

## سُورَةُ الشُّورَى

## Sūrah ash Shūra

## (THE COUNSEL)

## Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Hā. Mīm.
2. 'Ain. Sīn. Qāf.
3. Thus reveals to you and to those before you Allah, the Mighty, the Wise.
4. His is whatever is in the heavens and whatever is in the earth, and He is the Exalted, the Grand.
5. Well-nigh might be rent the heavens from above them. And the angels hallow the Praise of their Rabb and ask His Forgiveness for those on the earth. Lo! Verily Allah; He is the Forgiver, the Merciful.
6. And those who take patrons besides Him – Allah is Warden over them, and you are not guardian over them.
7. And thus We have revealed to you a Qurān in Arabic, that you may warn thereby the mother-town and those around it, and that you may warn them of a Day of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝١

عَسَقٌ ۝٢

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ

اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝٣

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَهُوَ

الْعَلِيُّ الْعَظِيمُ ۝٤

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ

وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ

إِلَّا إِنْ أَلَّ أَنْ يَكُونَ الْعَفْوُ الرَّحِيمُ ۝٥

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ

عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۝٦

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ

وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجُمُعِ لِأَرْبَابِ فِيهِ فَرِيقٌ

فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۝٧

Assembling whereof there is no doubt. And of mankind a party will be in the Garden, and a party in the Blaze.

8. And had Allah willed, He would have made them all a single community. But He causes whom He will to enter into His Mercy. And the ungodly! For them there shall be no patron or helper.

9. Have they taken patrons besides Him? But Allah! He is the Patron. He quickens the dead, and He is Potent over everything.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ  
مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ  
وَلَا نَصِيرٍ ﴿٨﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَأَلَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي  
الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

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### Secrets of Revelation

The knowledge of Isolated Letters is only with Allah. In order to uphold the Truth and expound realities with logical arguments, all the preceding Prophets<sup>AS</sup> received Divine revelations, just as the Holy Prophet<sup>SAW</sup> is receiving now. Allah is Mighty and Wise; to Him belongs all that lies in the heavens and the earth, and He is Sovereign over everything, the Greatest, the Most Magnificent. His Command prevails over the universe as well as over the predetermined affairs of man. Had He wanted, He would have imposed submission. It is His Sagacity that He blessed man with the power to choose, and sent a chain of Prophets<sup>AS</sup> for his guidance. Otherwise there are so many angels dedicated to His Praise and worship round the clock that the heavens are overcrowded. These angels seek forgiveness for the residents of earth too. The infidels also benefit from it but it will be of no avail to them upon and after death. However, if someone accepts this Message, Allah is extremely Forgiving and Gracious and His Mercy is boundless. And the sins of all those who pin hopes on others and obey them against His Command are duly recorded. The Holy Prophet<sup>SAW</sup> must forewarn them because his task is to convey the Message and not to impose it.

## Mother Town

With the Qurān revealed in Arabic, the Holy Prophet<sup>SAW</sup> must warn the people inhabiting the mother town, indeed the best of all towns. Makkah is the most beloved city of Allah and His Prophet<sup>SAW</sup>. It is superior by virtue of being the starting point of earth and the harbinger of all civilisations. The Holy Prophet<sup>SAW</sup> must also warn those living in the surroundings and in turn the whole world about the Day of Judgment, when the entire creation will gather to reckon for their deeds. There is absolutely no doubt in its occurrence. On that Day mankind will be divided into two groups; one destined for Jannah and the other bound for Hell. Had Allah willed to impose faith on mankind, He would have made all as one nation, with no disputes or disobedience. However, it was by His Wisdom that He left the decision to mankind. He covers with His Mercy whoever seeks Him and grants the capacity to believe and act piously. And those guilty of denial will neither find a friend nor a helper in the Ākhirah.

Absurd indeed is the conduct of those who are pinning hopes for help and satisfaction of their needs on others than Allah. It only befits His Grace to cater for the entire needs of and to fulfil the aspirations of everyone, for basically every particle in the universe is dead or worthless. It is He Who grants it life or existence. And anything that benefits mankind is a creation of Allah, Who resolves all matters and is Potent over everything.

### Section 2

10. And whatsoever it be in which you differ, the decision thereof is with Allah; such is Allah, my Rabb. In Him I put my trust, and to Him I turn in penitence.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ  
ذَٰلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

11. The Originator of the heavens and the earth. He has made for you mates of yourselves, and for the cattle also mates, whereby He diffuses you. Not like Him is anything, and He is the Hearer, the Beholder.

فَاطْرَأَ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ  
أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ  
كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

12. His are the keys of the heavens and the earth, He expands the

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ

provision for whomsoever He will and also straitens. He is the Knower of everything.

13. He has ordained for you in the faith what He had enjoined upon Nūḥ and what We have revealed to you, and what We had enjoined upon Ibrāhīm and Mūsa and 'Isā, saying: Establish the faith, and be not divided in it. Grievous unto the polytheists is that to which you call them. Allah chooses for Himself whom He will, and guides to Himself him who turns in penitence.

14. And they divided not till knowledge had come to them, through spite among themselves. And had not a word gone forth from your Rabb for an appointed term, the affair would surely have been judged between them. And verily those who have been made the heirs of the Book after them are in doubt thereof dubitating.

15. Summon you therefore to that, and be steadfast as you have been commanded, and follow not their desires. And say you: I believe in whatsoever Allah has sent down of the Book, and I am commanded that I should do justice between you; Allah is our Rabb and your Rabb. Unto us our works and unto you your works; let there be no contention between us and you.

لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي  
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى  
وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ  
عَلَى الْمُشْرِكِينَ مَا نَدُّعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي  
إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعَثْنَا فِيهِمُ  
رُسُلًا فَكَلَّمَهُمْ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى  
لَقَضَىٰ فِيهِمْ وَإِنَّ الَّذِينَ أُوْرثُوا الْكِتَابَ  
مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٤﴾

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ  
أَهْوَاءَهُمْ وَقُلْ مَا آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ  
وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ  
لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ لَأُحْجَبَنَّ  
بَيْنَنَا وَبَيْنَكُمُ اللَّهُ بِمَا جَمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

Allah will assemble us all, and to Him is the return.

16. And those who contend in respect of the religion of Allah after it has been acknowledged; their contention is void in the sight of their Rabb, and upon them shall befall His wrath and theirs shall be a severe chastisement.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُمْ جَحْدُهُمْ وَأِحْضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

17. Allah it is Who has sent down the Book with the truth and the balance. And what shall make you know? It may be that the Hour is near.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْعِزَّةِ  
وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

18. It is only those who do not believe therein seek to hasten it, and those who believe therein are fearful thereof, and know that it is the truth. Lo! Verily those who debate concerning the Hour are in error far-off.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ  
آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ  
أَلَا إِنَّ الَّذِينَ يُعَارِضُونَ فِي السَّاعَةِ  
لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

19. Allah is Gentle to His bondmen. He provides for whomsoever He will, and He is the Strong, the Mighty.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ  
وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

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### Secrets of Revelation

The Holy Prophet <sup>SAW</sup> may inform those who dispute Allah's Unity that the decision lies with Him, He Who has substantiated this belief by evidences and miracles. He will admit the believers in Jannah and drive the non believers into Hell. This Magnificent Being is my Rabb, on Whom I rely despite all possible persecution by the infidels and turn only to Him for all my needs. He indeed is the Rabb of the entire Universe including the infidels. He is the Creator of heavens and the earth. He created mankind in pairs for the purpose of procreation to

preserve the human race. He also created the animals in pairs to serve mankind throughout time. There is no one like Him. He is All-Hearing and All-Seeing. He is the Creator as well as the Controller of all the treasures of the heavens and the earth. The keys to all treasures lie with Him and He distributes them at His free will. He gives affluence to some, power and reign to others, while some get the knowledge and the honour. He blesses some with health and physical strength and others with spiritual excellence. He straitens His bounties for whoever He chooses, being well Aware of all affairs and endows everyone by His Wisdom in the best interest of the recipient.

Allah has decreed for the Holy Prophet<sup>SAW</sup> the same Dīn He had handed down to Prophet Nūḥ<sup>AS</sup>, which means that the fundamentals like Allah's Unity, His Messengership, the Akhirah, the Jannah and the Hell, the Angels, the modes of worship such as Ṣalāt and Fasting etc are the same. The prohibition of stealing, plundering, adultery and other such vices is also common. And the same very Dīn was also decreed for Prophets Ibrāhīm, Mūsa and 'Isā<sup>AS</sup>.

**Fundamentals same in all Divine Religions; Reference is from Prophet Nuh<sup>AS</sup>**

Do not try to create any differences in Dīn. As said earlier, the fundamentals in all Divine religions were common; changes were made in the Commandments as dictated by needs. Allah made concessions for each nation to facilitate them. Here the reference starts from Prophet Nūḥ<sup>AS</sup>, though Ādam<sup>AS</sup> was the first Prophet. According to the Commentators it was in the era of Prophet Nūḥ<sup>AS</sup> that polytheism raised its ugly head. The polytheists of Arabia claimed to believe in the Prophethood of Ibrāhīm<sup>AS</sup> and of conformity to his ways, though there were also the followers of Prophets Mūsa and 'Isā<sup>AS</sup>. This Āyah addresses all of them and urges them not to create any discord in the reality now being handed down to them. Rather they must uphold the Dīn being expounded by the Holy Prophet<sup>SAW</sup> which indeed was the Dīn of all the preceding Prophets<sup>AS</sup>.

**Upholding Dīn is Obligatory and Discord Forbidden**

There are two aspects of this upholding. The first is to accept it from the core of the heart and follow it practically. The second aspect is to convey it to others. Creating discord means promoting differences in the basic and categorical Injunctions and beliefs that are common in all the Divine religions. Such discord is forbidden. For instance, the polytheists had disputed the belief in Allah's Unity. The Christians and the Jews had adulterated their belief in the Prophets<sup>AS</sup> and had replaced the categorical Injunctions with rituals. It does not, however, apply to a situation where subsidiary issues, not directly addressed by any Qurānic

Injunctions or Sunnah are resolved through Ijtehād. The differences of opinion in this case do not fall under discord. In fact such a diversity of opinion existed even amongst the Companions<sup>RAI</sup>, termed as a blessing by the Holy Prophet<sup>SAW</sup>. The polytheists find his invitation to Allah unbearable and cannot tolerate to hear the mention of His Unity. But Allah chooses His bondmen and guides all to His Path who seek it earnestly.

## Two Modes of Guidance

There are two ways to follow the right path; firstly when Allah chooses someone for the guidance of mankind, like the Prophets<sup>AS</sup> and the selected Aulia'. He says: "We endowed them with a passion to pursue the Ākhirah." This is limited. The second and the general rule is that whoever develops a desire to follow Allah's Dīn is duly guided by Him.

And those who created discord over absolute truths, whether from the preceding or from this Ummah, did it wittingly out of spite only for vested interests and to gain authority or wealth. They promoted dissension and went their own ways. Had there not been a Day already ordained for the purpose they would have been dealt with right away for this grave crime. And now that they have been blessed with a Book through the Holy Prophet<sup>SAW</sup>, they are haunted by doubt and reluctance like their predecessors. It has made them restless. The Holy Prophet<sup>SAW</sup> need not pay any heed to what they say as they want him to give up propagation of Dīn. Instead he must stand his ground and continue with his task of inviting people to Allah. He may tell them that he believes in what is revealed in the Qurān, and that he is enjoined to treat them with justice in all absolute truths like the Unity of Allah, the equality of all of His Prophets, to practise what he preaches and to arbitrate with equity in their disputes brought to him. And that Allah is his Rabb as well as theirs. Both will face the outcome of their actions and there will be no room for any argument as clear Signs have been manifested.

It is in Allah's Court that final verdict will be given. He will gather everyone on the Day of Reckoning and to Him is the return. Those who indulge in baseless arguments over His Being and His Attributes are wasting their time, whereas the sensible and the equitable have accepted Islam. Its outcome can be seen in the way their lives have changed for the better. And the defiant will be afflicted with a severe doom.

Allah has revealed this Book and ordained justice in every matter. *Al meezān* or the Scale denotes justice in every affair of life. And Qayamah is lurking may be around the corner. The infidels ask sarcastically to let the Qayamah commence

right away, yet the believers shiver at the very thought of it. Mark that all those who harbour doubts and argue over its occurrence have indeed erred. Allah is very Kind to His servants. Others get provisions, no matter where they may be out of His general Mercy. Indeed He is Prevailing, and can do whatever He likes.

### Section 3

20. Whosoever seeks the tillage of the Hereafter, to him We shall give increase in his tillage; and whosoever seeks the tillage of this world, We shall give him somewhat thereof, and in the Hereafter his shall be no portion.
21. Have they associate-gods who have instituted for them a religion which Allah has not approved? And had there not been a decisive word, the affair would have been judged between them. And verily the ungodly! Theirs shall be afflictive torment.
22. You shall see the ungodly fearful on account of what they have earned, and it is sure to befall them. And those who believe and work righteous deeds will be in meadows of the Gardens. Theirs will be whatsoever they desire with their Rabb. That! That is the supreme grace.
23. That is the glad tidings Allah gives to His bondmen who believe and work righteous deeds. Say you: I ask of you no wage for that save affection in respect of kinship. And whosoever does a
- مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ  
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ  
فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾
- أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ  
مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ  
لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ  
أَلِيمٌ ﴿٢١﴾
- تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا  
وَهُوَ رَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ  
لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ  
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾
- ذَلِكَ الَّذِي يَبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ  
فِي الْقُرْبَىٰ وَمَنْ يَقَرَّرْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا

good deed We shall increase for him good in respect thereof; verily Allah is Forgiving, Appreciative.

24. So they say: He has fabricated a lie concerning Allah? Now if Allah willed He could seal your heart; and Allah abolishes falsehood and establishes truth by His Words. Verily He is the Knower of what is in the breasts.

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ بَشَى اللَّهُ بِمَخْتَمٍ عَلَى قَلْبِكَ وَبَسَّحَ اللَّهُ الْبَطِلَ وَبَحَّى الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

25. And He it is Who accepts repentance from His bondmen, and pardons evil deeds and knows what you do.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

26. He answers those who believe and work righteous deeds and increases to them of His Grace. And the infidels! Theirs shall be a severe torment.

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ. وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

27. And had Allah expanded the provision for His bondmen they surely would have rebelled in the earth, but He sends down by measure as He wills. Verily He is in respect of His bondmen, the Aware, the Beholder.

وَلَوْ نَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

28. And He it is Who sends down the rain after men have despaired, and spreads abroad His Mercy and He is the Patron, the Praiseworthy.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ. وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

29. And of His Signs is the creation of the heavens and the earth and of the moving creatures which He has dispersed in both. And He is

مِن مَّا بَرَأَهُ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُنَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ

Potent over their assembling  
whenever He will.

إِذَا يَشَاءُ قَدِيرٌ ﴿٦٩﴾

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## Secrets of Revelation

Anyone who seeks the results of his endeavour in the *Ākhirah* will be rewarded beyond expectations. And anyone who strives for temporal gains does get some share. It is not necessary that he gets exactly what he had desired but only what is ordained for him. These mundane blessings are also available to the seeker of the *Ākhirah*, but the one who ignores *Ākhirah* and purely seeks the world fails to fulfil all his desires and loses *Ākhirah* too, for having no belief in it. In other words, a believer always works in pursuit of *Ākhirah*, within the bounds of obedience, while a non believer aims at usurping all that he can, though he cannot possibly do it in this world, and he has no share in the *Ākhirah*.

Have these infidels discovered someone at par with Allah or found a partner with Him who has sent a totally different religion for them? And when there is no god but Allah, Who has no partners, how did they discover a religion besides Islam. Their crime is so grave that had Allah not preordained a Day for Reckoning, they would have been dealt with right away. A painful doom obviously awaits them. O' Reader! On the eve of reckoning, you will see them terrified by the impending punishment but they will not be able to escape. At the same time the practising believers will be rejoicing, they will be admitted in the Jannah and shall avail whatever they desire, indeed a great reward.

The Holy Prophet<sup>SAW</sup> may tell them that he asks no wages for his propagation of Dīn. It is for their betterment as well as for the entire mankind. However, he does expect regard for his kinship with them, whereby they should refrain from his persecution, listen carefully to and ponder over what he says. Then they are at liberty to accept or reject his Message as he does not intend to impose it on them.

### Regard for Kinship

The Arabs were a tribal society and everyone enjoyed the protection of his tribe, without which life was inconceivable. According to Ḥadhrat ibn 'Abbas<sup>RAU</sup>, by virtue of the Holy Prophet's<sup>SAW</sup> lineage, his family ties extended to all branches of the Quraish tribe. Therefore, he was instructed to tell the Quraish that he demanded no wages from them for the propagation of his mission but did expect

regard on account of kinship, so they must let him live in peace and protect him. (Rūḥ al Ma'ani) Ibn Jarreer and other Commentators further explain the stance by quoting the Holy Prophet<sup>SAW</sup>: "O my nation! If you refuse to follow me, at least protect me on account of kinship, lest those not related to me by blood embrace Islam and supersede you in protecting and helping me."

Another report quotes ibn 'Abbas<sup>RAI</sup> that when asked the Holy Prophet<sup>SAW</sup> said that this Āyah enjoined love for Ḥadhrāt 'Alī, Fatimah<sup>RAI</sup> and their children. However, this has been declared weak in Durr-e-Manthūr by 'Allama Sayūṭī<sup>RIA</sup> and in Takhreej-e-Aḥādīth by Ḥāfīz ibn-e-Ḥajr<sup>RIA</sup>. None of the Prophets<sup>AS</sup> of Allah ever demanded any wages for their Messengership, let alone that it be expected of the Holy Prophet<sup>SAW</sup>. So the consensus of Ummah is on the interpretation given earlier, but the Shiites have concocted a totally wrong set of beliefs based on the weak report mentioned above. This brief discussion by no means infers that the reverence for the household of the Holy Prophet<sup>SAW</sup> is of no significance. Rather, the love of his household (Āhl-e-Bait) and of his true followers (Āl-e-Rasūl) is a part of faith. And Āl-e-Rasūl includes the entire Ummah; the more a person enjoys nearness to him the more he is held in high esteem by the believers. The term Ahl-e-Bait refers to the noble wives of the Holy Prophet<sup>SAW</sup> and his children who are all dear to him commensurate to their respective status. Love for them is indeed a part of faith. And why should it not be, when it is with reference to the Holy Prophet<sup>SAW</sup>. Even today someone enjoying a link with the noble lineage of the Holy Prophet<sup>SAW</sup> deserves to be deeply respected except (Allah forbid) where he may have renounced Islam.

And whoever acts piously will be rewarded manifold as Allah is Forgiving and appreciates good deeds. These deniers also accuse the Holy Prophet<sup>SAW</sup> of fabricating a lie on Allah by claiming to receive revelations. How foolish is this allegation! Can't they see how the revelations continue to expound the realities supported by a trove of logical evidence. Had he made a false claim Allah would have sealed his heart, as is with every impostor who utters nonsense thereafter. So the truth is distinguished from falsehood, for Allah always eradicates falsehood and never allows it to prevail. He establishes the truth with evidence and is well Aware of the very secrets of the hearts including that of the Holy Prophet<sup>SAW</sup> which is a source of mercy for the entire universe. He is also Aware of the spite harboured by the deniers yet accepts the repentance and if anyone denounces denial and disobedience from the core of his heart, He overlooks his past sins. He cannot be deceived by a casual expression of penitence, being Aware of people's

doings. To take Shahadah and reform conduct is indeed true repentance. Of course, the deniers will be severely punished.

Had Allah made the provisions abundant for everyone it would have created mischief. This earthly abode is a station of both virtue and vice and if everyone was to avail every bounty, nobody would care for or show respect to others, thereby disrupting the entire system. Therefore, Allah correctly dispenses the provisions. To some He gives affluence, to others the power and ability to work. Some are equipped with knowledge, and others given various blessings. Thus the need for co-existence promotes a human society. He is Aware of His bondmen and is watching over them. He pours down rain for each and every particle of the soil and plantation and often when people begin to lose hope, He restores life to their tilth. He is the Protector of everyone and is Worthy of all Praise. A token of His Magnificence may be seen in the creation of the heavens and earth and whatever lies therein, all for sustenance of life including the seasons. The earth carries a world of evidence within itself. And He Who has created and spread them out can gather back whenever He so chooses.

#### Section 4

- |     |   |   |
|-----|---|---|
| 30. | And whatever of affliction befalls you is owing to what your hands have earned; and He pardons much.  | وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٢٠﴾                                  |
| 31. | And you cannot frustrate Him in the earth; and you have, besides Allah, neither a protector nor a helper.   | وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢١﴾                  |
| 32. | And of His Signs are ships in the sea like high mountains.  | وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٢﴾  |
| 33. | If He wills He causes the wind to cease, so that they stand still on the back thereof; verily therein are Signs for every one patient and grateful. | إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٣﴾ |

34. Or He may destroy them for what the people have earned; and He pardons many of them.
35. And those who dispute in respect of Our revelations may know that there is for them no place of shelter.
36. So whatsoever things are vouchsafed to you are but a passing enjoyment for the life of this world; and what is with Allah, better and more lasting, is for those who believe and put their trust in Allah.
37. And those who avoid heinous sins and indecencies and forgive when they are wrathful.
38. And those who answer the call of their Rabb and establish Ṣalāt and whose affairs being matter of counsel among themselves and who spend of that wherewith We have provided them.
39. And those who vindicate themselves when they are oppressed.
40. The meed of an ill-deed is an ill like thereunto, but whosoever pardons and is reconciled, his wage is on Allah: Verily He does not approve the wrong-doers.
41. And whosoever vindicates himself after wrong done to him; these! Against them there is no way of blame.

أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٢٦﴾

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ ﴿٢٧﴾

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ يَمَسُّكُمُ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٨﴾

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشِ  
وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٢٩﴾

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ  
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٠﴾

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصِرُونَ ﴿٣١﴾

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا  
وَأَصْلَحَ فَاجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٣٢﴾

وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ  
مِنْ سَبِيلٍ ﴿٣٣﴾

42. The way of blame is only against those who wrong mankind, and rebel on the earth without justification; these! For them is an afflictive torment.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

43. And whosoever forgives and forbears – that verily is of the firmness of affairs.

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

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### Secrets of Revelation

Any distress that befalls people is the outcome of their actions, though Allah overlooks many lapses. Most of the troubles are in punishment for sins and for a believer these lead to repentance and forgiveness. Similarly, the commission of a sin by the Qalb leads to another unless repented. This is a general rule. Had Allah not been so Relenting, people would not have escaped punishment by way of absconding or hiding, nor could they find any helping friend to save them.

It is His Magnificence that He taught mankind how to build ships. As a result colossal vessels as tall as mountains sail smoothly across the seas. If Allah turns the weather against and causes the winds to cease, these ships are stranded. These are the Signs to ponder over for the patient and the grateful for His favours.

Allah is Potent over destroying the deniers for misconduct, yet He relents. However, those who squabble over His Āyāt must be warned that failing a repentance they will be taken to task and will find no refuge. The worldly benefits are temporary like the world itself. There are so many people who have tons of money but cannot spend it. They have tables cluttered with culinary delights but cannot eat. In contrast are the blessings of Ākhirah, far superior and everlasting, excelling in taste and pleasure. A resident of Jannah shall avail all of them without any let or hindrance while a non believer can never qualify for them. A believer with sound beliefs and conduct will get these rewards right away, while the neglecting believer may be forgiven or punished, but he will eventually be blessed. The former are those who put their trust in Allah, never disobey Him under duress or temptation and keep away from major sins. The term *Fawahish* stands for sins committed obdurately in public. To keep away from major sins means a total

abstinence from the sinful ways. It does not mean to avoid major sins while continuing to indulge in minor ones which pile up to convert into the former.

And the true believers are not subdued by anger. When annoyed they forgive and do not wrong anyone. They readily accept the Allah's Commands; constantly try to execute them, fulfil all their obligations, refrain from what is unlawful and establish Ṣalāt - an obligation that ushers a believer into His Court. The feelings generated by this attendance serve as the very source of abstinence from all sins.

### **Shura or Mutual Consultation**

The believers resort to mutual consultations in matters where there is no standard verdict of Shari'ah. This includes the affairs of the State, as Islam bases the selection of a leader on Shūra, revoking the traditional monarchy based on kinship. Islam replaced it with true democracy, which has been distorted by the West into an affliction for mankind. Islam sets rules and regulations for the members of the Shūra as well. Not everyone qualifies to give counsel but, according to Ḥadīth, only the nobles who are diligent worshippers. Such counsel invokes guidance by Allah to the appropriate course of action. According to another Ḥadīth, so long as the elite and the ruling class comprise noble people and matters are resolved through counselling, it is easy for people to live. And when they become evil, the rich become niggardly and matters are left to women, it is preferable for people to slip into the belly of the earth rather than on its surface. This certainly does not recommend suicide; rather highlights the importance of Jihād and martyrdom for the reformation of the affairs of the State. The true believers spend in the Cause of Allah out of his blessings, be it wealth, knowledge or any other skill. They pay Zakāt, give away voluntary alms and spend within the limits marked by Shari'ah. The knowledge they possess is for the benefit of mankind. And if anyone wrongs them they avenge it only to put the oppressor on guard, yet they do not cross the limits of Shari'ah. However, if the wronged forgives the oppressor for the sake of reformation, his reward is with Allah, Who undoubtedly disapproves the oppressors.

### **Forgive and Forget**

According to the scholars, forgiveness is highly meritorious in a situation where it can lead to reformation; but where it is likely to encourage mischief it is best to avenge. And the oppressed is at no blame if he takes revenge from the oppressor, as the guilty are those who wrong others. However, if the avenger exceeds the limits he too will be accountable. Those who make mischief will be severely

punished by Allah. And the one blessed with patience to forgive and forget indeed does a mighty job.

## Section 5

44. And whosoever Allah sends astray, for him there will be no protecting friend to take His place. And you will see the ungodly when they will face the torment, saying: Is there any way to return?

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ، وَتَرَى  
الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ  
هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿١١﴾

45. And you will see them set up before it downcast with ignominy, looking with stealthy glance. And those who believe will say: Surely the losers are those who have lost themselves and their house folk on the Day of Resurrection. Lo! The ungodly will be in a lasting torment.

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الْذُلِّ  
يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا  
إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ  
يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ  
مُقِيمٍ ﴿١٢﴾

46. And they will have no patrons succouring them besides Allah. Whosoever Allah sends astray, there will be for him no way.

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ  
مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿١٣﴾

47. Answer the call of your Rabb before there comes to you a Day on which there is no averting from Allah. You will have no place of refuge on that Day, nor will there be for you any denying of your guilt.

أَسْتَجِيبُوا لِلرَّبِّ كُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ  
لَهُ مِنْكُمْ اللَّهُ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ  
وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿١٤﴾

48. If they turn away, then we have not sent you as a warden over them; on you is nothing but preaching. And verily We! When We cause man to taste of Mercy

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا  
إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ  
مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ

from Us, he exults at it; and if an ill befalls them for what their hands have sent on, then man becomes ingrate.

49. Allah's is the dominion of the heavens and the earth. He creates whatsoever He will. He bestows females on whomsoever He will, and bestows males on whomsoever He will.

50. Or, He conjoins them males and females; and He makes barren whomsoever He will. Verily He is the Knower, the Potent.

51. And it is not possible for any human being that Allah should speak to him otherwise than by revelation or from behind a veil, or that He sends a Messenger. So that the Messenger may reveal, by His Command whatsoever He will. Verily He is Exalted, Wise.

52. In this manner We have revealed unto you a spirit of Our Command; you know not what the Book was, nor what the faith. Yet We have made it a light wherewith We guide whomsoever We will of Our bondmen. And verily you guide to a straight path.

53. The Path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth. Lo! To Allah tend all affairs.

بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿١٨﴾

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ  
يَهْبُ لِمَنْ يَشَاءُ إِنثَاءً وَيَهْبُ لِمَنْ يَشَاءُ  
الذَّكَورَ ﴿١٩﴾

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثَاءً وَيَجْعَلُ مَنْ يَشَاءُ  
عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٢٠﴾

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا  
أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ  
بِإِذْنِهِ، مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٢١﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي  
مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي  
بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ  
مُسْتَقِيمٍ ﴿٢٢﴾

صِرَاطِ اللَّهِ الَّذِي لَهُ، مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ إِلَّا إِلَى اللَّهِ تُصِيرُ الْأُمُورَ ﴿٢٣﴾

## Secrets of Revelation

And the person whose evil conduct caused the portals of guidance to be closed upon him by Allah and digression fell to his lot, can never be led to the right path by anyone. O' Reader! Mark that such people will certainly meet a tragic end. You will see that upon witnessing the doom, they will cry out for any means to revert to the world to practise piety, and return to the Ākhirah as believers. You will see that when they stand before the Fire, they will lower their gaze out of shame and humiliation and stealthily glance at it in mortification. The believers shall then acknowledge this as the real and the greatest loss. The losers had betrayed their family members too who will also suffer because they had conformed to their ways. They will not find anyone to lend a helping hand, not even those whom they had worshipped against Allah. And the one whom Allah lets wander away is left with no avenue of escape. A sinner must fear Allah's annoyance, lest it deprives him of the capacity to be guided. And O' People! Accept the Message of Allah and His Messenger<sup>SAW</sup> before the Day of Requital, when there will be no route for escape, nor will anyone dare to appeal on behalf of the guilty.

O' My Beloved<sup>SAW</sup>! If they refuse to accept your Message despite listening to you and knowing everything, you are not responsible and need not worry as your duty is confined to conveying the Message. Their situation is that when endowed a little, they rejoice and become boastful without any gratitude to the Bestower. And if a calamity befalls them because of their misdeeds, they resort to ingratitude without repenting over their sins. In other words, in happiness and pleasure or in sickness and turmoil, they have no relationship with Allah whatsoever. They just live to satisfy their fancies. Little does Allah care for them, for He is a Sovereign over the heavens and the earth and creates everything at His free will. To some He gives daughters, to others only sons, and to some He gives both. Some are made infertile and can never have any children. So these deniers can by no means interfere in His Sovereignty, as He is Potent over everything. No human being has the power to converse with Him directly save three ways of communication: (1) Ilqa, that the words are inspired into one's heart; (2) from behind a veil and (3) revelation brought by the angel.

### Three Ways of Dialogue with Allah

The first method is of inspiring the words into the heart which may take place while awake or during sleep. The dreams of the Prophets<sup>AS</sup> are inspirations. A Wali can also be blessed with it like Prophet Mūsa's<sup>AS</sup> mother who was not a Prophet. This inspiration is termed as Ilhām or Ilqa and a Prophet<sup>AS</sup> can never err

in its understanding, whereas a Wali can. If what a Wali understands is contradictory to the Prophetic teachings, he has certainly erred. Moreover, a Prophet's<sup>AS</sup> Ilhām or Ilqā is an authority for the entire Ummah while people are not obliged to conform to a Wali's Ilhām or Ilqā.

The second mode of communication is hearing the voice from behind a veil, as was heard by Prophet Musa<sup>AS</sup> on Mount Ṭūr. However, he did not behold Allah. When he prayed for having a glimpse he was told that he will not be able to do so. This is not because of the presence of a veil that conceals or enshrouds the Almighty, but due to the weakness of the human power to behold. This weakness became a veil between him and Allah. In Ākhirah this very sight will be made extremely powerful, and one will be able to behold Him. The rule that Allah cannot be observed by human beings is only confined to the temporal life. And even angels cannot converse with Him directly. The Holy Prophet's<sup>SAW</sup> observation of the Divinity in the Night of Ascension belonged to the higher realms and not to this world.

The third mode of communication is through Angel Jibril<sup>AS</sup> deputed by Him to convey His Scripture. He reads it out to the Prophets<sup>AS</sup>, either in human form or at times by appearing in the Prophet's vision. This vision or Kashf whereby a person can behold the Divine secrets is a blessing also conferred upon the Aulia' due to their adherence to the Prophet<sup>AS</sup>. Allah is Glorified and the Wisest, and may endow any blessing at His free will. It is by His Command that revelation is sent unto the Holy Prophet<sup>SAW</sup>, giving knowledge not possessed by him earlier.

### **Every Prophet is Born Faithful**

Prior to raising, the Holy Prophet<sup>SAW</sup> had known nothing about the Book. All details of faith and its optimum level that he enjoys after receiving the revelation were unknown to him before. The consensus of the Ummah is that every Prophet<sup>AS</sup> is born faithful and enjoys a special level of Wilayah before being formally raised. Taṣawwuf terms it as Wilayat-e-Anbyā. A Wali can also have access to it like a servant has to a king's palace.

The Prophets<sup>AS</sup> were always targeted by the infidels' sarcasm. But never could they raise a finger at any of them for having indulged in idolatry. This is because a Prophet<sup>AS</sup> is born faithful, and perfection is achieved after he receives the revelation, a light that illuminates the ways of His chosen bondmen. The Holy Prophet<sup>SAW</sup> is directing mankind to the path of guidance, a path leading to Allah, the Owner of everything. It is to Him that everyone has to ultimately revert to.