

Coming back to the hypocrites **Allah** enjoins fighting with all those who do not accept migration. It is said: "Catch them and kill them." They should be killed wherever they are found and they must not be spared. No pact of any kind should be signed with such hypocrites, nor should any assistance be offered to them. Neither should any friendship be developed with them nor any help be accepted from them. And these instructions are extremely important for a Muslim ruler, as it is his duty to enforce the law. It is his responsibility to punish those who after embracing Islam do not fulfill the religious obligations. And if some of the people reject any article of faith, then the ruler must wage a war against them and take them to task, just as the First Caliph announced war against those who had refused to pay Zakāt. Yet if there are certain non-believers, who do not create any mischief, as the hypocrites do, and do not wish to fight the Muslims nor the infidels then these people should not be pestered. Praise be to **Allah**! How Munificent **He** is! It is said that had **He** wished **He** would have imposed these non-believers over the Muslims and they surely would have fought the Muslims. But now if they wish to stay away and not only refrain from fighting but also wish to make peace with the Muslims then the Muslims have no right to seize them or kill them. **Allah** does not permit this at all. It means that when the non-believers come to terms with Muslims, accept the conditions and sign a peace treaty then as long as they abide by their pact they shall not be bothered.

Secondly those non-believers who do not wish to fight against the Muslims nor intend to sign a treaty of alliance with them in order to fight anyone else. But they wish to live peacefully and do not wish to fight anyone, therefore, there is no excuse or justification to fight them. There is yet a third category which is actually the same as discussed earlier. These are the people who on one hand want to be spared by the Muslims and thus claim to be Muslim and on the other hand also do not wish to fight their own people. So when they meet their people they assure them of allegiance and pretend to be peace loving citizens, but at the same time never miss an opportunity to harm the Muslims. As soon as they get a chance, they come up with intrigue or mischief against the Muslims. Such people, if they do not reform their conduct and keep on indulging in such activities; if they do not live peacefully and do not refrain from mischief, must be taken to task. No concessions must be extended to them and they must be fought with full force and killed wherever they are found. Because of their wickedness, **Allah** has granted permission to the

Muslims to take them on. In fact, not punishing them would be an act of injustice. A ruler who does not punish them can never establish peace and harmony.

Section 13

92. It is not for a believer to kill a believer save by a mischance; and he who kills a believer by mischance, on him is the setting free of a believing slave and blood wit to be delivered to his family except that they forgo. Then if he is of a people hostile to you and is himself a believer, then the setting free of a believing slave; and if he be of a people between whom and you is a covenant then the blood-wit to be delivered to his family and the setting free of a believing slave. Then whoever does not find the wherewithal, on him is the fasting for two months in succession: a penance from **Allah**. And **Allah** is ever Knowing, Wise.

وَمَا كَانَتْ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً
وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا
فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ
مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ
مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ
مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿٩٢﴾

93. And he who kills a believer willfully, his requital is Hell as an abider therein, and **Allah** shall be wroth with him and shall curse him and shall prepare for him a torment terrible.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ
جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

94. O you who believe! When you march forth in the way of **Allah**, make things clear and do not say to one who offers you a greeting, 'you are none of a believer; seeking the perishable

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَقَىٰ إِلَيْكُمْ السَّلَامَ
لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ

goods of the life of this world; for with **Allah** are spoils abundant. Even thus were you aforetime, and then **Allah** did a favour to you. So make things clear. Verily **Allah** is ever Aware of what you do.

95. Not equal are the holders back among the believers, save those who are disabled and the strivers in the way of **Allah** with their riches and their lives. **Allah** has preferred in rank the strivers with their riches and their lives above the holders-back, and to all **Allah** has promised good. And **Allah** has preferred the strivers above the holders-back with a mighty wage.

96. Ranks from **Him** and Forgiveness and Mercy; and **Allah** is ever Forgiving, Merciful.

الذَّيْنِ فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ
كُنْتُمْ مِنْ قَبْلُ فَمَنْ بَرَّ اللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا ﴿٩٥﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ
اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ
دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحَسَنَىٰ وَفَضَّلَ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا ﴿٩٦﴾

Secrets of Revelation

The possibility of error resulting in a fight within the believers cannot be ruled out. It does not, however, befit a believer to kill another believer. Whether it is done out of egoism or cupidity, to acquire wealth or land it is highly unbecoming of a believer to kill another believer, whether at individual or national level. A Muslim is not allowed to fight with another Muslim, nor can two Muslim be made to fight, but if by mistake a Muslim does kill another then he is bound to do two things. Firstly, he must set free a believing slave since the term here is "Raqaba-tim-Mu'minah".

Secondly, he must pay the blood money to the family of the victim as settled; but if they forgo it then it is all right not to pay. In those days the legal rate of

blood money was fixed at one hundred camels or one thousand dirhams. Muslim jurists have deliberated on the forms of premeditated murder and murder by mistake, and have discussed at length the relevant blood money, which can be found in Books on Fiqh. Here we do not aim at going into details but to describe it only in commonly understandable words. If amongst the relatives of the deceased if some forgo their shares of blood money, the rest must be paid. If all the relatives forgo their shares only then all will be forgiven.

In another situation, where the deceased's tribe have a peace pact with the Muslims, the blood money is to be paid to his family and a believing slave must be set free as the Holy Prophet^{-SAW} enforced an equal amount of blood money both for believers and for the non-believing subjects under the Muslim rule. If one is unable to compensate in the above-mentioned way, he must fast for two months in continuity and must repent and beg for forgiveness in order to cleanse his heart of the darkness of sin. Since the continuity too has been ordered in the Qurān, he must fast for two months without a break. If he misses a fast due to any reason, he shall start all over again and will complete the two month count. However, for a woman, the continuity will not be affected by the fasts missed in her menstrual days. After collecting evidence from the Aḥādīth, and after painstaking discussions and reasoning, the Muslim jurists have declared that the blood money of a woman is half to that of a man. Nowadays this issue is attracting vehement criticism and liberal or progressive scholars consider it a sign of wisdom to oppose it in writing and speech. In my humble opinion we have no right to raise any objection on an issue which has been endorsed by the sayings of the Holy Prophet^{-SAW} as the explanation and implementation of Qurānic Āyāt and injunctions is the office of the Holy Prophet^{-SAW} alone. Still if someone is adamant on objecting, it is the same as arguing why woman was made a woman!

If a person does not even have the strength to fast, he should repent sincerely and should resolve that as soon as health is restored he shall start fasting. Then as soon he feels up to it, he should do so, as **Allah** knows the truth and the inner secrets, and is the Wisest. This Wisdom is manifested in all **His** creations and all of **His** Commandments. In yet another situation where someone murders a believer premeditatedly as mentioned before, either for satisfying the ego, or for greed or for gaining power, then the killer shall be condemned to Hell forever, from which there is no escape. Not only this, but also he will be accursed by **Allah** and qualify for **His** Wrath. An excruciating retribution has been prepared for such sinners, but if they sincerely repent and

beg **Allah**'s Forgiveness and employ the means to atone as prescribed in the Islamic code, **Allah** is extremely Gracious. The contemporary Muslim rulers let millions of innocent Muslims put to death for the sake of their short-lived reign. Their victims do not even know why they are being killed. It is a wonder, what justification will the rulers and Governments give for their actions on the Final Day? Murder of a believer in cold blood leads to eternal condemnation to Hell, a punishment that does not coincide with faith, as a believer shall not be doomed to Hell forever. The Commentators have written elaborate and interesting explanations in this regard. What I have understood is that a believer who murders another believer and has repented, since he was guilty of trespassing the victims' as well as **Allah**'s right, it is possible that **Allah** may forgo **His** own right, and leave the matter to the aggrieved. It is also possible that **Allah** obtains a pardon for the repentant from the victim by generously rewarding the latter, or creates any other such situation for the salvation of the former. And if punishment is awarded, a believer will not abide in Hell forever because of faith. The real danger is that such a criminal will lose faith before he dies. Intentional killing of a believer is such a grave sin that it brings the killer closer to disbelief. If he does not repent, it is certain that he will not die as a believer.

Lastly it is recommended that whenever Muslims go on a campaign in the Cause of **Allah** or for Jihād they must always thoroughly investigate the situation. Islam has laid great emphasis on two issues. Firstly, discipline in all expeditions whether great or small; on a journey or Jihād, there will always be one leader and the rest of the group will obey him. Secondly, investigation of facts, so that no action should be taken on mere conjectures. Rather, inquiries must be made to get to the crux of the matter. If someone declares himself to be a Muslim before the Muslim army, it must not be said that he is not a believer and is only claiming faith in order to save his life. Such incidents did occur, and are quoted as the context of the revelation of these **Āyāt**. The claim of such a person must also not be rejected in order to deny him booty or merely for any other worldly gain. **Allah** has immense treasures in store for Muslims. In due time, the possessions of mighty kingdoms would be distributed in the streets of this very city. Hence there is nothing to worry.

Allah, therefore, advises Muslims not to lose patience or be lured by petty gains as they are to fight only for **Allah**'s Pleasure. So, they must accept whoever declares to be a Muslim. **Allah** reminds the believers that they too were in a similar state once. It is only for **Allah**'s Grace and **His** great favour that **He** raised **His** exalted Prophet^{SAW} and changed their destiny; otherwise

had they been any different. Thus the Muslims should investigate before accepting or rejecting someone's declaration of Islam. From here the Jurists have deduced that a Muslim should not be charged with infidelity, no matter how sinful he may be. But a person will qualify to be called a Muslim only when his verbal declaration of Islam is complemented by his belief in all the requisite tenets essential for faith. If someone recites Kalimah-e-Ṭayyibah but prostates before an idol, or adopts the ways of infidels such as wearing cross threads or a bracelet, or else denies any tenet of Islam such as the Day of Judgment, Barzakh, Angels, Heaven or Hell, he shall not be considered a Muslim. Therefore, it is recommended to thoroughly check out the credibility of a claimant and whatever one does is in the knowledge of **Allah**. **He** knows that there are certain Muslims who abstain from going out on Jihād without any reason. But bear in mind that those who sit back can never be equal to those who lay down their lives and sacrifice their wealth in the Cause of **Allah**.

Here, a question about Taṣawwuf is also answered. There are some people who work hard and spend money to convey **Allah**'s Message to people, whereas others sit back and wait for someone to take them to the venue of **Allah**'s Ṣikr. **Allah** asks whether those who sit back can ever be equal to those who strive in **Allah**'s Way with their time, wealth and life? Never! In fact Mujāhidīn are always blessed with status higher than of those who cannot work very hard. Yet it is true that **Allah** promises **His** Mercy, Grace and Endearments to all. A point to be understood from this is that if a group of people are involved in Jihād and there is no need for more to join in, then it will be a Fardh Kifāyah and the rest of the Muslims would be absolved of the obligation. This is normally the rule for all communal affairs such as the funeral, the imparting of religious education and the propagation of religion. If a group of people from the community perform these duties, the rest are absolved. But those who actively participate in these shall attain excellence. People striving in **Allah**'s Cause will by far excel in ranks over those who do not. Although all believers shall receive their share of **Allah**'s bestowal, Mercy and bounties, but those who work hard will enjoy much superior status than the others. This is only until Jihād remains Fardh Kifayah. If the task goes beyond those engaged in it, it will become incumbent upon those who are geographically the nearest. If it exceeds even them, the next nearest believers will be obligated, and so on. So much so that Jihād can become an obligation on the entire Muslim world at the same time, as the orders referring to it vary with the circumstances. Human weaknesses aside, man must work with sincerity, and then **Allah**'s Grace and Mercy enshrouds human errors. But it is

imperative that one acts out of devotion and with all one's heart. That granted, **Allah** is extremely generous and forgiving.

Section 14

97. Verily to those whom the angels carry off in death while yet they are wronging their souls, they will say: what were you in. They will say 'weakened were we in the land'. They will say, 'was not **Allah**'s land wide so that you could migrate thereto'? These! Their resort is Hell: an evil retreat.
98. Excepting the weak ones among men, women and children, unable to find a stratagem and not guided to the way.
99. These are they whom **Allah** is likely to pardon, and **Allah** is ever Pardoning, Forgiving.
100. And he who migrates in the way of **Allah** shall find in the earth plentiful refuge and amplitude; and he who goes forth from his house as a fugitive unto **Allah** and **His** Messenger, and death overtakes him, his wage has surely devolved upon **Allah**; and **Allah** is ever Forgiving Merciful.

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَا أُنبِئْتُمْ بِهِمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١٧﴾

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٨﴾

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا ﴿١٩﴾

كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٢٠﴾

Secrets of Revelation

The discussion moves onto those who do not migrate. Until the conquest of Makkah, migrating from Makkah for the sake of faith was called *Hijrah* (migration). People migrated to Ḥabshah and Madinah, where the foundation of an Islamic State was laid. Madinah was declared as Dar-ul-Hijrah (The Place of Migration). After the conquest of Makkah the Holy Prophet^{SAW} declared that the need for migrating was over. But this order pertained only to Makkah. Otherwise Islam is for all times to come and for the entire world. Whenever and wherever people are hindered from practising Islam, leaving such a society with the intention of settling at a place where Dīn can be followed freely will be termed as Hijrah. Even if an evil society expels someone by force, it will be considered as Hijrah on his part. But the most important factor is that one must migrate purely for **Allah**, and in order to be able to live according to Islam. If a journey is undertaken in hope of worldly gains, to find employment or in love of a woman, the immigrant should not expect any reward from **Allah**. The discussion again turns to people who fail to migrate from a country, a city or from a vicious character. Many Aḥādīth give a detailed account of the time when the Angels of Death approach them at the time of their death. A Ḥadīth describes that for a believer the angels bring the fragrance, dress and flowers etc from Paradise and draw his Rūḥ very gently and take it along in exquisite attire, with honour and love.

However, for the infidels, or the wrongdoers, or for those who are doomed for Hell, the angels bring with them the clothes from Hell. They carry with them whips of fire which are not only sizzling hot but also stinking and are very scary to look at. They are enraged when they address these unfortunate people and ask them what they had been doing, claiming to be Muslims and acting like infidels? The sinners helplessly reply that they were poor people, and were compelled to follow what the influential class was doing. The angels ask them that it is now time for them to depart from this world, wouldn't it have been better if they had migrated for the sake of **Allah**'s obedience at the right time? Had they done that they would have lived amongst noble people and on this day would have been escorted with much respect and honour to their eternal abode. Since they did not renounce the pleasures of this world, therefore, their punishment is condemnation to Hell, which is a horrendous place. This dialogue takes place just before the angels seize the Rūḥ from the body, and they never return without doing so. Therefore, it is proved that just before death even a non-believer will be granted vision to behold the angels and the punishment that awaits him. The superiority of a believer lies in the

fact that he is rewarded with this vision in his normal worldly life. If the heart is quickened, awakened and enlightened by the lights of the company of the Holy Prophet^{-SAW}, all such supernatural gifts can be achieved. The dialogue between the mother of Ḥadhrat Musa^{-AS}, and **Allah** and the words between Ḥadhrat Maryam and Archangel Jibril^{-AS}, are given in the Qurān, whereas both these noble women enjoyed Wilayah and not Prophethood.

Here is a point to ponder for all those who wish to migrate to *Dar-al-Kufr* (infidels State) just to attain a green card, even though if it may mean being deprived of an Islamic funeral and the major ingredient of food being pork. Even in medicines alcohol is the main ingredient. In Europe drinking plain water is an aberration while alcohol and beer are the main beverages. Therefore, people who migrate just for worldly gains must withhold and contemplate. Yet for those who live there and remain not only steadfast on Islam themselves but also work for its propagation, residing in *Dar-al-Kufr* will be considered as Jihād if their intention was to serve Islam. Such people do exist in Europe, thanks to **Allah**, who are striving in **Allah's** Cause. Those who cannot migrate from *Dar-al-Kufr* for a genuine reason and cannot alienate themselves from wrongdoers, or those women and children who are weak and unable to fight their way out of evil, can hope for **Allah's** Forgiveness and Mercy; provided they themselves do not adopt the ways of that evil society. But it is imperative for every believer to quit attending evil gatherings and take to the company of righteous people. **He** must give up his vices and take to virtues and must benefit by being with the noble. The remarkable thing is that whoever quits his homeland for **Allah** always finds abundance and refuge in **Allah's** land. It is a historical fact that all those determined Prophets^{-AS} who migrated in **Allah's** Way, including Ḥadhrat Musa^{-AS} and Ḥadhrat Ibrahīm^{-AS}, were blessed with sway in this world. Similarly the Holy Prophet^{-SAW} migrated from Makkah and was victorious in the end.

Thus **Allah** has laid down the rule that whoever will forsake his homeland in **Allah's** Cause shall find **Allah's** earth to be very vast for him and will earn rewards. This is a world of cause and effect. It is a Divine Law that things happen as a result of their means. A person migrating may go through difficult times temporarily but eventually he will be very happy and most fortunate. **He** will also prosper in worldly terms. The same rule applies to migration from evil beliefs and conduct. Today, we think that if we are honest and truthful we will not be able to survive; that we must lie if we have to stay in competition and market. All such thoughts are Satanic whispers, whereas it is **Allah's**

promise that whoever reforms himself to please **Allah** shall find wealth, honour and fame awaiting him. And the greatest reward is that whoever migrated from his homeland for **Allah** and **His Prophet**^{SAW}, headed for *Dar-al-Islam* (believers country) leaving behind him *Dar-al-Kufr*, left an evil environment and moved towards noble company, was malefactor but planned to change himself, yet death overtook him before he could reach his destination and could actually change himself his reward is with **Allah**. So much so that a Ḥadīth states that even if a person moves forward by a few inches and dies, he will be forgiven of all his past mistakes and will be rewarded for migration. Similar is the case with reformation of character and morals. Another Ḥadīth reveals that a true and perfect Mujāhid is the one who can fight his desires and remains steadfast in the obedience of **Allah** and **His Prophet**^{SAW}

Section 15

101. And when you are journeying in the earth, it will be no fault in you that you shorten the Ṣalāt if you apprehend that those who disbelieve will molest you; verily the infidels are ever unto you an avowed enemy.
102. And when you are amidst them and have set up the Ṣalāt for them, then let a party of them stand with you and let them retain their weapons; then when they have prostrated themselves, let them go behind you, and let another party who have not yet offered Ṣalāt come and offer Ṣalāt with you; and let them also take their precautions and their weapons. Those who disbelieve wish that you neglected your weapons and your baggage, so that they might swoop down upon you a one swoop. No fault
- وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا
مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفِينَكُمُ الَّذِينَ كَفَرُوا
إِنَّ الْكُفْرِينَ كَانُوا أَعْدَاؤُكُمْ وَأَمِينًا ﴿١٠١﴾
- وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتَقِمَ
طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا
سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ
طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ
وَلْيَأْخُذُوا أَعْدَارَهُمْ وَاسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا
لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ
فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ
عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ
مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا
حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾

there will be in you if there is an injury to you from rain or you are ailing, that you lay down your arms and yet take your caution. Verily **Allah** has prepared for the infidels a torment ignominious.

103. Then when you have finished the Ṣalāt, remember **Allah**, standing, sitting, and lying on your sides. Then when you are secure establish Ṣalāt; verily the Ṣalāt is prescribed to the believers at definite times.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا
وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ
عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

104. And do not slacken in seeking the enemy people; if you are suffering, then they suffer even as you suffer, and you hope from **Allah** what they hope not. And **Allah** is ever Knowing, Wise.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ
فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ
اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

Secrets of Revelation

Besides ordering Muslims to hold on to Dīn tenaciously and courageously, **Allah** has granted many concessions and relaxations also. According to the Ḥadīth relating the events of Ascension of the Holy Prophet^{-SAW}, **Allah** had enjoined fifty Ṣalāt to be offered. Prophet Musa^{-AS} suggested to the Holy Prophet^{-SAW} that he should request **Allah** to reduce the number. So as a result of the Holy Prophet^{-SAW} repeated trips to **Allah** with the request of reduction in the number of Ṣalāt, it came down to forty, then thirty; twenty; ten, and finally to five. Prophet Musa^{-AS} again pleaded to the Holy Prophet^{-SAW} that even five were too much as his people could not fulfill the obligation of even two. The Holy Prophet^{-SAW} replied that he felt embarrassed asking for more reduction, as already the number had come down from fifty to five. **Allah** liked this gesture so much that **He** said that because of this bashfulness of the Holy Prophet^{-SAW} **He** will reward the believers for fifty Ṣalāt against five, i.e. the reward will be

the same as that of fifty Ṣalāt. Thus the reward of availing a concession given by **Allah** and straining for carrying out **His** Commands is equal.

Similarly here the relaxation given in these particular Āyāt is because of the arduous journeys of migration and Jihād, but all kinds of travellers can benefit from it. During a journey the cycles of Ṣalāt are to be reduced from four to two. If one gets a chance to offer Sunnah and voluntary Ṣalāt that will be offered as normal but the obligatory cycles will have to be reduced from four to two. The Ṣalāt-al-Fajr already has two obligatory cycles while the three of Maghrib will be offered as such. According to jurists the journey must be more than three destinations; each destination is approximately equal to sixteen miles. As soon as one is out of the city he will avail this concession. If a person decides to stay for more than fifteen days at a place he is visiting, then he will be considered a local and will offer his Ṣalāt in full. But if it is less than fifteen days, he will enjoy the concession. If he misses any Ṣalāt while in journey he will make up in the same manner. Details may be seen in Fiqh books, but here it is important to note that **Allah** has granted relaxation in Ṣalāt during journey but has not excused it.

Another situation that can be faced while travelling to migrate, or on an expedition of Jihād, is the threat from non-believers. The possibility is that while the Muslims are busy in Ṣalāt, the non-believers might attack and massacre them, as they are the enemies of the Muslims beyond doubt and no respite can be expected from them. It is a volatile and perilous situation yet **Allah** has not remitted the Ṣalāt. **He** asserts that in the presence of the Holy Prophet^{SAW} in such situations, he will lead the congregational Ṣalāt, while in his absence, whoever leads must do so. A group of armed soldiers must stand guard, and the rest of the Muslims should offer one cycle with the Imām. The latter must also keep their weapons by them, and when they are through with one cycle, they should take positions as guards and the former will offer one cycle with the Imām. After a total of two cycles, the Imām's Ṣalāt will be over, whereas those behind him will continue and complete their second cycle. After that, the group that had earlier offered a cycle with the Imām will come back and complete their second cycle. In this way, complete vigilance towards the enemy will be exercised, while at the same time **Allah**'s worship will also not be neglected. Thus, Islam does not allow anyone to give up any form of obligatory worship, nor does it allow any escape from practical life. Rather **Allah**'s Ṣalāt complemented with an active participation in all aspects of practical life in complete obedience to the Holy Prophet^{SAW} is Islam.

Since the infidels will always be intent on eradicating Islam, the Muslims must remain equipped and must know how to use the weapons. This is all in order to protect Islam. It is thus important that each one of the protectors of Islam, must himself practise Islam too; and if they do not implement Islam on themselves, there is no sense fighting for it. So right in the heat of the battle while continuing with shelling and firing, the Muslims must take turns to offer a couple of cycles. In the state of fear, like in war, the cycles of Ṣalāt are reduced, just as in journey. The non-believers want all the Muslims to engage in worship simultaneously so that they would attack them all at once. In fact, these Āyāt were revealed at an instance when the non-believers concluded after surveillance that they would attack the Muslims when they are busy in Ṣalāt. But **Allah** informed the Holy Prophet^{SAW} of their plan and instructed for future safety the way to offer Ṣalāt in war. They were told to offer one cycle in congregation and one at their own. They should offer two instead of four but must not miss their Ṣalāt. Let us pause and think whether Ṣalāt has a similar importance in our lives today? There are other concessions too; such as in case of rain, or some illness which prevents the wearing of weapons, these can be put aside. Since in those days the weapons were carried on a person, this concession is being given, yet it is recommended to at least carry some weapon for defense at all times. The infidels are destined for disgrace, both in this world and the next. However, this world is a place of causes and effects, and the Muslims must rely on **Allah** only after adopting adequate means. This is called Tawakkal i.e. reliance upon **Allah**. The Hereafter is a reward from **Allah** for obeying **Him** in this life. Thus **Allah** tells the Muslims to obey **Him** by employing resources and having trust in **Him** and **He** will take care of the non-believers. Not only will they be humiliated in this world but also will be disgraced much more in the Hereafter.

Yet carrying out these two Commandments appears to be difficult. To worship at the proper time and to work at the time of work; to abstain from rituals in the former and to refrain from the illegitimate in the latter, to control evil thoughts and desires, and a perpetual and life-threatening conflict with evil; all this is not easy to accomplish at all. But there is a prescription, which makes it very simple. While on the battlefield when the Ṣalāt is over, **Allah**'s Ṣikr should never cease. **Allah** is to be remembered with intensity and continuity while standing, sitting or reclining. Not a single moment must pass without the Ṣikr of **Allah**. The Divine Lights of **His** Name must be absorbed in the heart, and see what immense peace and absolute satisfaction is gained. A Ṣalāt offered after acquiring these feelings is a world apart from that offered without them. Those who insist that Ṣalāt is the alternative of Ṣikr must ponder over

these Āyāt, in which not ordinary Ṣalāt but also *Ṣalāt al Khauf* (Ṣalāt of Fear) is being explained, which is offered during Jihād. Even then **Allah** orders that the Ṣalāt concludes but the Ṣikr never does, whether people are attacking, falling or lying down. Lying down may mean reclining for rest and may also indicate falling down when wounded in fight, and the Rūḥ is ready to depart. The Ṣikr must continue in all circumstances. It is strange how people who stop others from practising Ṣikr-**Allah**, ignore these Āyāt.

When there is peace, full Ṣalāt must be offered. Continuous Ṣikr will improve the quality of feelings experienced during Ṣalāt. It brings inner peace and happiness as a result of which each Sajdah becomes more blissful. Ṣalāt can only be offered at its prescribed time and is a basic tenet of Islam. At the same time the Muslims must not be sluggish in tackling the enemy. The infidels are stricken by similar hardships, fatigue, wounds and dearth of ration as the Muslims, for they too are at war. But the Muslims hope for magnificent rewards and awards from **Allah**, to the extent that they aspire to actually see **Him!** The infidels have no such expectations to motivate them. **Allah** is all-Knowing and the Wisest. **He** shall reward everyone according to his action, intention and sincerity. Besides, **Allah** orders only that for whose execution he grants the capability.

Section 16

105. Verily **We**; it is **We Who** have sent down the Book to you with truth, that you might judge between people by what **Allah** has shown you; and be not you a pleaser on behalf of the deceivers.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ
النَّاسِ بِمَا أَرَبَكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ
خَصِيمًا ﴿١٥﴾

106. And beg you forgiveness of **Allah**; verily **Allah** is ever Forgiving, Merciful.

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٦﴾

107. And plead not you for those who defraud their souls, verily **Allah** does not love the one who is a defrauder, sinner.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ
لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٧﴾

108. They feel ashamed of men and do not feel ashamed of **Allah**,

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ

whereas **He** is present with them when by night they plan together of discourse, which does not please **Him**; and **Allah** is ever an Encompasser of what they do.

وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

109. Lo! It is you who have contended for them in the life of this world; then who will contend for them with **Allah** on the Day of Judgment, or who will be their champion?

هَآأَنْتُمْ هَتُوْلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوٰةِ
الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ
الْقِيَامَةِ اَمْ مَنْ يَكُوْنُ عَلَيْهِمْ وَكِيْلًا ﴿١٠٩﴾

110. And he, who works an evil or wrongs his own soul and thereafter begs forgiveness of **Allah**, shall find **Allah** Forgiving, Merciful.

وَمَنْ يَعْمَلْ سُوْءًا اَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ
اللَّهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ﴿١١٠﴾

111. And he who earns a sin, only against his own soul earns it; and **Allah** is ever Knowing, Wise.

وَمَنْ يَكْسِبْ اِثْمًا فَاِثْمًا يَكْسِبْهُ عَلٰى نَفْسِهٖ
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١١١﴾

112. And he, who earns a vice or a sin and thereafter casts it on an innocent one, has certainly borne a calumny and a manifest sin.

وَمَنْ يَكْسِبْ خَطِيْئَةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهٖ بَرِيْئًا
فَقَدْ اَحْتَمَلَ بُهْتَانًا وَاِثْمًا مُّبِيْنًا ﴿١١٢﴾

Secrets of Revelation

Allah has revealed unto the Holy Prophet^{SAW} the true Book so that he could give mankind justice in accordance with what **Allah** has shown him. The first and foremost thing to highlight here is that the only purpose of the revelation of Qurān is that it should be implemented. Each one of us must enforce Qurān in all those areas, which are within our control. If someone only has authority over his own self, he must implement Islam on his own being. Similarly spiritual leaders have control over their disciples, scholars over their followers, a head of the family over his family, and the head of the State over

the entire country. We are all responsible for the implementation of Islam in proportion to the authority we hold, which is a major reason why it was sent. Justice must be provided to people according to what has been revealed and explained to the Holy Prophet^{-SAW}. *Bimā Arāk Allah* here means that to explain and interpret the Qurān is a responsibility singular to the status of the Holy Prophet^{-SAW}. Those coming after him must benefit and derive knowledge from the sayings of the Holy Prophet^{-SAW}, who is being instructed never to take sides with embezzlers and to ask for **Allah**'s Forgiveness for them.

It so happened that a man from Banu Ubayriq tribe, who was a flagrant hypocrite but professed to be Muslim, would write poetry against the Muslims and publish it under fictitious names. Once this man broke into the house of a Companion^{-RAU} and stole a few weapons and some wheat flour as wheat was imported from Syria, which the Madinites would store for guests as a gesture of hospitality. When the theft was discovered and there was uproar this man tried to implicate another Companion^{-RAU}. The latter was infuriated and vowed not to rest until the real culprit was taken to task. When the hypocrite saw this he blamed another Jew, whom he had already handed over some of the stolen articles. Later on he got those recovered from the Jew's house. **He** created such circumstances that for a while even the Holy Prophet^{-SAW} thought that the Jew was guilty. But **Allah** revealed the truth unto the Holy Prophet^{-SAW}, and the Jew was absolved of the blame. Banu Ubayriq surrendered all the goods, which the Holy Prophet^{-SAW} returned to the owner. The owner gave away the weapons in **Allah**'s Cause. The hypocrite ran away to Makkah, and died in disgrace there. **He** could not escape **Allah**'s grip in this world nor can he escape it in the Hereafter. **He** was attempting burglary in Makkah the wall collapsed, crushing him to death.

Allah declares that Qurān has been revealed only to be enforced and practised. It is the true Book. The meanings of the Qurān have been explained to the Holy Prophet^{-SAW}. And he is at the distinguished position to decide the matters about which **Allah**'s Commands have not yet been revealed, according to his opinion or judgment. By **Allah**'s Grace and Protection his decision can never be wrong, as he is always informed about the reality behind matters at hand. The Aḥādīth of the Holy Prophet^{-SAW} are also revelations from **Allah**, although the words are of the Holy Prophet^{-SAW} yet the meanings are from **Allah**. Qurān is a revelation, of which the words and meanings are both revealed by **Allah**. The Holy Prophet^{-SAW} is also instructed to ask for forgiveness from **Allah**, as he too is **Allah**'s servant and is also directed not to plead on behalf of deceitful people nor be lenient towards them. **Allah** does not approve of dishonest and

sinful folk. Although the people of Banu Ubayriq were not generally bad or hypocrites, but they did try to side with the culprit because he belonged to their tribe. Because of their efforts to help the culprit **Allah** called them all as *Khawanan Athima* meaning treacherous and sinful. It clearly shows that supporting the criminal makes the supporters a party to crime.

It is said that these people wish to prove their tribe's man innocent because they fear it will be disgraceful for the tribe if he is exposed. They feel afraid of what people might say about their community, but they do not feel ashamed before **Allah**! Should they not fear **Allah** more than they fear people, **Who** is close to them even when they weave evil designs at nights? It is possible that someone may favour a criminal in this world and misguide the judge, for no one else would be told the truth through Divine Revelation like the Holy Prophet^{-SAW}. But what will happen on the Day of Judgment? Who will dare to plead or unjustly favour anyone before **Allah**? It implies that to practise law is a legitimate profession, but only to the extent where a lawyer represents someone who cannot speak for himself and thus pleads his case. But that too will be permissible only if the lawyer fights for the legal right of the client. If the counsel tries to mislead the court by telling lies, it will be illegitimate and he should be prepared to stand before the ultimate Court, where no lie will be admissible.

People who are involved in, or support criminal activities because of family ties, etc. are equally guilty. But **Allah** gives a way out for them. No matter how grave a sin one commits regardless of how mercilessly he has wronged his own self, whenever he repents and begs **Allah**'s Forgiveness, he will find **Allah** Forgiving and Merciful. Repentance involves a sense of regret over past deeds, a decision to instantly give up the sin, and a firm resolve never to indulge in it again. Its acceptance means not only that **Allah** forgives all the past sins of the repentant but also makes it easy for him to abstain from them in the future. Still if someone does not wish to mend his evil ways, it is up to him, since he only harms his own self. **Allah** is all Knowing. It is part of **His** Wisdom when a certain thing would be exposed and what the outcome of various events would be.

In any case, whoever blames another for his own offence, commits the grave sin of false accusation. Such people should neither be favoured nor should their case be pleaded.

113. Were not the Grace of **Allah** and **His** Mercy on you, a party of them had surely resolved to mislead you, whereas they mislead not but themselves; and they shall not be able to hurt you in anything. And **Allah** has sent down to you the Book and wisdom, and has taught you what you knew not; and the Grace of **Allah** on you is ever mighty.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

114. No good is there in much of their whispers except in him who commands charity or kindness or reconciliation among mankind; and he who does this, seeking the goodwill of **Allah**, him **We** will presently give a mighty wage.

﴿١١٤﴾ لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

115. And he who opposes the Messenger after the truth has become manifest to him and follows other way than that of the believers, him **We** will let follow that to which he has turned and him **We** will roast in Hell, an evil retreat!

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ، جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

Secrets of Revelation

‘O’ My Beloved! Had it not been for **Allah**’s Grace and Mercy, which is showered upon you constantly a group of the hypocrites had the intentions to mislead you, and divert you away from **Allah**’s religion to rituals and innovations. But you are the personification of mercy. You being not only the

recipient but also the distributor of **Allah's** Benevolence and Favours. Therefore, these people who clash with you only destroy their ownelves. Instead of misleading you, they themselves are led astray! It can be deduced here that if a Shaikh himself is not accomplished, he will give in to innovations and rituals and the sycophants around him further lead him astray in pursuit of their own interests. As a result, a large number of people will be at a risk of being thrown into digression. Rather this is what is going on around us today.

The hypocrites can do the Holy Prophet^{SAW} no harm for **Allah** has revealed the Qurān unto him. **He** has taught him the Wisdom, which refers to the meanings and the explanation of the Qurān, and has granted him such knowledge, of which he was not aware. The Qurān may well be compared to a wide path whose ups and downs are indicated by Ḥadīth, while the knowledge of Sulūk is the guiding light of this path. The Holy Prophet^{SAW} was blessed with the Qurān, with wisdom i.e. the explanation of its meanings, and also the spiritual power to actually observe all the realities explained in the Qurān. Firstly, the malefactors could not cause any harm to the Holy Prophet^{SAW} i.e. allure him because **Allah** had made him innocent; a favour **Allah** calls as **His** Mercy and Benevolence. Secondly, he is blessed with the Qurān, its explanation and Ḥadīth. Lastly, **Allah** gifted him with such knowledge, which is not accessible through any outwardly or known means, but is only granted by **Allah**. This last blessing is the visualization of realities explained in the Qurān. The visions of the Holy Prophet^{SAW} on the Night of Ascension, as well as in other aspects of his life are recorded in Ḥadīth. Similar observations relating to 'Urūsh and the Hereafter are attributed to the Companions^{RAU} also which are authentically recorded. Even if a non-believer struggles very hard, he can observe the realities within this world, which can be seen through other sources also, such as television or other means of telecommunication. But he cannot even peep into the Barzakh or the world beyond the heaven.

It is only the exalted status of the Holy Prophet^{SAW} that he was blessed with such knowledge, which is only attainable by **Allah's** Grace. This blessing indeed is the custodian of the Prophetic Barakah, through generations. If **Allah** grants someone the capacity to act upon the Qurān and Ḥadīth, plus strive hard as well as the company of an accomplished Shaikh, only then he shall be blessed with such knowledge. These spiritual gifts are a proof that their recipient is on the right path. Otherwise, mere customary succession to the seats of saints can only expose people to the peril of digression. It is a great favour of **Allah** that **He** not only educated the Holy Prophet^{SAW} about worldly

matters and informed him of the possible consequences of human actions but also gave him the vision to behold all that was being told. The Prophethood of Ḥadhrat Muḥammad^{SAW} is for all times to come; the Qurān is the same for all times; the same Ḥadīth is to last forever; therefore, the blessings and visions too must be the same. If we reverse this sequence, it would mean that if the knowledge of observation is lost, the knowledge of the Book would be lost next and finally, the practical aspects of Dīn will be given up. Thus the attainment of these blessings is imperative to better understand and sustain the Dīn, or for one's own steadfastness on Dīn.

As far as the hypocrites are concerned, most of their counsels are devoid of merit. Whenever an issue is opened for discussion and suggestions are invited, the aim is to arrive at the most viable solution. The purpose of most of such discussions is either to avert a loss or ward off the evil designs of the enemy, or to acquire some benefit. Discussions and plans, hence, have two types of objectives; loss-averting and gain seeking. Both of these are desirable. But the suggestions and plans of these hypocrites only aim at harming others. The purpose of their conferences is to plot against the Muslims and to vex the Holy Prophet^{SAW}. Most of their suggestions, even their thoughts are devoid of any virtue. Only that counselling can be virtuous which teaches selflessness. "Amr be Ṣadaqātin" (Asking to give alms) does not merely include Zakāt or voluntary charity, but alludes that a character of sacrifice and selflessness must be inculcated in people. Everyone must fulfill one's duties towards others, and learn to forge some of one's own rights, which others may fail to discharge. Without this it is impossible to reform the society. Nowadays, the situation is just the reverse. Everyone demands his rights very aggressively but no one is ready to fulfill the rights of others. It must be understood that the rights and the duties, are essentially the same: the actions, which constitute the duties or responsibilities of some people are indeed the rights of others.

Therefore, emphasis must be laid on the fulfillment of duties. When duties are discharged with a sense of commitment, most of the people will get their rights. If at all, an individual does feel somewhat deprived, he must be tolerant, as self denial and sacrifice must also be a part of one's character. How can people be persuaded to act as desirable? Such consultations, which motivate people to develop selflessness or educate people leading them out of rituals and innovations to the true path of Sunnah carry virtue. Consultations may also be done to maintain peace, as differences are inevitable in a society, and a suitable system must be in place to resolve them. But all this goodness and virtue must be based upon the desire to win **Allah's** Pleasure, and all

actions must be done with the intention to please **Him**. In the absence of such motives, a deed will only be virtuous in appearance. It will not have any merit and will not earn any reward. Hypocrites suffer from the same ailment as they do everything in pretence. One needs a very firm faith to strive only for pleasing **Allah**, and **He** shall reward such people stupendously.

The argument now turns to those who dare to oppose the Holy Prophet^{-SAW}. They contest his word despite knowing it to be true, in a situation where guidance has overtaken ignorance and the truth clearly stands out from falsehood. Despite all this, they hold opinions different from those of the believers and prefer to follow their own ways. This *Āyah* indicates that the very first consensus of the Muslim Ummah is upon the Prophethood of the Holy Prophet^{-SAW}. This consensus by the most noble and enviable believers is quoted here as an evidence of the truth of the Prophethood. After the passing away of the Holy Prophet^{-SAW} the first consensus was reached over the Caliphate of *Ḥadhrat* Abu Bakr *Ṣiddiq*^{-RAU}. *Imām* *Shafī*^{-RUA} has relied on this *Āyah* to prove consensus as an evidence while it has been proved as a pretext by *Aḥādīth*. In spite of so many proofs of the truth if someone wishes to deviate from the right path then **Allah** shall divert him in that direction, which means that he shall not be granted the capacity to receive guidance. If someone steps beyond limits to indulge in blasphemy or in the opposition of consensus, it is quite possible that **Allah** may never allow him to return back. **He** may be condemned to waywardness, as he has preferred the wrong path, and it will surely end up in Hell. **He** has opted for the way of the wicked, who shall all be shoved in Hell, an agonizing place indeed.

Section 18

116. Verily **Allah** shall not forgive that anything be associated with **Him**, and **He** shall forgive all else to whom **He** will, and he who associates anything with **Allah** has certainly strayed far away.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

117. They invoke not beside **Him** but females, and they invoke not but a Satan rebellious.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ
يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

118. **Allah** has accursed him, and he said: 'I will surely take of **Your** creatures a portion allotted.'
119. And surely I will lead them astray, and I will fill them with vain desires, and I will bid them so that they will slit the ears of the cattle, and I will bid them so that they will alter the creation of **Allah**. And he, who takes Satan instead of **Allah** for a friend, shall surely suffer a loss manifest.
120. Satan makes them promises and fills them with vain desires, and Satan promises them but vain desires.
121. These: their resort shall be Hell, and they shall not find an escape therefrom.
122. And those who believe and work righteous works soon **We** shall admit them to Gardens beneath which streams flow as abiders therein for ever: promise of **Allah**, true. And who is more truthful than **Allah** in speech.
123. Not by your vain desires nor by the vain desires of the people of the Book are the promise of **Allah** to be fulfilled; he who works an evil shall be requited therefore, and he shall not find, beside **Allah**, a protector nor a helper.
124. And he who works righteous works, male or female, and is a

لَعَنَهُ اللَّهُ وَقَالَ لَا أَخَذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

وَلَا أَضِلُّنَّهُمْ وَلَا أَضِلُّنَّهُمْ وَلَا مَرْنَهُمْ
فَلْيَبْتَ كُنْءَاذَانَ الْإِنْعَامِ وَلَا مَرْنَهُمْ
فَلْيَغْرُوكَ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ
الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ
خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾

يَعِدُّهُمْ وَيُؤْمِنُ بِهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ
إِلَّا غُرُورًا ﴿١٢٠﴾

أُولَئِكَ مَاؤُنْهَمُ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا
مَخْرَجًا ﴿١٢١﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا
وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ
مَنْ يَعْمَلْ سُوءًا يُجْزِيهِ وَلَا يَجِدْ لَهُ مِنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ

believer – these shall enter the Garden and shall not be wronged a speck.

125. And who can be better in religion than he who submits his face to **Allah**, and is sincere, and follows the faith of Ibrahīm, the upright? And **Allah** has taken Ibrahīm for a friend.

126. And **Allah**'s is whatsoever is in the heavens and whatsoever is in the earth, and **Allah** is ever an Encompasser of everything.

أَوْ أَنْتَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

Secrets of Revelation

Another very large group of people comprises those ignorant and foolish people who indulge in the curse of polytheism. They ascribe partners to **Allah** in **His** Attributes, or else obey others than **Allah** the way only **He** deserves to be obeyed. These were the three groups who did not accept the faith: the Jewish scholars and the Christians, the hypocrites who claimed to having embraced Islam but in their hearts they had not, and the polytheists of Makkah and Arabia. The population of the world could at that time and can still be divided into these three categories on the basis of religion. The darkness of the modern age has given birth to a fourth group of atheists, who outrightly deny the very existence of **Allah**. On one hand **Allah** Commands that justice must be upheld in the society, and on the other, **He** highlights the administrative framework for its security. At the same time, **He** has enjoined Jihād. **He** then addresses the questions about the rules of Jihād, and identifies the types of people against whom it must be waged.

In this context, the hypocrites are exposed first, who claim to be Muslims but shirk away from Jihād. The argument now moves on to non-believers and polytheists. Polytheism is such a grave sin that the one who breathes his last as a polytheist, will never be pardoned. Other than it, even if a person commits the severest of offences and dies without repenting, there is still hope that **Allah**'s Mercy will cover him and he may be forgiven, for **His** Mercy knows

no bounds. But the one who dies as a polytheist without repenting shall never be forgiven. **He** shall dwell in Hell forever, as belief is eternal and permanent. Whoever willingly adopts disbelief and polytheism as his way of life and prefers to live his whole life by it shall be punished eternally for he has indeed chosen a very wrong path and has drifted grossly away from the truth.

The Forms of Polytheism

There are many kinds of polytheism. (1) The first kind is that when patrons are ascribed to the very Being of **Allah**, or when one believes and worships two or three deities or gods. This form of polytheism is not very common except in Christians, who believe in the trinity-in-unity and unity-in-trinity. Or the Shi'ites sect 'Haluliah', who believe in the transmigration or incarnation God into their Imām or leader. The Ismailies are also a branch of the Haluliah Sect.

(2) The second form of polytheism is the development of such feeling, which lead to idealise certain creations. Although such revered entities are not taken as god, but as specially privileged by **Allah** who can do as they please. It is believed that if they are pleased with someone and ask **Allah** for a favour, **He** never refuses, or that **Allah** has delegated them the authority to run the world. This is the status the Hindus typically attribute to their deities. In the Shi'ites, the sect Mafoodha also has similar beliefs. That is why they work so hard on satisfying T'azia (religious monument) as if it will intercede on their behalf before **Allah**.

(3) The third and the most lethal form of polytheism is when a person starts to idolize one's own self. Such a person exerts all his energies on the fulfillment of his desires even if it clashes with the Commands of **Allah**. **He** ignores the limits set by **Allah** on what is lawful and what is not permissible, and spends money only for fame and the satisfaction of his ego. **He** contests elections, offers Ṣalāt, observes fast, does good or bad deeds only for the satisfaction of personal desires. It is for such people that the Qurān has said that they have made their vain desires their God. May **Allah** protect us against this, as it is very difficult to diagnose! If, **Allah** forbid, one dies on such polytheism, there is no hope for salvation. Once the signs and symptoms of death begin to set in and scenes from the Hereafter are unveiled, the time to repent over disbelief and polytheism is gone although for a Muslim there is yet time for repenting over sins. **Allah** points out the sheer ignorance of polytheists, who make and worship idols of goddesses and call out to them in their hour of need. They even declare the Angels to be daughters of **Allah**. To worship in fact means to obey someone believing in him or her as a benefactor or a deliverer from

sufferings or harm. A true servant of **Allah** will never dare to prove his own worth opposing **Allah**. **He** will only try to convey the Message of **Allah** and **His Prophet**^{SAW}. Obeying such a person will amount to **Allah**'s worship. But if someone preaches beliefs, which clash with **Allah**'s Commands, those who obey such a person in **Allah**'s defiance will be expelled from Islam. Similarly, calling someone or something for help believing it to be **Allah**'s equal, vowing before such deities; begging or crying before them, whether such deities have a tangible existence or are imaginary, amounts to disbelief, polytheism, and worshiping others than **Allah**.

The people of Makkah did not even consider women as human beings, and treated them as mere objects of amusement. They could not even imagine that a woman could run her household. If some rich women in Makkah were running the business that too was done under the guidance of elderly male relatives and through male servants. Such cases were very rare since mostly the widows were divided alongwith the inheritance of the deceased. **Allah** asks how can these people who do not even deem women worthy of managing a household believe them to be capable of running the entire universe, and make idols with feminine names to worship! Indeed these are all tricks of the Satan. Whenever one worships entities other than **Allah**, no matter with what name they are called, he in fact calls out only to Satan. The polytheists too, call out to the rebel Satan who was accursed because of his disobedience to **Allah**. When he was being reproached he vowed: I have been punished for not accepting the greatness of man, but I will make him accept my superiority. I will lead them astray and take away a considerable amount of their good deeds. I will remind them of engagements at the time of Ṣalāt; I will intimidate them away from paying Zakāt by awakening in them the fear of poverty; I will make them abstain from Jihād by instilling in their hearts greed and avarice for wealth, power and fame and mislead them. I will keep them in false hopes, and they will slit the ears of camels and other animals dedicating to their gods and goddesses. They will alter the appearance given by **Allah**, for instance women cutting their hair, eyebrows or dressing up like men, and the men shaving off their beards or keeping long hair and dressing up like women. All this is not allowed and the Holy Prophet^{SAW} has cursed such people. It must be remembered that beautification and make up is allowed to women but altering their outlook by cutting their hair or dressing up is not permitted. The above actions are a result of friendship with Satan. If someone strays further away, it is very unfortunate indeed. Whoever so befriends Satan indeed forsakes **Allah**, for it is impossible to maintain friendship with both simultaneously. Whoever

trusts Satan's friendship and forgets **Allah** has indeed wronged himself grievously. Satan will keep on making false promises to such people invoking high hopes. Since there is no truth in any of his promises, he will ultimately lead people to Hell, from where there is no escape. Compared to who have been blessed with faith and their deeds bear witness to it; the relationship between faith and actions is the same as that between a claim and the witness. Faith is a claim and actions are the witness. The righteousness of deeds determines the validity of faith, and only that deed can be considered virtuous which is in accordance with the teachings of the Holy Prophet^{-SAW}. Such people will be admitted to the Gardens beneath which streams flow. In this world gardens are planted keeping in mind the supply of water, but the Gardens of Eden have their own principles. These Gardens dictate the availability of streams or irrigation water. These people will live in the Paradise forever; not a single person admitted there will ever fear expulsion. This is **Allah's** Promise, which is even true. The promises made by Satan are a sham whereas **Allah's** promise is true and will stand forever; and who can be more truthful than **Allah**? It is important to note that mere affiliation to any religion is not enough for one's salvation, like the People of the Book hope that they shall be forgiven for being People of the Book. This is definitely not the case. Whoever errs shall have to face the music, and no one can save him from the retribution but **Allah** as there can be no other helper!

It would be relevant to quote here the explanation of a Ḥadīth. At the revelation of this **Āyah**, the Companions^{-RAU} felt awfully alarmed, so much so that Ḥadhrat Abu Bakr^{-RAU} was seen walking with his hands on his back. The Holy Prophet^{-SAW} inquired what the matter was? **He** replied that this **Āyah** had broken his back, for none is so pure as not to make any mistakes, which meant that no one could escape Hell. The Holy Prophet^{-SAW} said that this **Āyah** does not pronounce the punishment of condemnation to Hell for all, that is apportioned for the non-believers only. For the believer, whenever he falls ill or faces hardships in life, even if a thorn pricks his foot, it serves as an atonement for his mistakes and a compensation for his punishment. Ḥadhrat 'Āyeshah Ṣiddīqah^{-RAU} says that when a believer searches for something in his pocket, does not find it, gets worried and looks for it in the other pocket and finds it, the ordeal that he goes through serves as an atonement for his mistakes.

What is Piety?

First of all the adherence to Shari'ah is binding on both man and woman. Although certain obligations and their fulfillment varies due to some reasons, but there is no difference in the accountability before **Allah** for either sex. The rewards and punishments are unaffected by gender. Except Prophethood, any level of excellence, which can be attained by a man is also attainable by a woman. A person's greatest achievement is the Companionship of the Holy Prophet^{-SAW}; just as men became Companions^{-RAU} women, too, acquired that title. There is no office or status of Sulūk which is forbidden for women. Yes there is only one condition: whether man or woman, they must do noble deeds as taught by the Holy Prophet^{-SAW}, with the right beliefs. Rituals and customs must not be given the status of Dīn. Only that which can be traced back to Holy Prophet^{-SAW} should be acceptable, in beliefs and in practical life. Such men and women who strive in the right direction shall be admitted to Paradise. Not even a speck of their endeavors shall be wasted and they shall be rewarded many times more than their struggle.

What is the Excellence of Din?

The beauty and excellence of Dīn is to submit willingly to whatever **Allah** has said, which means to work hard for practically adopting the conduct which is necessary for **Allah**'s obedience. One should struggle in this pursuit and should bear all hardships courageously. This is as far as the outward appearance of **Allah**'s obedience is concerned, while deep inside too, he should be extremely sincere and his heart must be overflowing with purity. This state has been defined by the Holy Prophet^{-SAW} in Ḥadīth-e-Eḥsan, in which it is said that one should worship **Allah** as if one is seeing **Him**, and if this level is not attained one should at least believe that **Allah** is seeing him. This is the very foundation of Sulūk. As long as the heart of a person, man or a woman, does not remember **Allah** continuously and does not receive spiritual attention and Divine Lights, it can never accompany him or her in worship. Rather, the heart remains entangled in the market in the business or in thoughts of friends. To behold **Allah** or achieve the feeling that **He** is seeing the worshiper, is out of question in such a situation.

Thus the excellence of a person's faith is that he acts righteously. Before the Holy Prophet^{-SAW} was sent as **Allah**'s Messenger, the righteousness of the people of the Book meant the obedience of Ḥadhrat 'Isā^{-AS}. Nevertheless, the innovations which they introduced in their religion amounted to blatant

disobedience; and, therefore, could not be termed as righteous. The standard of excellence of one's faith is that the actions are in accordance with Sunnah, and are backed by sincere devotion of heart. Keeping this standard in mind, everyone of us can determine the beauty of his deeds. Dīn is the name of People of Ibrāhīm^{AS} who were absolutely straight. The meaning of Millat-e-Ibrāhīm^{AS} has thus been clearly described here which means to tread the path of righteousness as unwaveringly as Ḥadhrat Ibrāhīm^{AS} did, who was the most upright, devoted and sincere servant of **Allah**. He surrendered his entire self to **Allah**, was obedient to **Him** and never even tried to question orders he received from **Allah**. Thus the excellence of Islam means to strive in action, with sincerity of the heart and to submit totally like Ḥadhrat Ibrāhīm^{AS} did. That is why **Allah** chose him as **His** friend and gave him the little of Khalīl (close friend).

Whatever, lies between the heavens and the earth belongs to **Allah**, but choosing someone personally and making him special is altogether a different matter. **Allah** en-compasses the whole universe except for **His Own Self**, whereas this earth and the heavens are an infinitely small fraction of the universe.

Section 19

127. And they ask your decree concerning women. Say you: **Allah** decrees to you concerning them and so do the Revelations that have been recited to you in the Book concerning the orphan women to whom you do not give what is prescribed for them and yet desire that you will wed them, and concerning the oppressed children, and concerning this that you will deal with the orphans in equity, and whatsoever good you do, then verily **Allah** is ever Aware of it.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَرَّغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

128. And if a woman apprehends refractoriness or estrangement

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا

from her husband, it shall be no blame on the couple if they effect between them reconciliation, and reconciliation is always good. And souls are engrained with greed. And if you act kindly and fear **Him**, then verily **Allah** is ever Aware of what you do.

فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا
وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ
وَإِنْ تَحْسَبُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

129. And you are not able to deal equitably between wives, even though you long to do so; but incline not an extreme inclining, so that you leave her as she were suspended. And if you effect reconciliation and fear **Allah**, then **Allah** is ever Forgiving, Merciful.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ
فَتَذَرُوهُنَّ كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

130. And if the couple must separate, **Allah** shall enrich each of them of **His** bounty; and **Allah** is ever Bountiful, Wise.

وَإِنْ يَنْفَرَا فَيُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

131. And **Allah's** is whatsoever is in the heavens and whatsoever is in the earth. And assuredly **We** enjoined those who were given the Book before you and yourselves: fear **Allah**, and if you disbelieve, then **Allah's** is whatsoever is in the heavens and whatsoever is in the earth, and **Allah** is ever Self-Sufficient, Praiseworthy.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ
وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا
حَمِيدًا ﴿١٣١﴾

132. And **Allah's** is whatsoever is in the heavens and whatsoever is in the earth, and suffices **Allah** as a Champion.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ
وَكَيلًا ﴿١٣٢﴾

133. If **He** will, **He** can take you away, O mankind! And bring forward others. And **Allah** is ever Potent over that.

إِنْ يَشَاءُ يُدْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ
بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾

134. He who seeks the reward of this world, with **Allah** is the reward of this world and the Hereafter, and **Allah** is ever Hearing, Seeing.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ
الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

Secrets of Revelation

Again, the discussion reverts to the actual subject of the rights of women. Before the advent of Islam, women were not even considered as humans. Islam gave her the right to inherit and actually made her a shareholder in the heritage, whereas the Arabs used to treat women as a part of heritage and distributed them amongst the heirs. Islam redeemed them from the depths of humiliation and raised them to a respectable status. So some classes of the society wanted an explanation, for it was hard for them to conceive how Islam could declare woman as a shareholder in heritage like man? They thought maybe this order was temporary, or for a specific group of people as it was very difficult for them to even imagine such a possibility. Therefore, the Holy Prophet^{SAW} was asked to tell those who still inquired about women, that **Allah** gives **His** verdict about them. A verdict is that decisive answer to a question which carries the final judgment, and whatever has been revealed is the final word. A woman too is a member of the human race who is also entrusted with responsibilities just as a man also has responsibilities. Similarly just as the man enjoys his rights, a woman too has rights. However, these rights and duties differ slightly in nature. Responsibilities have been assigned to them keeping in view their physical structure and their capabilities to manage the affairs of life; consequently, their rights differ in the same degree.

A Social Malpractice

In those days people used to marry orphan girls but did not bother to pay their obligatory rights such as Mehr money or to give any status to such wives. Most married these girls for their wealth and if their appearance did not appeal them, they were completely neglected. Or else if the reason behind the

marriage was beauty then many of their other rights were usurped. Similarly in the case of orphan children, people would become their guardians but would deprive them of their wealth under the cover of raising them, and would also take service from them. **Allah** disapproves of all such malpractices and customs and commands to establish justice in dealing with the down trodden and the orphans. And whatever good one does **Allah** is well Aware of it.

Tips for a Pleasant Domestic Life

If a woman is fed up with the belligerence of her husband, or she feels that her husband is not giving her due attention as if he no longer desires her, then it is better for both to make peace on certain conditions. Rather it is commendable that they should settle their rifts mutually. If the husband is at fault, he should correct himself and if the wife is being unreasonable, she should mend her ways. Each one should forgo some of their own rights and forgive the other. Whatever is done, it is always better to make peace, even if it is achieved by sacrificing a few minor rights. Compromise improves the lives of the individual as well as the entire nation, whereas wars and unrest ruin them. Personal differences and domestic feuds often embitter the lives of the children. Similarly when tribes and families fight they move towards destruction. When countries are threatened by war, millions of people lose their peace. To avert such disaster, it is wise to forgo some of the rights. On a smaller scale, saving even a single household from breaking up is a big achievement. Compromises are often reached when a party offers to surrender a few rights, while in human beings generally the desire to acquire something works up to avarice. But if they make righteousness and piety as second nature, all these problems can be solved. As every problem has a solution provided people are sincere and God fearing. And whatever is done to please **Allah** never goes in vain, as **Allah** is Aware of the deeds of people.

Now another issue concerning polygamy must be clarified; that the subsequent marriages which are allowed upto four are conditional to the husband's ability to treat them with justice. If it is not possible to maintain justice amongst the wives, it is better to have one wife. The term justice is further explained to be applying to all those affairs which are in man's control, such as respect, clothing, food, housing, marital relation etc. but as far as the feelings of the heart are concerned, they are beyond one's control, as one cannot force the heart to love everyone equally and it is not possible even if one wants to. But what one can do is not to lean only towards one, leaving the other suspended in a state where she can neither be called married because she does not get her

due rights, nor can she be termed as a spinster for she is bound by the wedlock after all. Therefore, it is the best policy to make peace within the first marriage even if it involves some temporary difficulties. Be straight with **Allah** as **He** is the Most Merciful.

If inspite of all these efforts it is impossible to live together then the woman can also demand for separation, which an Islamic Court or a Qazi (Islamic Judge) can grant her after reviewing the situation. A man has the right to divorce, but both husband and wife should not even think that one of them is indispensable for the other. **Allah** by **His** Grace, will create opportunities for them and they will both lead a normal life, as **Allah** has abundance for all and **He** is the Greatest Planner too.

All that is between the heavens and the earth, that which is in human knowledge as well as that which is beyond it belongs to **Allah**. Living in this world is nothing but a trial for people. Islam is a religion of humanity. **Allah** Commanded those who were given the Books before you, as **He** Commands you to keep your dealings with **Him** straight and to obey **Him** with sincere devotion. Even if someone disobeys **Allah**, it does not affect **His** Greatness in any way, as the entire creations within the universe are **His** slaves, yet **He** is not dependent on anyone for any service. **He** is Independent under all circumstances and is the Provider. **Allah** is worthy of all praise and Owner of magnificent qualities. All that is within the universe is not only owned by **Him** but also created by **Him**; and **He** Alone is the supporter for everyone for all times to come and the focus of all hopes; and **He** is Omnipotent. If **He** wishes **He** can annihilate you and make others reside in your cities, in your place. **He** is certainly capable of doing so. These are historical facts that nations, kingdoms and countries, have flourished and have been destroyed. **Allah** is all Powerful and does whatever pleases **Him**. If someone seeks only worldly pleasures, then those too are in **Allah's** control; which only **He** can give and the Hereafter also is in **His** Power, and **He** may grant both the Hereafter and the world to the one who seeks the Hereafter. The one who is only after this worldly life, from where can he hope to attain anything by defying **Allah**? **Allah** Hears and Sees everything, therefore, the one striving for eternal success need not given up this world, but instead should adopt those means of earning worldly gains which have been permitted by **Allah** and **His** Prophet ^{SAW}. By doing so he wins success in the Hereafter as a reward.

135. O you who believe! Be you maintainer of equity and bearers of testimony for Allah's sake, though it be against yourselves or your parents or kindred. Be he rich or poor Allah is nearer unto either; so follow not the caprice, lest you may deviate. If you incline or turn away, then verily Allah is Aware of what you work.

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ
بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوُّا
أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانِ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

136. O you who believe! Believe in Allah and His Messenger and the Book He sent down formerly; and he who disbelieves in Allah and His Angels and His Books and His Messengers and the Last Day, has strayed far away.

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ
وَالْكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ وَمَن يَكْفُرْ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

137. Verily those who believed and then disbelieved, and then believed and then disbelieved, and thereafter waxed in infidelity, Allah shall not forgive them nor guide them on the way.

﴿إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا
ثُمَّ أزدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ
سَبِيلًا ﴿١٣٧﴾

138. Announce you to the hypocrites that theirs shall be a torment painful.

﴿بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

139. Those who take infidels, instead of the believers, for friends; do they seek honour with them? Verily then honour is Allah's altogether.

﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ
الْمُؤْمِنِينَ يُبْتِغُونَ عِنْدَهُمُ الْعِزَّةَ
فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

140. And it has been revealed to you in the Book that when you hear **Allah's** Revelations being disbelieved in and mocked at, do not sit down with them until they plunge into a discourse other than that; for, then, you would surely become like them. Verily **Allah** is about to gather hypocrites and infidels in Hell together.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ
آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا
مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا
مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ
فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

141. Those who wait about you. If then there is victory for you from **Allah**, they say: 'were we not with you?' And if there is a portion for the infidels, they say: 'did we not gain mastery over you and did we not keep you back from the believers?' **Allah** shall judge between you on the Day of Judgment, and **Allah** shall not make a way for the infidels against the believers.

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ
قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ
نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُمْ
مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى
الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

Secrets of Revelation

Measures for Peace and Importance of Testimony

When it comes to the distribution of rights, whether on the individual, communal or tribal, or on national level, peace is a prerequisite. It is not possible to safeguard people's rights in a state of chaos and unrest. Peace, in turn, depends upon justice. If the oppressed do not get justice, they will certainly find some outlet for their frustration, which will surely not be the right one. As a result there will be unrest and the rights of many will be violated. Now the provision of justice in turn depends on the evidence and testimony, that a witness must state the truth. Establishment of peace and

protection of rights is the real goal of Islam, so as to prevent mischief on **Allah's** land, which is a beautiful and comforting place, and has been created to serve mankind. Islam has granted human rights even to non-believers. So much so that according to Fiqh the drinking water left over by any human being is pure even if the person be an infidel, as he is a human being after all. To strive for peace is the duty of every Muslim. As far as possible, he must try to check evil verbally or physically if he can; if this is not within his power then at least he must stay away from places and company where **Allah's** Commands are violated.

Yet the most effective effort for peace and justice is the testimony we bear on any matter either in a court, before Mufti (The Shari'ah Judge) or in a community before fellow people, as the future decisions to a large extent depend on these testimonies. The same testimony provides the foundation for justice; in fact at times the court is compelled to pass a verdict based on the testimony inspite of the fact that even the judge is not satisfied with his decision. Now if the testimony of a witness is corrupted, the very foundation of justice will be lost. When there is no justice, the deserving will not get his due rights and the result will be nothing but trouble and unrest. Indeed the whole system will be shaken. Thus **Allah** Commands to testify fairly and truthfully for **His** sake, and not for any worldly gain or keeping a good name in society and to tell the truth because tomorrow you too have to stand in a court which itself is a witness to the incident to which you are testifying, so better watch your words. Thus faith is vital for promoting peace and harmony since efforts made without faith in **Allah**, can never rise above personal interests. All human actions are motivated by the desire of some gain. If a person believes in **Allah**, the desire to win **Allah's** Pleasure becomes the driving force for all the actions he does. If this is not the case, then the intention behind actions will either be some vested interest, or to attain fame or power. Besides, how can it be expected of everyone to have such high level of sincerity and devotion, which will compel him to abide by the laws even when he is not being monitored by anyone. And today's Western Society is a living example of this phenomenon that despite making all possible efforts to provide justice and to maintain law and order, they fail to ensure peace. This is because law operates through human beings; it sees through the human eye and hears through the ears of the law-enforcing agencies. It cannot see behind walls or underground, therefore, so many illegal activities still go on and there is nothing the law can do to stop them. In a country like America, in New York the average number of murders is two per hour. If you are not careful about your car it will be lifted in no time. People are shot dead for paltry cash. All

this happens in the face of the fact that in America, all possible measures are taken to enforce and implement the law. Then why so much crime? The reason is that efforts are made without faith in **Allah**, thus such efforts are devoid of sincerity and the hearts have no fear of **Allah**.

It is only the light of faith and the belief in **Allah**'s Omnipresence, which accompanies people behind the walls and under the ground. It does not matter whether a Government official or a fellow citizen is watching them or not, they know **Allah** is! So O' those who believe! You must always give a clear and true testimony for the sake of **Allah** and speak truthfully even if the testimony goes against your own self, whether it harms you personally or goes against your parents or relatives. Let nothing come between you and the truth as whatever harm might come to you, will be much lesser than **Allah**'s Annoyance. The responsibility to uphold peace and social rights is more important than personal considerations. And do not be influenced by anyone's wealth or status, or be callous to someone poor, remember **Allah** has a closer link with these people than you have, as they are **His** creation. When **He Himself** enjoins truth and justice, then whoever, is guilty of crime will be dealt with in accordance with **Allah**'s verdict no matter who he is, and do not attach hopes with him or with anyone else as they too are dependent upon the same **Allah** whom you are being ordered to obey. Never harm justice for the sake of vain desires and temptations, whereby you are lured or influenced into giving twisted or ambiguous testimony; nor should any one deliberately try to evade testifying. You should never do so; otherwise those fundamental rights will be breached which are among the objectives of Islam. All the Muslims are accountable, within their capacity, for contributing to the promotion of peace and justice in the society. However, when it comes to the implementation of law and punishing the culprits, it is the responsibility of the Government. Every citizen cannot take the law in his own hands, but it should be remembered that **Allah** is Aware of all that people do and nothing is concealed from **Him**.

Allah Commands the believers to believe in **Him** and **His** Prophet^{-SAW}, and this maybe done by acting upon the Book that **He** has revealed. In other words they must make Qurān the base of all actions. They should set aside all considerations of profit or loss, all perceptions as to who is good or bad, significant or humble and only pay attention to what **Allah** decrees in **His** Book, which **He** has revealed unto **His** Prophet^{-SAW}. They must adhere to **His** Commandments and prove that they believe, by acting upon the Book. They must also believe in the Scriptures **Allah** has revealed before the Qurān. And

it must be seen that the one who is not blessed with faith in **Allah**, nor in **His** Angels, **His** Books, **His** Prophets^{-AS} and the Hereafter has indeed strayed far away from the right path. Undoubtedly he had diverged immensely, so far from where he may probably never return. Those who have renounced faith after accepting it and reiterated this behaviour, and progressed in disbelief and transgression, are deprived by **Allah** of forgiveness as well as guidance.

The hypocrites mostly were either from the Jews or the Christians. **Allah** asserts that first they had professed faith in their own Prophets^{-AS}; but practically adopted infidelity in the name of Islam and had now repeated their performance, with the result that they plunged deeper in the quagmire of disbelief. They indulge in evil to such an extent that their hearts lose the capability to repent and ultimately they die as non-believers. Otherwise even if the worst of non-believers repents sincerely, **Allah**'s Mercy is far too great compared to his sins. Let these hypocrites know that for them awaits a painful punishment. Hypocrisy is a tree which yields fruit that is always torturous and agonizing, both in this world and in the Hereafter. These are the very people who prefer friendships with non-believer over believers and develop close ties with them. It has been mentioned earlier that there are certain limits to which a relationship with a non-believers is permissible. A connection with them, which may harm Islam or the Muslims, is not allowed at all. It is also not allowed to adopt their appearance and look like them and to dress up like them, believing that it will add to one's honour. In short, any such action, which may symbolize preference of non-believers over Islam or Muslims and is done with the intention of becoming honourable, is a sin and an absolute misconception. Honour and respect rest with **Allah**. If we talk of the Hereafter and the eternal honour, **Allah** tells us that it is only for **Allah**, **His** Prophet^{-SAW} and for the believing servants of **Allah**. Talking of this world, this life is in reality a shadow of the Hereafter; those who are destined to receive respect and dignity in the Hereafter also rule the hearts of people in this life. People respect them from the core of their hearts. The others never win any respect or honour, but people only pretend to respect them while despising them in their hearts. This is all from **Allah** and 'O believers, you have been blessed with **His** Book. Who can be more fortunate than you? It guides you in each and every matter.

It also commands the believers not to sit with people who are violating the laws of Islam, talking against or making fun of them. But if there is a compulsion and such people have to be visited, they must be seen at a time when they are not engaged in evil conduct. For example, if an official needs to

be seen for some business, and you visit him while he is sitting in a club drinking, gambling or blaspheming against Islam, and you sit with him and bear such behaviour hoping that he would do your job, is not only forbidden but you also become a party to his sin. **He** is doubtlessly a hypocrite, and if he utters words of disbelief, he would become a non-believer too, but the person who in the hope of some favour sits with him will also be counted among such characters.

However, if you visit him in his office or court where he is also doing official business, it is permitted to sit with him. Otherwise putting up with disbelief is disbelief itself. It is the duty of every Muslim to work for the eradication of such evil congregations. The least one can do is to stay away from such gatherings thus reducing the attendance at least by one. Scholars have derived a conclusion from this *Āyah* that it is forbidden to even sit with and listen to those who give such meanings to the *Qurān*, as are against the teachings of the Holy Prophet^{SAW} as it tantamounts to distortion of meanings. It is much better to be alone than being in such an evil company. One who does not approve of such conduct at heart, but puts up with it, will not be a disbeliever but a grave sinner. If someone is compelled because of worldly constraints such as job, like in the army etc, there is no wrong done on his part. Going to such congregation for the propagation of Islam, through logical arguments and self example, and trying to convince such people of the glory of Islam is *Jihād*, and the best of worships. In all other cases, the one who joins such a gathering will be considered to be a sinner. The non-believers and the hypocrites were always in search of opportunities to harm the Muslims. When the Muslims would be victorious they would say: 'weren't we with you; didn't we advise you?' In a war, the situation is ever changing. Thus when they would see that the non-believers are taking an edge, these hypocrites would approach them and say: "Have we not played a vital role in saving you by confusing the Muslims?"

These hypocrites will soon discover when they will be judged alongwith the non-believers. When both of these groups are thrown in Hell, they will realize that all their lives they had not been deceiving the Muslims but their own selves. These matters will surely be decided on the Day of Judgment. It is **Allah's** promise, that no matter how much the hypocrites try or the non-believers strive to harm Islam, they will never be granted dominance over Muslims or Islam. Now if the Muslims do not fulfill the requirements of being true Muslims, whose fault is it? Indeed the only guarantee of the survival of Muslims as believers today is that they should repent sincerely wherever they

may be, and must submit themselves to the teachings of the Holy Prophet^{SAW}.
O' Allah please make this be!

Section 21

142. Verily the hypocrites would beguile Allah, whereas it is He Who beguiles them; and when they stand up to Ṣalāt, they stand up languidly, making a show to the people, and they remember Allah but little.
143. Wavering between this and that, neither for this nor for that; and he whom Allah sends astray, for him you will not find a way.
144. O you who believe! Do not take infidels, instead of believers, for friends. Would you give Allah a manifest authority against you?
145. Verily the hypocrites shall be in the lowest abyss of the Fire, and you will not find for them a helper.
146. Except those who will yet repent and amend and hold fast by Allah and make their religion solely for Allah. These then shall be with the believers, and soon shall Allah give the believers a mighty wage.
147. What will Allah do with your torment, if you return thanks and believe? And Allah is ever Appreciative, Knowing.
148. Allah does not approve of the uttering of harsh words,
- إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾
- مُذَبَذَبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ
وَمَنْ يُضِلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾
- يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ
أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ﴿١٤٤﴾
- إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾
- إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا
بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ
أَجْرًا عَظِيمًا ﴿١٤٦﴾
- مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ
وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾
- لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ إِلَّا

except by one who has been wronged; and **Allah** is ever Hearing, Knowing.

149. Whether you disclose a good or conceal it, or pardon an evil, surely **Allah** is ever Pardoning, Potent.

150. Verily those who disbelieve in **Allah** and **His** Messengers and would differentiate between **Allah** and **His** Messengers and say: some we believe in and others we deny, and who would take a way in-between this and that.

151. They are the disbelievers in very truth, and **We** have prepared for the disbelievers a torment ignominious.

152. And as to those who believe in **Allah** and **His** Messengers and do not differentiate between any of them, soon **We** shall give them their wages; and **Allah** is ever Forgiving, Merciful.

مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

إِنْ نُبِدُوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تَعْفُوا عَنْ سُوءٍ
فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا ﴿١٤٩﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُوْمِنُ بِبَعْضِ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ
عَذَابًا مُهِينًا ﴿١٥١﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ
أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٢﴾

Secrets of Revelation

In fact the hypocrites try to deceive **Allah**. When they deceive the believers or the Holy Prophet^{-SAW} it amounts to making futile attempts to beguile **Allah**. It is possible that the believers are tricked temporarily and take these hypocrites for Muslims, but it is **Allah Who** will finally requite them for their deeds. **Allah** shall punish these hypocrites severely for their deception. They are so deplorable, that when they stand in *Ṣalāt*, they do so with extreme disgust and indolence. Here indolence does not imply physical laziness but it points out to indolence of faith. Otherwise, outwardly they may be standing with a false

pretence to impress other people, as they pray only to show people and not for seeking **Allah's** Pleasure. They want to be known as pious among people and pretend to offer Ṣalāt with great concentration, whereas inside them is nothing but perfidy. The topic of discussion here is not the laziness resulting from illness or physical weakness, but the inner feelings of the hypocrites are being exposed. Secondly, the hypocrites do not do **Allah's** Ṣikr; and if at all they do, they do it very rarely. They do Ṣikr only when stuck in such a gathering only to show off. If only they practised Ṣikr-**Allah** with regularity, much of their hypocrisy would have been cured. But they are deprived of practising **Allah's** Ṣikr. As a result they are left standing between infidelity and faith, thoroughly confused. Sometimes they turn to the infidels, while at others take an odd step towards the Muslims. The important thing is that man must not annoy **Allah**. If one errs or sins, the best thing to do is to accept one's mistake and repent sincerely and beg for **Allah's** Forgiveness. Otherwise, continuous indulgence in sin and failure to repent invokes **Allah's** anger, and when **He** denies guidance to someone, all paths to salvation are closed, and the case becomes hopeless. Thus it is not proper for the believers to prefer the friendship of non-believers. Trespassing the limits for such relationships laid down by Shari'ah amounts to convicting one's ownself for if asked by **Allah** the reason for such conduct on the Day of Judgment, there will be no answer.

Hypocrisy a Grave Sin

The hypocrites shall be condemned to the deepest level of Hell. The levels in Paradise increase upwards, the better the status of a person, the higher will be the level to which he or she will be elevated. Conversely the levels of Hell extend downwards, with each adding to the severity of punishment and torment. The hypocrites will be thrown into the very lowest level of Hell thus receiving punishment even more rigorous than the infidels. This is because the latter were blatant in their disbelief, while the former hid their true selves. No one shall dare to help them and they shall be without any supporters.

Yet the door to repentance is open! They are free to repent even when they have gone widely astray. And what is repentance? It is to ask forgiveness from **Allah** for past mistakes, and to correct one's beliefs and actions according to the teachings of the Holy Prophet^{-SAW}, and to form a bond with **Allah**. All the hopes associated with the non-believers or anyone besides **Allah** must now be focused on **Allah** Alone. **Allah** promises that even if right now these hypocrites purify their character, and get rid of all diversions, **He** would bestow upon them the same rewards which he grants to the believers, and

would reckon them among **His** loved ones. The believers shall be duly rewarded by **Allah** not in proportion to their performance but stupendously according to the Graciousness of **Allah**. Thus if the hypocrites, too correct themselves and become sincere devotees of the Holy Prophet^{SAW}, **Allah** shall forgive them and enroll them amongst the faithful servants of Islam. Just think for a second O' mankind! What will **Allah** gain by punishing you? What is your worth? You are only **His** humble creation. If you yourself do not deviate from the path, remain faithful, obey **Allah**, and be thankful to **Him**, **He** is extremely appreciative and rewards people out of all proportions to their deeds. **He** knows everything, and no one can deceive **Him**. Obedience is the only key to success.

Publicity of Evil

Nothing bad and undersirable should be said or done before people as **Allah** does not approve of publicising evil. However, if someone has been wronged, he has the right to raise a voice, either publicly or before the concerned authorities, so that they may help him, or at least protect themselves against the tyrant. **Allah** knows and sees everything. Since the topic under discussion is the society, its reformation, the establishment of peace and justice and, the right and duties involved, therefore, all possibilities have been brought to light. Thus the rule is that evil should not be publicised as this will encourage people to indulge in similar behaviour. It is, however, imperative to publicise virtue and acts of piety so as to induce noble feelings in others. In our country, majority of the magazines and periodical thrive on obscenity, and the newspapers too, publish only what evil is going on in the society. No act of nobility no matter how great, can ever make headlines. All this ignominy is published merely for earning a few pennies. Whereas **Allah** declares that such abhorrent acts are the basic cause of the degeneration of society, and is despised by **Allah**. Yet the one who has been wronged, can avenge himself, but only to the extent of the damage done to him. If he exceeds the limit he too will be amongst the oppressors.

Moreover the courts' decisions can award adequate compensation to the oppressed for the damage done, but they do embitter the hearts. How great it would be if the excesses of one party are answered by the other virtuously, or are thus forgiven purging the hearts of malice forever. If you forgive the wrong done to you, in public or in private, it is quite possible that this act of nobility would revolutionize the life of the wrongdoer and he changes his ways. **Allah** is **Himself** so full of forgiveness. Although **He** is Powerful and can do

whatever and whenever **He** wants to, and there may be so many sins you have committed and are surely known to **Him**, yet **He** overlooks and forgives despite being all Powerful.

If you too can forgive one of **His** servants, this act of your will certainly win you **His** reward and if that person mends his ways as a result, you have indeed done a remarkable and an heroic act, as you have contributed to the reformation of the society.

There are certain people who repudiate **Allah** and **His** Messengers^{-AS} and this they do by believing in some of the Prophets^{-AS} and denying the others. The Jews proclaim that they believe in Prophet Musa^{-AS} and in Torah as their Book, and the Christians profess to believe in Prophet 'Isā^{-AS} and the Bible as their Book. **Allah** declares that they are all infidels, unless they acknowledge the Prophethood of all the Prophets^{-AS} of **Allah**. For that they have to believe in Prophet Muḥammad^{-SAW}, and if they believe in him, they will also have to follow his teachings as people are bound to obey the Prophet^{-AS} of their time, and the Prophethood of the Holy Prophet^{-SAW} is for the entire mankind. **He** also affirms the earlier Divine Revelations and all the Prophets^{-AS}. The Books revealed to all Prophets^{-AS} were absolutely true, but the Jews and the Christians have altered them into the present form, which is a separate issue, but it is imperative to believe in all the Messengers of **Allah**, though people are accountable to obey only their contemporary Prophet^{-AS}. Another misconception is brushed aside here. Some people today create doubts that Christians or Jews doing good deeds shall be forgiven. This is absolutely not the case. Those who believe in certain Prophets^{-AS} and deny others and hence look for a middle course are the true infidels, and the worst of them. This is because they are bent upon proving their disbelief as Islam. For such infidels **Allah** has designed a shameful doom. They will have to suffer not only torture but also humiliation. Whereas those pure souls who believe in **Allah** and **His** Messengers^{-AS}, and do not discriminate amongst them, shall be successful and soon will be rewarded for their goodness. Even if such people have committed mistakes, which are humanly quite possible, they will find **Allah** extremely Merciful, Forgiving and Beneficent. Rejected here is also the notion that the real thing is to act morally and all the rest are the mutual quarrels of the Muslim clergy, it is not necessary to offer Ṣalāt or fast for what is the use of worship if one is committing sins at the same time? But the question that arises here is: who will set the criteria for virtue and vice? **Who** will spell out the limits? How will the difference between a noble deed and a sin will be known? To find it out, faith in **Allah** and in **His** Prophet^{-SAW} is a prerequisite.

Only that will determine what is virtuous and what is not. Besides, if one worships and commits sins too, it is the latter which is to be given up and not the former! One must strive to quit sin and remain steadfast on worship.

Section 22

153. The People of the Book ask you to bring down a Book to them from the heaven. But surely they asked Mūsa a thing even greater than that; they said: 'show us God openly'. Thereupon thunderbolt overtook them for their ungodliness. Then they took a calf after there had come to them the evidences. Even so **We** pardoned that, and **We** invested Mūsa with manifest authority.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا
مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ
فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ
بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ فَعَفَوْنَا عَن ذَلِكَ وَإِنَّا
مُوسَىٰ سُلْطٰنًا مُّبِينًا ﴿١٥٣﴾

154. **We** raised the Tūr over them for this bond. And **We** said to them: enter the gate prostrating yourselves; and **We** said to them: do not violate the Sabt, and **We** took from them a firm bond.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا
الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَآخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿١٥٤﴾

155. Accursed are they then for their breach of the bond and their rejection of the Commandments of Allah and their putting of the Prophets to death without justification, and their saying: our hearts are sealed. Aye! Allah has set a seal upon them for their disbelief, so they believe not but a little.

فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكُفِّرُوا بِآيَاتِ اللَّهِ
وَقَتَّلُوا الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ
بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ﴿١٥٥﴾

156. And for their blasphemy and for the uttering against Maryam a grievous calumny.

وَيَكْفُرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

157. And for their saying: we put to death the Messiah 'Isā, son of Maryam, a Messenger of Allah. Yet they killed him not, nor did they send him to the cross, but it was made dubious to them. And surely those who differ therein are in doubt about it; they have no true knowledge thereof; they but follow a conjecture; of a surety they killed him not.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا أَنْبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

158. But Allah raised him unto Himself, and Allah is ever Mighty, Wise.

بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

159. And there is none among the People of the Book but shall surely believe in him before his death, and on the Day of Judgment he shall be a witness against them.

وَإِنَّ مَنِ أَهْلَ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

160. So because of the wrong-doing on the part of those who are Judaised We forbade to them the good things that had been allowed to them and also because of their keeping away from Allah's Way.

فَبُظْمِرَ مِنَ الَّذِينَ هَادُوا حَرْمًا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

161. And also because of their taking the usury that unlawfully. And for the infidels among them We have prepared a torment afflictive.

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

162. But of them the well-grounded in the knowledge and believers

لَٰكِن الرَّاٰسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ

believe in what has been sent down to you and what has been sent down before you and the establishers of Ṣalāt and the givers of Zakāt and the believers in **Allah** and the Last Day – it is those to whom **We** shall soon give a mighty wage.

يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ
أَجْرًا عَظِيمًا

Secrets of Revelation

Excuses for Transgression

The Jews are habitual quibblers. It is the history of this accursed nation that they always created awful nuisance for **Allah**'s Prophets^{-AS}, **His** people and **His** Dīn. They always think, talk and act in a crooked manner. Now they demand from the Holy Prophet^{-SAW} that if he can fetch a printed Book from the heaven, they will believe in his Prophethood. Whereas when Prophet Musa^{-AS} had actually brought a written Divine Scripture, they had demanded even more. They had asked him to show them **Allah** with naked eye and only then would they believe. For this transgression, the lightning struck them and they were devastated. It was only due to the prayer of Prophet Musa^{-AS} that **Allah** raised them from the dead. Yet again they were saved from the army of the Pharaoh when the sea had split to make way for them, and the forces of the Pharaoh perished right in front of their eyes. Moreover, they had witnessed many encounters and expeditions of Prophet Musa^{-AS} with the Pharaoh earlier yet they indulged in worship of the calf. As a result they were hit with punishment and were forgiven only after the intercession by Prophet Musa^{-AS}.

Allah had granted Prophet Musa^{-AS} such authority and domination that he took over cities without much effort. But his people were so unfortunate that they again vexed him and said that they could not abide by the Commandments of the Torah. They disdainfully asserted themselves and said that they would do as they pleased. So **Allah** suspended mount Ṭūr over them compelling them into obedience. They were given power over a city without any fighting, and were only told to prostrate and be humble when entering the gate. They were also told not to go fishing on Saturdays, and they promised to obey but soon they went back on their promise, denying the **Āyāt** of **Allah**. They murdered

the Messengers of **Allah** wrongfully. When they attained power and reign they completely changed their demeanour, so much so much that when Messengers were sent by **Allah**, they heartlessly slew them. Murder is always wrongful, but here the word wrongful implies that the murderers also knew their victims to be innocent, yet they cruelly slew them. With such character these Jews claim that their hearts are sheathed in covers and are thus impervious to any misleading outside influences. But what has actually happened is that as a result of their blatant profligacy **Allah** has sealed their hearts. There may be very few among them who are blessed with faith; the majority die as infidels. They are always actively engaged in opposing the true faith.

See how outrageously they incriminated Ḥadhrat Maryam, accusing her of immorality. They not only denied Prophet 'Isā^{-AS} but also raised an uproar against him and his pious and chaste mother. They were wicked enough to plan Prophet 'Isā's^{-AS} assassination, as they could not defeat him rationally or intellectually. So they instigated the king to sentence Prophet 'Isā^{-AS} to death but in spite of all their efforts they could not kill him. Their claim of having slain Prophet 'Isā^{-AS} is a blatant lie. Neither could they kill him nor crucify him; in fact they themselves were thoroughly confused. Some scholars comment that the person who went to search for Prophet 'Isā^{-AS} along with troops could not find him inside the house, as **Allah** had taken him up to the heavens. But the face of that person was made to look like Prophet 'Isā's^{-AS}.

When he came out of the house to tell the soldiers that Prophet 'Isā^{-AS} was not in the house, they grabbed him taking him for Prophet 'Isā^{-AS} and crucified him. Afterwards when they went inside to search for their comrade they could not find him and on return were flabbergasted to see his body hanging on the cross. They wanted to conceal his death but could not do so. Neither could they produce the dead body of Prophet 'Isā^{-AS}. The Jew scholars themselves differ on this episode because it is wrapped in doubt and there is no solid evidence. Thus they are guided by pure conjecture and guess work and speculate about what might have happened. The account given by the scholars also does not sound too reliable, as details are not recounted in the Qurān and Ḥadīth. Yet the Qurān has clearly stated. *Wa ma Qatalūhu Yaqīna* It is definite that they could not kill him. Rather, **Allah** ascended him. **He** is Omnipotent and Wise; and can do whatever **He** wants, through whatever means **He** chooses.

Those who interpret this Ascension to be spiritual must realize that murder or crucifixion would also have resulted in death. If the Jews could not kill him and **Allah** did, it would mean that their purpose was still served. What, then,

was the logic behind Ascension and what difference did it make? This phenomenon has already been discussed in Al-Baqarah. Now a few words for better understanding of those who argue that the existence of human life in the heavens is unimaginable. They question as to what would people eat in heavens and where would they excrete? But is it easy to imagine the existence of life in the layers of the womb? Where does the fetus get its food from and where does it go to excrete? The all Powerful who can make arrangements for the baby in the womb can also provide for life the heavens. Moreover, a person is subjected to the rules pertaining to food, chronology and seasons of whatever world he lives in. Prophet 'Isā^{-AS} left this world almost two thousand years ago, but in the celestial world a single day is equivalent to one thousand years of this world. Thus Prophet 'Isā^{-AS} has not been there for two complete days yet. To comprehend such matters it is imperative to accept and admit the Sovereignty and Omnipotence of **Allah**. Those who doubt and question in fact try to assess **Allah** keeping their own capabilities as a standard.

How, then, would Prophet 'Isā's^{-AS} death come about? **Allah** declares that he will be sent back to this world, as per details in Ḥadīth. All the Jews and Christians will start believing in him or else they will be slain. **He** will get married, have children, and will be buried inside the Prophet's^{-SAW} tomb in Madinah. The space for a fourth grave is kept there. So the question of how he will die will be answered.

Maulana Thanvi^{-RAU} asserts that before the Rūḥ is seized by the angel, Barzakh is revealed to the dying who comes to know the reality. But it is useless for a non-believer to embrace faith in those moments, for the time to repent over disbelief is gone past. **Allah** says that if these infidels still ask for more clarification they should wait for a little while as Prophet 'Isā^{-AS} shall be called as a witness upon these people on the Day of Judgment and they shall be taken to task for all the atrocities they did against him and against Islam. Then they will be fully satisfied.

Allah made many things unlawful for the Jews which were formerly permissible. This was due to their wickedness and sins. Certain things are declared unlawful in Islamic Shari'ah too, but only because these are all harmful, physically or spiritually, for humans. Whereas for the Jews, certain beneficial things were also forbidden because of their misdeeds. The Jews indulged in all sorts of despicable activities, such as deviating people from **Allah's** Path, hindering **Allah's** Zikr, dealing in usury which was forbidden for

them, and usurping the wealth of others. All these sins led them into disbelief and they were marked for the horrendous retribution prepared for the infidels.

Yet despite all their sins, there were certain people amongst them who had a deep knowledge of Dīn, and were of noble character. They knew the signs and approximate time of the raising of the Holy Prophet^{SAW}. They were watchful of the right beliefs and on top of all, were devoted and righteous. They believed in the Book they had, and followed it. Therefore, when Prophet Muḥammad^{SAW} announced his Prophethood, they embraced Islam. They established Ṣalāt with all its conditions and would tell others to offer it too. They paid Zakāt and believed in **Allah** and the Hereafter. Such people will be rewarded fabulously by **Allah**, though they were very few in number. Nevertheless they were the few exceptions among the impudent Jews who as a nation always opposed the true faith and harmed the true believers. After the advent of Islam, most of the wars broke out as a result of their conspiracies. They set the foundation for sectarianism in Islam. This was the mischief of ibn-e-Saba and his group, which has been constantly damaging both Islam and the Muslims to date.

Section 23

163. Surely **We** have revealed to you, even as **We** revealed to Nūḥ and the Prophets after him, and as **We** revealed to Ibrahīm and Isma‘īl and Ishaq and Y‘aqūb and the tribes, and ‘Isā and Ayūb and Yūnus and Hārūn and Sulaimān; and to Daūd **We** gave a Scripture.

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ. وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَعِيسَى وَآيُوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ
وَأَتَيْنَا دَاوُدَ زَبُورًا ﴾

164. And **We** revealed to Messengers of some of whom **We** have mentioned to you before and of others of whom **We** have not narrated to you; and to Musa **Allah** spoke directly.

﴿ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا
لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى
تَكْلِيمًا ﴾

165. **We** sent all these Messengers as bearers of glad tidings and warners in order that there be no

﴿ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ

plea for mankind against **Allah** after the Messengers; and **Allah** is ever Mighty, Wise.

166. But **Allah** bears witness by what **He** has sent down to you. **He** sent it down with **His** own knowledge and the angels also bear witness; and suffices **Allah** as a Witness.

167. Surely those who disbelieve and keep others from the way of **Allah**, have strayed far away.

168. Surely those who have disbelieved and done wrong, **Allah** is not one to forgive them nor to guide them to any way.

169. Except the way to Hell as abiders therein for ever; and this is ever easy with **Allah**.

170. O mankind! Assuredly there has come to you the Messenger with the truth from your **Rabb**; so believe in him that it may be well for you. And if you disbelieve, then surely **Allah's** is whatever is in the heavens and the earth; and **Allah** is ever Knowing, Wise.

171. O People of the Book! Do not exceed the bounds in your religion, and do not say of **Allah** save what is the truth. The Messiah 'Isā, son of Maryam, is but a Messenger of **Allah** and **His** Word – **He** cast it upon Maryam – and a spirit from

عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٦٥﴾

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ
بِعِلْمِهِ وَالْمَلَكِ كُتُبُهُ يَشْهَدُونَ وَكَفَى
بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ قَدْ
ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ
لَهُمْ وَلَا لِيُهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

يَأْتِيهَا النَّاسُ قَدْ جَاءَ كُفْرًا بِالْحَقِّ
مِن رَّبِّكُمْ فَتَأْمِنُوا خَيْرًا لَكُمْ وَإِن تَكْفُرُوا
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿١٧٠﴾

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ
أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَتَأْمِنُوا بِاللَّهِ

Him. Believe, therefore, in **Allah** and **His** Messengers, and do not say: 'three.' Desist that it may be well for you. **Allah** is but the One God; hallowed be **He** that there should be upto **Him** a son! **His** is whatever is in the heavens and the earth and suffices **Allah** as a trustee!

وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً ۚ أَنْتَهُمُ الْخَيْرَ
لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ
يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

Secrets of Revelation

Before the raising of Prophet Muḥammad^{SAW}, series of Prophets^{AS} and Messengers^{AS} were sent to mankind. All of them received Divine Revelations, such as Prophet Nūḥ^{AS}, his successors Prophet Ibrāhīm^{AS}, Ismā'il^{AS}, Ishāq^{AS}, and Y'aqūb^{AS} and those amongst their children were made Prophets^{AS} as well. Prophets 'Isā^{AS}, Ayūb^{AS}, Younas^{AS}, Haroon^{AS}, Sulaiman^{AS} were all Prophets and Prophet Dawūd^{AS} was blessed with a Book known as Zuboor (Psalms). So Prophet Muḥammad's^{SAW} claim to be **Allah**'s Messenger is neither strange nor his receiving the Divine Revelation a prodigy. The names of some Prophets^{AS} were revealed to the Holy Prophet^{SAW} while some were not revealed by **Allah**. Moreover there were exalted personages such as Prophet Musa^{AS} who was honoured with a dialogue with the Almighty. So when these people believe in all the Prophets^{AS} how then they hesitate to believe in Prophet Muḥammad^{SAW}? Is this something impossible or unrealistic? In fact every Messenger^{AS} of **Allah** invites people to the straight path, and gives them the gald tidings of rewards and **Allah**'s Pleasure. At the same time they try to make the people aware of the punishments that await disobedience. Thus a Messenger of **Allah** invites the people towards righteousness and tries to save them from the accursed path.

Every Prophet^{AS} is a witness to the people, so that in the end they may not argue that all they could see was a beautiful world to live in, how could have they guessed that beyond it existed the Hereafter? To counter this possibility **Allah** sent Prophets^{AS} to the mankind. Through Divine Revelation the reality of this world and the results of their deeds were expounded to them. This is thus clarified that the one vested with the Divine Revelation is indeed a Prophet^{AS}. When we believe in someone's receiving a Divine Revelation we

in reality believe in his being a Prophet^{AS}. With Shi'ites it is believed that every Imām receives a Divine Revelation and is also innocent. This is blatant denial of the truth, as the belief in Prophet Muḥammad^{SAW} being the last Messenger of **Allah** is part of one's faith. The responsibility of a Prophet^{AS} is to convey **Allah's** Message to **His** people and evidence to this context is how Prophet Muḥammad^{SAW} after clearly defining the right path is challenging the powerful and universal might of falsehood! It is impossible for a human being to achieve such a goal without the help and support of **Allah, Who** knows Alone the right time for actions and the right person for carrying out a task. **He** is the Most Powerful and the Wisest.

The Holy Prophet's^{SAW} entire life, his childhood, his youth and his claim to Prophethood, were all a miracle and the more one ponders over his life the more amazed he gets. The miraculous Book revealed to the Holy Prophet^{SAW} testifies that it is the Word of **Allah** and not the creation of human being. **Allah** and **His** angels are a witness to Qurān as being a Divine Revelation, and to the Prophethood of the Holy Prophet^{SAW}. In the presence of **Allah's** testification no other witness is required. In fact disbelief is such a disease in which the non-believer, not only remains an infidel himself but also becomes an obstacle for those striving in **Allah's** Path and by doing so he further plunges into darkness of ignorance. In fact those who disbelieve and try to suppress the truth are denied **Allah's** Forgiveness. Deprived of **His** Mercy, their capacity to follow the right path is smothered. This is beyond comprehension that **Allah** grants someone the ability to do good and punishes him at the same time. Similarly deprivation of Mercy and noble deeds cannot go together. Hell is the only place for the non-believers where they will dwell forever. It is not difficult for **Allah** to keep these residents of Hell in a constant torment or to increase their degree of punishment. Al Abraiz is a biography of Syed 'Abdul 'Aziz Dabāgh^{RAU}. It is a collection of his teachings, incidents from his life compiled by one of his competent accomplished student. Syed 'Aziz^{RAU} himself could not read or write. In the last quoted incident the author writes. I went to visit my Shaikh, and delightfully informed him of the deposition of the cruel Governor by the King. The Shaikh replied how can that be possible when the place being prepared for him in Hell seems to worsen, meaning thereby that he will commit yet more crimes. Meanwhile my Shaikh died and the King reinstated that cruel Governor.

O' Children of Ādam^{AS}! **Allah's** Messenger has been sent unto you with truth. It is better for you to believe in him, your denial can cause no harm to **Allah** as **He** owns whatever lies in the universe. But you shall be deprived of goodness

and salvation. That is why a non-believer, and a Muslim with weak faith, never experience inner peace, as peace and tranquility are directly related to virtue and nobility which is linked with the faith and devotion to the Holy Prophet^{-SAW}. O' People of the Scripture! Neither exaggerate in worldly matters nor in religion, as exceeding limits in religion vitiates the faith. Whoever adds or deducts from his religion accuses **Allah**, so say nothing except the truth about **Him**. It is a fact that Prophet 'Isā^{-AS} is the son of Ḥadhrat Maryam, **Allah**'s apostle and also **His** Word, which is a demonstration of **Allah**'s Omnipotence and which was sent to Ḥadhrat Maryam as inspiration. Now what is this inspiration or Ilqa? In short, just remember that when **Allah** sends **His** angel with **His** Message, it is called a Waḥī (Revelation), which is only characteristic of the Prophets^{-AS}. When **Allah** reveals the events of the unknown world to the hearts, it is called Kashf (Manifestation). If nothing is seen but the realities are unfolded, the conditions is called Wijdān (Intuition) and if a thought is induced in the heart it is known as Ilqā' or Ilhām (inspiration).

Allah does not have to condescend down from **His** exalted level while bestowing **His** Grace on the recipient. The rule of reproduction involves both man and woman, but for the demonstration of Divine Power there is an exception to every rule. Here it is a manifestation of **Allah**'s Power that in the absence of a male interaction, a direct Word from **Allah**, initiates the development of an embryo within the human body. When a certain stage of this development is attained, the Rūḥ is blown into body and this is what exactly happened in case of Prophet 'Isā^{-AS}. Scholars have dilated at length describing various possible forms of this blowing in of the Rūḥ, which are all similar. Now people propagate a pack of lies by saying that Prophet 'Isā^{-AS} was himself God, or the son of God, or one of the trinity. Trinity means that there are three main powerful beings, God, Ḥadhrat Maryam and Ḥadhrat 'Isā^{-AS}, and according to one sect Ḥadhrat Maryam is replaced by Ḥadhrat Jibril^{-AS}. Anyway all this is nonsense and a fabricated lie; an outrageous accusation on **Allah** and the religion. Salvation lies in abandonment of three gods and believing in one and the only **Allah**. We should have belief in all the Messages sent by **Him**, and in Prophet 'Isā^{-AS} as **Allah**'s Messenger and not as God. Our welfare lies in believing in the Holy Prophet^{-SAW} and keeping ourselves away from immorality, and worshipping the One and the Only **Allah**. **He** is above such requirements of having offsprings. **He** is the Most Exalted. Whatever lies in the universe is **His** creation. **He** is the Greatest, and **His** true servants will be those who would lead their lives according to **His** Commandments.

Those people who practise according to Qurān and Ḥadīth must be taken as mentors for acquiring the knowledge of Qurān and Ḥadīth. **Allah** cannot be pleased by following certain rituals or by guess work. One will have to follow **His** Commands to gain **His** Pleasure. The saints and guides or Shaikhs must be respected but one must not exaggerate. What must be learnt from them, is the teachings of **Allah** and **His** Prophet^{SAW}, and one must not indulge in rituals leading to destruction.

Section 24

172. The Messiah does not disdain that he should be a Servant of **Allah**, nor do the angels brought near to him. And he who disdains serving **Him** and is stiff-necked, soon **He** shall gather them all unto **Him**.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا
لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ
عَنْ عِبَادَتِهِ، وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ
إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

173. Then as to those who have believed and worked righteous works **He** will give them their wages in full and will give an increase out of **His** Grace. And as to those who disdained and were stiff-necked, **He** will torment them with a torment afflictive. And they shall not find for themselves, against **Allah**, a protector or a friend.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوفِيهِمْ أَجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ
وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ
مَنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

174. O mankind! There surely has come to you an argument from your **Rabb** and **We** have sent down to you a manifest light.

يَأْتِيهَا النَّاسُ قَدْ جَاءَ كُمْ بُرْهَانٌ مِنْ رَبِّكُمْ
وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾

175. Then as to those who believe in **Allah** and hold fast by **Him**, soon **He** will admit them to **His** Mercy and Grace and will lead them to **Himself** by a path straight.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ
فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ
إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٥﴾

176. They ask you for a pronouncement. Say you: **Allah** pronounces thus in the matter of one without father or child; if a person perishes and has no child but has a sister, hers will be the half of what he has left; and he will be her heir if she has no child: if there be two sisters, then theirs shall be two-third of what he has left; and if there be both brothers and sisters, then male will have as much as the portion of two females. **Allah** explains this to you lest you err, and **Allah** is Knower of everything.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَّةِ
 إِنْ أَمْرٌ وَأَهْلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا
 نِصْفُ مَا تَرَكَ وَهِيَ وَرِثَتُهَا إِنْ لَمْ يَكُنْ لَهَا
 وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ
 وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَكَرِ مِثْلُ
 حِظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

Secrets of Revelation

Prophet 'Isā^{AS} himself took great pride in being a humble servant of **Allah**, a fact amply supported by his worldly life and even as he lives in the heavens, he feels no scorn in being **Allah**'s slave, nor do the favoured angels. Rather, they are all concerned to earn **Allah**'s Pleasure by obeying **Him** and carrying out **His** Commands. For them it is a matter of great pride and honour to be slaves of **Allah**. Whereas the misguided people feel embarrassed in prostrating before **Him**, as it probably makes them realize how weak they are, and as a result they start to display arrogance in their speech and in their actions. When all of them will be assembled before **Allah**, their insolence shall certainly vanish. There, people will be judged on the basis of their obedience and total submission to **Allah**. Those with the right beliefs alongwith practical efforts to obey shall not only be compensated, but rewarded generously by **Allah**. **He** will amplify their rewards and blessings in keeping with **His** Own Grace, as much as **He** chooses. But those who are contemptuous of **His** worship and display impudence will be punished severely. They shall be inflicted with such pain and misery that they shall lose all hopes of salvation, and they will not find any supporter or helper.

O' Children of Ādam^{AS}! The truth is that you have received a great manifestation from **Allah**. It is a part of human behaviour that people await some major event to happen to spring into action. On such occasions, people usually get together to help each other and treat one another kindly. For instance, if two brothers are not on good terms, they wouldn't normally care for their father's effort for their reconciliation, but his death would bring them together. Similarly, no one would usually bother about scores of starved people inhabiting a city, but a fallen roof, a devastating fire or any other mishap would make everyone rush for help. Similarly, the birth and the raising of the Holy Prophet^{SAW} were considered as the greatest events by the astrologers and the wizards of that time. When the Holy Prophet^{SAW} was born, Harqal, a famous astrologer, is said to have exclaimed that a grand event had come about that day, as the Holy Prophet^{SAW} who was to be raised in latter times had been born.

The word *Burhan* (Manifestation), means such a clear proof which satisfies all questions and leaves no room for any further argument. Here the entire mankind is being invited to witness the various aspects of life of the Holy Prophet^{SAW}. Can anyone find someone even remotely parallel in terms of childhood, youth, beauty and serenity, radiance and enchanting voice, knowledge and expertise, piety and sanctity? The whole mankind is challenged to search for someone like the Holy Prophet^{SAW}. So when a truthful and trustworthy person like him is inviting you towards **Allah** and warns you of deeds not approved by **Him**, what greater event do you still await? **Allah** has sent down unto you a clear light which is **His** Message, the Qurān. Certain scholars have used this particular Āyah in the discourse whether the Holy Prophet^{SAW} was human or light. But this argument is not relevant here. If someone is interested in the subject, he may consult the pamphlet (Nūr-o-Bashar Ki Haqeeqat) by the author. Here the personage of Holy Prophet^{SAW} is being presented as a living proof, an undeniable evidence of the truth, and the Qurān, the light of guidance is also given to us through him. The same explanation was also given by Ḥadhrat Ibn-e-'Abbas^{RAU}. In short, people who believe in **Allah**, and hold on strongly to this manifestation and light or in other words cling to the Holy Prophet^{SAW} and adopt his obedience will be embraced by **Allah**'s Mercy and Guidance.

In the end of the Surāh a law of inheritance is discussed. It is said that people used to question the Holy Prophet^{SAW} about Kalalah. **Allah** gave them an answer. Just look at the blessings of the revelation of Qurān, that the Companions^{RAU} asked a question, and were honoured with an answer directly

from **Allah**. Moreover, such incidents also serve as a source to determine the meaning, and the circumstances of revelation of a particular \bar{A} yah and also for keeping a record of it. Thus from the beginning of the sequence of revelations, till the death of the Holy Prophet^{-SAW}, people had this unique honour that they put forth their queries to the Holy Prophet^{-SAW} and the answers would come from **Allah**. Once $\text{Ḥadhrat Abu Bakr Ṣiddiq}^{\text{-RAU}}$ and $\text{Ḥadhrat 'Umar}^{\text{-RAU}}$ went to visit $\text{Ḥadhrat Umme Aiman}^{\text{-RAU}}$. She was a servant of the Holy Prophet^{-SAW} and was very old and sick when they visited her. She cried in such agony that these noble souls began to cry too. $\text{Ḥadhrat Abu Bakr Ṣiddiq}^{\text{-RAU}}$ asked her "Umme Aiman why do you cry so much, is it because the Holy Prophet^{-SAW} has left us?" She replied: "No, this is not the reason, I cry because the Chain of Revelations has ended; and now there never will be any answer coming from **Allah**."

The Jews and the Christians used to raise absurd objections, while the Companions^{-RAU} sought guidance from the Holy Prophet^{-SAW} on each and every matter. They asked him about the inheritance of Kalalah, a person who has no children or parents. **Allah** decreed that if such a person is survived by one sister, then she will inherit half after the payment of all dues, and the rest will go to distant relatives if there are any, or else she will get their share too! If a sister dies as Kalalah and is survived by a brother then he will inherit everything. If a male leaves behind two sisters or more, then they all will jointly inherit $2/3^{\text{rd}}$ of the heritage; and if the survivors include many brothers and sisters, the brothers will receive twice the share of the sisters. **Allah** reveals these instructions unto you to guide you to the straight path and to prevent you from going astray as **He** is All knowing. **He** is not dependent on anyone for a counsel before taking a decision. Therefore, whatever is decided in the light of the Commandments of **Allah** and **His** Prophet^{-SAW} should be accepted and followed. This is the best course of action. May **Allah** grant us the capacity to act according to **His** Commands and may **He** accept our humble endeavours!
