



AL-MA'IDAH
(THE TABLE SPREAD)

Salient Features

1. **Revealed at Madinah**
2. **Contains 16 Sections and 120 Āyāt**
3. **Completion and perfection of Islam as Dīn (way of life) declared in this Surāh.**

Surāh Al-Ma'idah

With reference to its revelation, it is amongst those Surahs, which were revealed at the end. Part of it was also revealed on the eve of the last Hajj of the Holy Prophet^{SAW}, after which he lived for only about eighty days. Certain Sections were revealed at the time of the Conquest of Makkah, while some on journey to Hudaibiyah. Whereas Surāh An-Nisā' discusses mutual relations, dealings and the rights and duties, this Surāh lays further emphasis on practising them. The believers are being specifically instructed: "Fulfill your undertakings."

Section 1

In the Name of **Allah**

The Most Gracious, The Most Merciful.

1. O you who believe! Fulfil your obligations. Allowed to you are all cattle quadrupeds except those announced to you, not allowing the game while you are in a state of sanctity: verily **Allah** ordains what **He** will.

2. O you who believe! Do not profane the landmarks of **Allah** nor any sacred month, nor the offering nor the victims with the garlands, nor those repairing to the Sacred House seeking the Grace and Goodwill of their **Rabb**. And when you have put off the state of sanctity, you may chase. And let not the detestation for a people, because they kept you from the Sacred Mosque, incite you to trespass. Cooperate with each other in virtue and piety, and do not cooperate in sin and

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحْلُوا شَعِيرِ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَنْفَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

transgression. Fear **Allah**, verily **Allah** is Severe in chastising.

3. Forbidden to you are dead-meat, blood, swine-flesh, any animal dedicated to other than **Allah**, the strangled, the felled, the tumbled, the gored, the mangled by beasts of prey unless you make it clean by giving it death-stroke yourselves and what has been sacrificed on the altars. Also forbidden to you is partition by divining arrow. All that is an abomination. Those who disbelieve have this day despaired of your religion. So fear them not; fear **Me**. This day I have perfected your religion for you and have completed **My** favour upon you, and have chosen for you Islam as Dīn. He who is driven to extreme hunger, not inclining to sin, verily then **Allah** is Forgiving, Merciful.

4. They ask you, what is allowed to them. Say you: allowed to you are all clean foods, and as to the animals of prey which you have trained as **Allah** has taught you, eat of what they have caught for you, and mention the name of **Allah** over it, and fear **Allah**; verily **Allah** is Swift in reckoning.

5. This day allowed to you are all clean foods and the meat of those given the Book is allowable for you and your meat

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا
 أَهْلَ لِغَيْرِ اللَّهِ بِهِ، وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
 وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا
 ذَكَيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا
 بِالْأَزْلَمِ ذَلِكُمْ فَسُقُ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا
 مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ
 أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
 وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي
 مَخْبَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ
 رَحِيمٌ ﴿٢﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ
 وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
 عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ
 اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١﴾

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا
 الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ

is allowable for them, as also allowed to you are the wedded believing women and the wedded women of those given the Book before you when you have given them their Mehr, taking them in wedlock, neither fornicating nor taking as mistresses. And whoever rejects the faith, his work will surely come to nothing, and in the Hereafter he will be of the losers.

مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتِ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
 مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ
 غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ
 بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي
 الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

Secrets of Revelation

Fulfillment of Promise

Faith demands that when a promise is made it must be fulfilled. 'Aqd means a contract, which is agreed upon between two parties, two groups or two countries. In contrast to a promise which can be one sided too. Here the scholars have defined the term 'Aqd in many ways, but all the definitions are similar in term of their implications and thus all contracts fall under 'Aqd.

This includes the contracts made before or after the advent of Islam. Nikah has also been termed as 'Aqd because it is a contract between husband and wife in the Name of Allah. Therefore, be it Nikah, a business contract or a peace treaty between opponents, it must be honoured. Yet those contracts, which were drawn before Islam, and fall into the category of the forbidden, stand automatically cancelled. Or, if after the emergence of Islam, a Muslim makes a contract of which the execution is not allowed by Shari'ah it will be as if it has not been drawn at all. The remaining contracts have been classified into three groups.

Forms of Contracts

The first form of a contract is between man and his Creator. This comprises a firm faith in Allah and the promise to submit to His Will and Purpose. The second form is the one, which a person makes to himself; whereby he plans

for his future with honesty and prudence. The third is made between human beings, ranging from Nikah to governance.

In short, dealings must be preceded by careful deliberations, and once a contract is drawn, it must be honoured being in the Name of **Allah**. It is in **His** Name that **His** creation, like camels, goats, cows, antelopes etc. are declared permissible which people slaughter and relish. All these are lawful, except those specifically forbidden. If one is in a state of Iḥrām, whether for Ḥajj or 'Umrah, it is not permissible for him or her to hunt. Here it is worth noticing that 'fulfillment of promises' is complemented with faith and is immediately followed by the discussion of Ḥalāl (the permissible) and Ḥarām (the forbidden). Thus it highlights the fact that a promise, whether made between two persons or at a higher level between two states, political or commercial, can be honoured only if there is faith. As long as there is no breach of Trust by the non-believers, a believer is bound to honour it. The strength of faith, in turn, depends on the intake of the permissible food without which one cannot acquire the strength required to honour one's promises. The authority to declare what is permissible and what is forbidden rests with **Allah**. **He** has made animals permissible unto you, domesticated or wild, as mentioned formerly, while some beasts and other animals like donkeys and horses have been declared forbidden. More animals will be mentioned in the forthcoming **Āyāt**. This too is a pact between man and **Allah** as **He** is the Creator and can do whatever pleases **Him**. Animals declared permissible by **Allah** may be slaughtered or hunted and eaten.

It is **He Who** has made soil the source of nutrition for trees and greenery, the leaves and grass a food for the animals and animals the food for human beings and carnivorous beasts. **He** is the Creator of everyone; how can anyone object to **His** plans? Thus by eating permissible the believers are gifted with a strong faith and can fulfill the promises they make. These are all **Allah's** Signs for these are the instances and injunctions that remind of **Allah**.

All those qualities, states and practices which certify that a person is a Muslim, or things which become symbolic to Islam, such as the Ḥaram, Mounts Ṣafā and Marwā; Minā and 'Arafāt, the Prophet's Mosque, the Azān and having a beard according to Sunnah, are all included in **Allah's** Signs. A contemptuous attitude towards these can take two forms: firstly rejecting them altogether, like shaving off the beard and secondly, to accept them only partially. Scholars have listed circumcision symbolic to Muslims as no other nation apart from Muslims practises it. These **Āyāt** were revealed on the eve of Conquest of Makkah, when the believers were thoroughly disgusted with the

Makkans because of the torture given here and their forced migration to Madinah, where again they were not left in peace. The Jewish conspiracies together with the atrocities of the polytheists had already resulted into three battles namely Badr, Uḥad and the Trench. It was the time when they stood as conquerors and their enemy as vanquished; the former represented the truth, while the latter sticking to mere absurd rituals. It is only natural that when **Allah** gives victory over such transgressors, they can no longer be tolerated.

But **Allah** Cautions the believers that whereas the Makkans were polytheists and infidels, the Muslims believe in **Allah**. Even if the former had been fiendish when they had power, it is more appropriate for the believers to be just and fair. Islam is the only religion, which does not deprive even the enemy of justice; hence transgression will be responded with justice. If the non-believers had failed to honour the sanctity of the forbidden and the sacred months it does not mean that the believers must do the same. As for the believers it is obligatory to respect the Monuments of **Allah**, and the sacred months. But ever since, the Jewish-conspired Movement of Shi'ites has repeatedly committed this violation against sacred monuments. The sacred months were Shawwāl, Zilq'ad, Zilhajj and Rajab. War and fighting were forbidden during these months and this pre-Islamic practice was upheld in the beginning but was later considered cancelled by majority of the scholars. The animals brought to Ḥaram for sacrifice, and those, which are tagged to indicate that they are sacrificial, must be taken care of. Although amongst these were animals, which the non-believers had snatched from the Companions^{-RAU}, yet this was not the time or the place to fight as they too were heading for Ḥaram in search of peace and provisions and to please their **Rabb**. Therefore, it did not befit the believers to hinder them until **Allah Himself** prohibited them from entering Ḥaram. However, after the Iḥrām has been opened the believers are allowed to hunt outside the limits of Ḥaram.

Allah had given the believers sway over those who had wronged them to the extent of barring them from performing 'Umrah. But the Muslims are being told not to stop them from performing Ḥajj or 'Umrah out of vengeance. This would be a transgression, which is neither befitting for the believers nor liked by **Allah**.

Instead, the believers are being commanded to adopt the principle of helping others in every act of piety and righteousness and not to participate or cooperate in any sinful activity and transgression. This is a golden rule to follow as all human beings depend on one another. Poor people need the help of the rich whereas the rich require the co-operation of the poor. Every human

being is born with a special temperament and every person adopts a profession accordingly. Now if one is involved with agriculture, the other is happy being a cobbler; someone enjoys constructing buildings while the other has mastered the art of pottery. So much so that manpower becomes available for every imaginable task and the entire system works smoothly only because all work in mutual cooperation.

The socialists evolved a system in which the Government decided to designate the responsibilities amongst people. In the first place millions of people were killed. Those who survived and became part of the system were stripped off human emotions. They were incapable of loving, or displaying hatred. Their feelings were ruined. If at all they achieved some success in certain aspects, it was at the cost of depriving millions of human beings of their emotions, a big price to pay indeed. Now they themselves are retrieving back.

The system of the world is based upon the co-operation between human beings, which was equally important when there were very few of them and is extremely vital today when billions inhabit this globe. According to Al Millel wa Nahl, nations were identified based on the geographical divisions, for example, Eastern, Western etc. As the population increased, nationality became associated with lineage and clans, thus mutual cooperation between nations commenced. But woe be unto the present generation of Europe that has failed to maintain its lineage, and started a chain of division on national and regional basis. Then people got divided further into lingual and provincial entities. Even the Muslims were driven into this quagmire and today stand divided into different countries and provinces. Islam recognizes only two nations; the believers and the non-believers. This concept is emphasized here and Muslims are directed to extend all possible support to the one who wants to do good while no one must be helped in sin and transgression. Dacoits, thieves and robbers must not be cooperated with. If a Muslim wishes to do wrong, the only co-operation that can be extended to him is to prevent him from doing so, rather than joining him. If only people adopt this principle, the world could become a peaceful place once again. Evil can be eliminated if not supported and virtue can spread if it is nurtured. All this can be done only when people fear **Allah**, and have a very strong relationship with **Him**. **His** punishments are indeed very severe, and all those who participate in evil shall be amongst the wrongdoers. They will share the punishment, while those assisting a noble cause shall share the reward and blessings.

Determining the Permissible and the Forbidden

Let us see which animals are forbidden for us and why? They are forbidden because some are harmful for our physical health while others are detrimental to our spiritual health. Some are harmful for both. Thus such animals are termed as impure, whereas the animals permitted to eat are termed as Ṭayyab (pure).

The first category of the forbidden animals is carrion i.e. those which are not slaughtered but die a natural death or in an accident, except, according to the Ḥadīth, the fish and the locust. Secondly, flowing blood is forbidden either while slaughtering or gushing out of a wound. Thirdly, the swine flesh, including its skin, lard and bones. Fourthly, forbidden are all those animals, which are slaughtered in anyone's name besides **Allah**. In that case not only will that animal stand forbidden, but also it will be an act of polytheism. It was an Arab custom that animals were nominated and then slaughtered in the names of certain idols. Yet another practice was to appropriate an animal to a certain idol in hope of some benefit, and to later slaughter it in **Allah's** Name. The latter form is still practised by some ignorant Muslims. The scholars unanimously agree that the former act is polytheism and the animal is rendered a carrion, while though the latter is not strictly polytheism, yet the animal is turned into a carrion. It is important to mention here that the proper method of conveying the reward of virtuous deeds to another person is to firstly earn the reward by spending in **Allah's** Name, whether in cash or in kind, then to dedicate that reward to either a deceased or a living person. All you have to do is to pray to **Allah** to enter the reward for that particular deed into the account of so and so.

Fifthly, forbidden is *Munkhaniqah* or that animal which dies of suffocation, either by being strangulated by a net or any other reason. And sixthly *Moqouzah* meaning that animal which dies as a result of serious injury: a blow from a club or a stone etc. It must be remembered that the same law applies to a bullet as that of a stone. A bullet has a greater impact as it tears the body and damages the tissues but still it does not cut it. Therefore, the scholars who declare that when the shot is fired after reciting Takbīr (Bismillah, **Allah-o-Akbar**) the animal killed as a result is permissible even without slaughtering, have certainly erred because a sharp edge to cut is a pre-requisite for slaughtering. If an arrow is shot after reciting Takbīr and the animal is killed before you reach, it is permissible. However, if the tip of the arrow missed the animal by drifting away with the wind, and had given it a fatal blow, then it

will not be permissible as it is *Moqouzah*. The seventh category of forbidden is *Al Mutradiyah*, which includes animals, which fall from a height or into a well and die. The eighth category is *Alnaṭeehah*, which includes those animals killed as a result of colliding with another animal or any other object such as a vehicle. The ninth category comprises those animals, which are killed by beasts. However, if the animals in the aforesaid cases are slaughtered before dying by reciting Takbīr they are permissible. The tenth category of forbidden is animals slaughtered at the idolaters' altars. These altars were places around the K'abah dedicated to various idols, where sacrifices were made in their names. Before the advent of Islam these were considered sacred and eaten with great reverence; but Islam prohibited them altogether.

The eleventh category of forbidden is the act of soothsaying through dividing arrows. This was similar to contemporary lottery. Its procedure was that arrows were tagged with certain words such as 'Yes' or 'No' etc. and were kept in the custody of the caretaker of K'abah. People looking for information on their future, would pay tributes to the caretaker who would draw an arrow for them. They acted or planned their future in accordance with what the arrows suggested. Similarly a group of people would jointly slaughter a camel and seek guidance through arrows on its distribution. Like the lottery, some would get a bigger share, others a smaller one while a few would go empty handed. It is very clear that to find out the events of the future through palmistry, numerology, horoscopes or any other sources is forbidden. Adopting such a profession is also strictly forbidden and so is believing in such information. Many a commentators have condemned fortune telling in harsh words while none has justified it. Yet to have knowledge of these things in order to counter and reject them is not bad; however, it should only be for defence and should not be motivated by hopes for some gain.

This day the non believers have lost all hopes of bringing an end to your religion. Therefore, there is no need to fear them. You must always seek My Pleasure and assent, and be heedful of My Wrath.

The Āyāt perfecting Dīn were revealed, at 'Arafāt, on a Friday of the Holy Prophet's^{-SAW} last Ḥajj. He was seated on his dromedary called 'Adhba at the foot of Jabl-e-Raḥmat (Mount of Mercy) and engrossed in his post-'Aṣr supplications when the process of revelation began. Such was the burden that the dromedary could no longer bear it and sat down. 'Abdullah ibn 'Abbas^{-RAU} reports that these were the last Āyāt revealed comprising Divine Commands. It was a mammoth gathering, attended by 125 thousand Companions^{-RAU} after which the Holy Prophet^{-SAW} lived for only eighty-one days. It was announced

that Islam as Dīn had been perfected. This was a reward, which no preceding nation had ever been blessed with. The Prophets^{AS} had been continuously sent for guidance with Scriptures but the completion was never announced. So, O' mankind and especially O' Muslims your Dīn has been perfected; there will never be any changes in it. The raising of Prophets^{AS} and the Divine Books were a special gift from **Allah**. Whereas provisions for the physical and material maintenance are made available to all living things, special rewards for mankind are the spiritual blessings, in the form of Prophets^{AS} and the Divine Revelations. Hence with the final Divine Announcement that the blessings have reached the climax, now nothing beyond this can even be imagined by anyone.

(Atmamtu 'Alaikum N'amati,) "I have completed My favour unto you and have chosen for you Islam as the Dīn." There shall be no amendments, additions or retractions in it any longer. No historical event can alter this Dīn. The completion of favours means that there is no concept of any excellence outside the pale of Islam. **Allah** chose Islam as the Dīn for Muslims, which is the only key to salvation. Late Mufti Muḥammad Shafi' has, in his Mu'ārif al Qurān (pp33-36 vol. 3), listed a very interesting discussion on Festivals and 'Eid, in this context, which is worth reading, but is being left out for fear of protraction.

If a person is on the verge of starving to death, he is permitted to consume from the aforesaid forbidden categories of animals, whatever is available to him, a minimum amount that may suffice to save his life. **He** must have no intention of seeking any palatial delight nor should eat to his fill but only to save his life. Moreover, circumstances do not render these animals permissible but it is expected that **Allah** will have Mercy and forgive the sin of eating the forbidden on such occasions.

To sum up, all pure and clean things or animals are permissible except those declared as impure and forbidden. The guiding principle is that everything is pure and permissible unless declared forbidden by Shari'ah.

The animals hunted by the beasts of prey trained for the purpose, whether hounds or falcons; are also permissible; provided these are trained to hunt, and do not prey on their own. Moreover, they must bring the prey to their master, without nibbling at it enroute. If these beasts of prey are dispatched on their hunting expedition after invoking **Allah**'s Name, then whatever they have caught is permissible even if the animal dies before reaching the master. There is no need for further slaughtering the animal, when it has been injured and

has lost blood. This applies only to animals and beasts of the wilderness and not to domesticated animals such as rabbits let loose only to be hunted by hounds as a sport. These will not be permissible. In short, before letting the hounds or falcons loose on prey, or before aiming an arrow or a dagger, reciting the Name of **Allah** will make the animal permissible even if it dies before being slaughtered. Hunting is permissible to the extent of necessity. People who cannot afford to buy meat from the market can hunt for subsistence. A very important benefit of hunting is physical exercise and precision in shooting. In fact many of the military tactics and manoeuvres are employed and aiming can be perfected, but care must be taken not to kill too many animals. If hunting is done merely as a sport or pastime, it will fall under extravagance, which is not allowed.

Allah declares that all clean and pure things are permissible. In addition, the food of the People of the Book is permissible for the Muslims, and vice versa. This issue has been discussed at length by various scholars and all seem to agree on the fact that food means the slaughtered animals, because there is otherwise no restriction on trading grains, spices and other groceries with non-believers, provided the means employed to attain them are legitimate. Since the *Āyāt* under discussion pertain to slaughtered animals, it makes more sense to apply the term 'food' to slaughtered animals only. In that context, all discussions conclude that besides the Jews and the Christians, no other nation can be rightfully termed as People of the Book, whether Hindus, Sikhs or Buddhists. One sect called Sab'aīn, reportedly the followers of Zabūr (Psalms), neither have Zabūr, nor any evidence or proof of their claim. Similar is the condition of the books of other religions; for example, the Veda of Hindus can by no means be proven even as a distorted form of a Divine Revelation. Therefore, only Christians and Jews can be termed as the People of the Book.

Now as for slaughtering, firstly the Jews and the Christians of the Holy Prophet's ^{SAW} time, despite indulging in polytheism, used to slaughter the animals only in **Allah**'s Name. Today these two nations have developed two more vices. Firstly, their beliefs and precepts have changed. They no longer believe in **Allah** and the Hereafter hence cannot be deemed as People of the Book; they are only so by name. Their slaughtered animals are not, therefore, permissible for the Muslims. Secondly, they have started using the forbidden such as pork, also forbidden in their Books, so now whether they slaughter or not is immaterial. Under the circumstances, the one who slaughters becomes a non-believer as he is trying to prove the forbidden as permissible, which is

infidelity. The third vice is that the ignorant amongst the Jews recite the name of Prophet 'Uzair^{AS} while the Christians recite the name of Prophet 'Isā^{AS} in place of **Allah**'s before slaughtering their animals. Such action even if performed by a Muslim shall render the animal forbidden; because no animal slaughtered in the name of others than **Allah** can be accepted as permissible.

Similarly, the Jew and the Christian women possessing both faith and chastity are lawful for the Muslims to be taken in marriage, so long as the Mehr is paid and Nikah takes place as distinct from mere satisfaction of lust, or secret concubineage. Now as regards chastity, it is something beyond imagination in the present Western culture, while the belief in their own Books, has been abandoned since long. The illicit relationships developed in nightclubs, are the hallmark of their social life today. Probably the permission granted to Muslims for marrying their women was because both religions had similar codes about the women who could be sought in marriage and also the conditions of Nikah were the same, such as the presence of witnesses, the mutual consent of the couple and a public ceremony. The present unfortunate situation is better left untouched, while the correct beliefs are rare indeed. Hence marriage with their women can no longer be recommended. Moreover, a marriage must not be a mere contract to satisfy sexual desire like Mut'a, which is totally forbidden. Just to distort and defy Islamic teachings, the Jewish sponsored Shi'ite faction lays great emphasis on the importance of Mut'a. In Iran separate accommodation has been provided with every Imām Bara (place where the Shi'ites hold religious sermons) for the purpose.

The most important and noticeable factor is that while the slaughtered meat of the People of the Book was permissible for Muslims and vice versa, only a Muslim male could marry a Christian or a Jew female. A Muslim woman cannot marry a Christian or Jew male. This is the crux of this endless discourse. However, the permissive verdicts of this modern era to eat, drink and marry with the People of Book emanate from those who wish to enforce their own propensities in the name of Islam and seek to promote carnal desires in the name of Divine rewards. It is pertinent to recall here that a Governor of the Second Caliph 'Umar Farūq^{RAU} who married a woman from the People of the Book, was ordered to divorce her. The Governor wrote back seeking clarification whether she was forbidden for him. The Caliph replied that though she was not, it was not proper for him either. There is a chance that through such women, waywardness may creep into Muslim households. They may themselves be proper, but their contacts may not be, because their culture

is corrupted. Secondly, Muslims may begin to marry them for their quasi beauty implying preference over Muslim women; which will never be proper.

Now their society has even allowed the marriage of a male to another male. The Church has also permitted the marriage of a son-in-law to his mother-in-law, and that of a father-in-law to a daughter-in-law. Their staple diet is pork. Hence there is hardly any excuse for marrying their women or eating with them. Nevertheless, the Qurānic injunction continues to prevail and if the People of the Book remain within those limits as were at the time of the revelation of the Qurān it is all right to marry their women. On the contrary, what they practise today is enough to classify them as non-believers; they can no longer be called People of the Book. And remember that a Muslim who converts to Judaism or Christianity, be cannot counted amongst People of the Book, but will be a renegade, while those who convert from other religions to their faith will become part of them.

In the execution of the Divine Commands, take note that **Allah** is Swift in reckoning. And be heedful of the code that to consider forbidden as permissible and vice versa is indeed disbelief which certainly does not befit a believer; and such an action shall ruin his eternal life, and incur him a loss unbearable.

Section 2

6. O you who believe! When you stand up for Ṣalāt wash your faces and your hands up to the elbows, and wipe your heads and wash your feet up to the ankles; and if you are polluted, purify yourselves. And if you are ailing or on a journey or one of you comes from the closet, or you have had contact with women betake yourselves to clean earth and wipe your faces and hands with it. **Allah** does not mean to lay upon you a hardship, but means to purify you and to complete **His** favour

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
فَأَغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ
وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ

upon you that perhaps you may return thanks.

7. And remember **Allah's** favour on you and **His** bond with which **He** bound you firmly when you said: we hear and we obey. And fear **Allah**; surely **Allah** is Knower of what is in your breasts.

8. O you who believe! Be maintainers of your pact with **Allah** and witnesses in equity, and let not the detestation for a people incite you not to act fairly; act fairly; that is nearer to piety. And fear **Allah**; surely **Allah** is Aware of what you do.

9. **Allah** has promised those who believe and act righteously that for them shall be forgiveness and a mighty wage.

10. And those who disbelieve and belie Our signs, they shall be the inmates of the Flame.

11. O you who believe! Remember **Allah's** favour on you when a people determined to stretch forth their hands against you, but **He** withheld their hands from you. And fear **Allah**, and on **Allah** let the believers rely.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ
الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
شَتَانُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ
أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ
بِمَا تَعْمَلُونَ ﴿٨﴾

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ
أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا
اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

Secrets of Revelation

To avoid failure in the Hereafter purity is imperative. Disbelief is synonymous to the impurity of the heart. Each wrong act pollutes the heart until it stretches to disbelief. Now to keep the heart clean and free of impurities it is essential to keep the body also clean and to establish a relationship with **Allah** through worship, under all circumstances. To ignore the obligatory worship is like inviting death, rather it should be supplemented with voluntary worship and *Zikr* according to one's capacity. For the obligatory worship the body must be clean, and the ablution must be performed. When the time for *Ṣalāt* commences it becomes obligatory and so do the means and sources for its completion, for example, ablution, clean clothes, the place, the direction of the *K'abah* etc.

The ablution comprises washing the face and the hands upto the elbows, moving wet hands over the head and washing feet upto the ankles. These four are the obligatory elements of ablution, rest are either *Sunnah* or preferable. If a person is in the state of pollution, which demands the purification of the entire body, a bath must be taken. However, if one is travelling and there is no facility to take a bath or perform ablution, or is suffering from an illness which may be aggravated by the use of water, then *Tayemmum* is to be done. This is performed by touching clean dust with both palms, and then rubbing tangibly on the face, and repeating the action on both arms upto the elbows, starting from the right. This will act as the substitute for a bath or an ablution, as long as the afore mentioned pretexts prevail.

Allah does not wish to create difficulties for people, but the real aim is to purify the body. When people will worship **Allah** after cleaning themselves, they would attain the purification of the heart. This will enable them to absorb the Divine Lights and Refulgence. When the sun rises to spread light, stones are least affected, but as soon as a mirror is placed before it, it shines like a mini sun. Therefore, people must purify their hearts and adorn their breasts with mirrors, not stones, so that **He** may complete **His** favours upon them and they are able to thank **Him**. The capacity to thank **Allah** is by itself **His** reward. So people should always remember **His** favours and the pledge they have made with **Him** by embracing Islam. Once a person enters Islam, he in fact promises to obey and worship **Allah**, to listen to and execute **His** Commands with his heart and soul. The relationship with **Allah** must be very strong, and must stand above all other relations, as **Allah** knows the hidden secrets of the hearts.

In fact the entire structure of reformation is based on the protection of rights and the discharge of duties, the former being more important. But again it depends on the fulfillment of a duty called Shahadah or testimony. This demands an honest conveyance of the facts to the concerned authorities who largely depend on this information for arriving at the correct judgment. The testimony must be treated as a sacred trust, and must be passed on with honesty. The fear of annoying a person or a community should not deter anyone from being fair and just. Islam provides justice to enemies and friends alike. The Divine Command enjoins that even if one has to testify against one's own relatives, or even if the testimony goes against one's own self, the truth must be told. It has also been enjoined that no one, out of personal grudge or grievances, should testify against a person in a manner that may damage his rights by denying him justice. There have always been two barriers to justice. It is either the affiliations to or hatred for someone, which compel a person to give biased testimonies, whereas a believer must be above this. **He** should let his faith rule his emotions. Whatever he says should be only for the Pleasure of **Allah**, rising above personal prejudices. Scholars have included all forms of testimony under Shahadah such as a School Certificate testifying the qualification of a person, a doctor's Medical Certificate about the illness of someone and many similar matters in which decisions are based on testimony. A vote is also a form of testimony, whereby the voter endorses the suitability of the candidate for holding a public office. It is also a recommendation that he will discharge his duties honestly and faithfully and guard the rights of the citizens.

Now if a candidate proves worthy of his office and works honestly, each voter shall be a party to his noble deeds. On the contrary, every voter will have to share the consequences of the candidate's wrong doings if he is a corrupt person and unless **Allah** forgives us, we cannot escape it. We must repent and for the sake of our country and the welfare of our future generations, must always testify truthfully. **Allah** Commands us to do justice and not to lose hold, as it is closest to Taqwa. It means that the instant and the very first effect of Taqwa is justice and fairplay. We must adopt Taqwa, as it is the desired goal of life. Our relationship with **Allah** must be strong enough to compel us to obey **Him**, and refrain from annoying **Him**. Remember that **Allah** is well Aware of our condition and none of our actions are concealed from **Him**. Those who accepted Islam, that is, corrected their beliefs and practices and adopted the path of righteousness, have been promised forgiveness and rewards by **Allah**. Their responsibility is to act in accordance with **His** Commands and the teachings of the Holy Prophet^{-SAW} and to strive in **His**

Cause. The fruits of these efforts are purely a gift from **Allah**, and it is **His** Promise that **He** will compensate for any human errors or short falls, as human beings are not perfect. **Allah** shall forgive their mistakes and shall shower them with **His** bounties beyond all proportions to their deeds. On the contrary, if, after the revelation of the Divine Book and raising of the Holy Prophet^{-SAW}, someone opts for the wrong path and denies the Divine **Āyāt**, he will be condemned to Hell.

‘O’ Muslims! You must constantly remind yourselves of the favours **Allah** has done to you, for you were weak and oppressed by the Quraish, the infidels and the Jews. They had left no stone unturned to destroy you, but it was a Divine Favour that they were all disappointed and you were gifted with power, glory, and the rule over an empire. Now it does not befit you to be unjust and allow any greed or fear cause any hindrance to justice. Have faith in **Allah**, **Who** has protected you earlier. It is **Him** that believers must always rely upon.

Section 3

12. Assuredly **Allah** took a bond from the Children of **Isrāil** and **We** raised from amongst them twelve leaders. And **Allah** said: surely I am with you; if you establish **Ṣalāt** and pay **Zakāt** and believe in **My** Messengers and support them and lend to **Allah** a goodly loan, **I** will expiate for you your misdeeds and will admit you to Gardens beneath which rivers flow; then he of you who disbelieves thereafter has surely strayed from the level way.

﴿ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ
وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ
إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ
الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ
وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ
عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ
بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ﴿١٢﴾

13. Thus for their breach of their bond **We** accursed them and **We** made their hearts hard. They pervert the words from their meanings and have abandoned a good portion of that with which

فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعْنَتُهُمْ وَجَعَلْنَا
قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ
عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ

they were exhorted. And you will not cease to light upon defrauding on their part, save a few of them, yet pardon you them and overlook them, surely **Allah** loves the well doers.

وَلَا نَزَالَ تَطْلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ
فَاعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٣﴾

14. And of them who say: we are Nazarenes, **We** took a bond from them, but they have abandoned a good portion of that with which they were exhorted; so **We** have caused enmity and hatred among them till the Day of Judgment, and soon will **Allah** declare to them what they have been performing all along.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِيُّ أَخَذْنَا
مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
فَاغْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ
بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

15. O People of the Book! Surely there has come to you **Our** Messenger expounding to you much in the Book that you used to hide and much he passes over. To be sure, there has come to you from **Allah** a light and a Book luminous.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ
رَسُولُنَا يَبَيِّنُ لَكُمْ كَثِيرًا مِمَّا
كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُوا عَنْ كَثِيرٍ قَدْ جَاءَكُمْ
مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

16. With it **Allah** guides those who follow **His** goodwill to the ways of safety, and **He** brings them forth out of darkness into the light by **His** Command, and guides them on to the right path.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

17. Certainty they are disbelievers who assert: Massih, son of Maryam, is the very God himself. Say you: who can avail in anything against **Allah**, if **He** meant to destroy Christ, son of

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِن
اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ
ابْنَ مَرْيَمَ وَأُمَّهُ يَوْمَ فِي الْأَرْضِ

Maryam, and his mother and those on the earth altogether? And **Allah's** is the kingdom of the heavens and the earth and what is in-between. **He** creates whatever **He** will, and **Allah** is Potent over everything.

18. And the Jews and the Nazarenes say: we are the children of God and **His** loved ones. Say you: why then does **He** perish you for your sins? Aye! You are but men part of **His** creation. **He** forgives whom **He** will, and chastises whom **He** will. And **Allah's** is the kingdom of the heavens and the earth and what is in-between, and to **Him** is the return.

19. O People of the Book! There has come to you **Our** Messenger, after a cessation of the Messengers, expounding to you lest you may say: there came not to us any bearer of glad tidings or warner. So now there has surely come to you a bearer of glad tidings and a warner; and **Allah** is Potent over everything.

جَمِيعًا وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ
وَ الْاَرْضِ وَ مَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَ اللّٰهُ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٧﴾

وَ قَالَتِ الْيَهُودُ وَ النَّصْرٰى نَحْنُ اَبْنٰؤُ اللّٰهِ
وَ اَحْبَبُوْهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ بَلْ اَنْتُمْ
بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ
يَشَاءُ وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ
وَ مَا بَيْنَهُمَا وَ اِلَيْهِ الْمَصِيْرُ ﴿١٨﴾

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَاءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ
عَلٰى فِتْرَةٍ مِّنَ الرُّسُلِ اَنْ تَقُوْلُوْا مَا جَاءَنَا مِنْ بَشِيْرٍ
وَ لَا نَذِيْرٍ فَقَدْ جَاءَكُمْ بَشِيْرٌ وَ نَذِيْرٌ وَ اللّٰهُ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٩﴾

Secrets of Revelation

Covenants were taken by **Allah** from the preceding nations too. **He** has blessed human beings with consciousness and intellect. The latter is a power within the brain, which determines the needs of the physical body and finds the means of fulfilling them. The former is the power of the heart, by using it man can comprehend the Greatness of **Allah** in proportion to his own

individual capacity. As far as the intellect, it has been given to every living thing, and we witness it at work in our daily lives. While consciousness is the quality of a human being alone. Like the rest of the living things, the intellect of a person guides him to the fulfillment of physiological drives and comforts of the world, but his consciousness tells him merely staying alive is not the prime goal of life. **He** becomes aware of the fact that his aim in life is different from that of the animals, and that all the other creations have been created to serve him. **He** realizes that he has to live in this world and benefit from its comforts but in a manner ordained by **Allah**. In this way the system of the world will run smoothly and his relationship with **Allah** will also become stronger.

For this purpose **Allah** had taken covenants from different nations through different times, and had also promised them rewards in return. Just as **Allah** took a promise from the Children of Isrāil; comprising twelve tribes, each headed by a chieftain responsible for the fulfillment of the Covenant on behalf of his tribe. This highlights the principle that a leader or a person who is respected and followed must try to educate people to the right path and help them to remain steadfast. It is his duty, whether he be a ruler, a religious scholar or a saint. **Allah** demanded a pledge of obedience from the Children of Isrāil and in return blessed them with the greatest blessing: *Innī Ma'akum* (I am with you). Although **Allah** is everywhere but such a company suggests nearness and companionship with pleasure and assent. Whether in personal and social or national affairs, this company of the Almighty is a great reward and the ultimate essence of Wilayah.

Mark that here the company of **Allah** is made conditional to the fulfillment of promise by man, and a failure on his part shall deprive him. This indeed is the reality of Wilayah, as the most illustrious Walī can maintain his position only until he is obedient to **Allah**. If he defaults, he will no more be a Wali. This is the crux of these *Āyāt* that the Children of Isrāil, will be blessed with **Allah's** company provided they establish *Ṣalat*. Probably the difference between offering *Ṣalat* and establishing it is that the former is personal, while the latter involves the society. One's family members and all those who can be influenced must be persuaded to offer *Ṣalat*. Such efforts will be listed under the establishment of *Ṣalāt*, which is obligatory to Wilayah. Secondly, they were instructed to pay *Zakāt*, an obligation commonly neglected. The wealth and property on which *Zakāt* is payable must be taken in full account and *Zakāt* should not only be deducted but also delivered to the deserving. The amount deducted forcibly by the Government may be subtracted from the

payable Zakāt, though the duty of taking it to the deserving will then rest with the Government. The third condition laid down for the Banī Isrāīl was to believe in all the Prophets^{-AS} who will be sent unto them by **Allah**. They must not, upon witnessing the era of a new Prophet^{-AS}, disbelieve in him and deny him lest they become non-believers. And the practical demonstration of faith in the Prophets^{-AS} is to help them in their mission of reforming the society, in beliefs and in practice, according to one's capacity. It is indeed a formidable task entrusted to them. Mere claims of help without practice and the inability to motivate even one's own self amounts to negation of faith as well as the Prophets^{-AS}. In addition to voluntary spending over and above the payment of Zakāt, physical efforts for the promotion of Dīn is a part of helping the Prophets^{-AS}.

These are the four basic conditions around which revolves the entire human life: the worships, the beliefs, the mutual dealings and the efforts for the reformation of the society. If the (Banī Isrāīl) will pay heed to the above, **Allah** personally will be with them. They may, however, find it difficult but if they are keen and if they spend their surplus wealth in **Allah**'s Way, in acts of charity and service of Dīn, rather than on lavish living, **Allah** will overlook their follies committed out of human weakness, and will admit them into lofty gardens, with rivers flowing beneath. In short they will experience eternal peace and tranquility.

On the contrary, if after such clear explanations one does not believe and obey, there is no doubt in his being on the wrong path leading to inevitable destruction. When the Children of Isrāīl broke their promise, they were duly punished. Firstly they were accursed and deprived of Divine Mercy, and subjected to various punishments in the form of disease, floods, rains of fires and stones and atrocities of the tyrant rulers. Indeed they faced one hardship after another. Secondly, the denial of Divine Mercy hardened their hearts. In other words, whoever is denied or deposed of **His** Wilayah faces two kinds of afflictions. (1) Physical and material (2) the malfunctioning of the subtle heart, its hardening, darkening and perversion, which then begins to approve of evil, and is reluctant to do good.

The hearts of Banī Isrāīl were hardened and they began to tamper with the Divine Revelations. Driven by greed and lust for power, they began to alter the text and even the meanings of the Divine Books. They became oblivious of the methods of attaining **His** Barakah and Beneficence. The malfunctioning of the heart thus led to the collapse of the entire spiritual system. Therefore, each day dawns upon the Holy Prophet^{-SAW} with yet another tale of treachery and deceit

by these people. They were supposed to lead the world in goodness and piety, but for the sake of petty gains, they resorted to deceit, lies, treachery with their fellow beings, **Allah** and **His** Book. There were only a few fortunates who were sincere, and were blessed with faith in the Holy Prophet^{-SAW}. The Holy Prophet^{-SAW} nevertheless, is being asked to forgive and ignore the mischief peculiar to these people, who have their own crooked character while his status is much too exalted. He is to persistently convey the Message of **Allah** to them. **Allah** likes those who are kind to others and who employ their energies in the execution of **His** Commands. Those who claim to be Christians had also made a covenant like their ancestors. Following in the footsteps of Jews, they also violated it. Therefore, in addition to the above two punishments, their religion was segmented into many branches where members of one branch are not willing to tolerate those of the other. They will continue to indulge in avarice and animosity until the Day of Judgment. It is on that Day when **Allah** shall make them aware of their doings.

O' People of the Book! The truth is that **My** Messenger Muḥammad^{-SAW} has arrived. He is the one raised for you as well as the entire mankind. Amongst many evidences of his Prophethood is the fact that inspite of being unlettered; he reveals for peoples' benefit the facts of your Books that you had concealed. However, he keeps to himself many details that may only disgrace you. **His** remarkable character is a witness to his Prophethood. Moreover, he is escorted by Divine Lights; the Book he brought is a light and guidance; his noble personality, his gracious disposition and his knowledges are the beacon lights. Whoever is a seeker of Divine Pleasure is guided by **Allah** to the path of salvation through **His** Prophet^{-SAW} and the Book he has brought. Such a person is delivered from darkness into light and is diverted from the path of wrongdoing to virtuous deeds. **Allah** makes it possible for him to tread the right path. He makes the path to salvation in the Hereafter easier for him. This is a proof of **Allah**'s Pleasure and is also known as Wilayah, that the ability to do good is enhanced.

Those who believe in Prophet 'Isā^{-AS} son of Maryam, as God are undoubtedly the non-believers. They are indeed insane in taking a creation as the Creator! How can a human being who was once helpless in the mother's womb and was given birth, be taken as God? The birth itself proves that the real Creator **Who** gives life is someone else. They must be asked that if the Creator of Prophet 'Isā^{-AS}, his mother Ḥadhrat Maryam and so many other people; decides to inflict death upon all of them, who can dare stop **Him** from doing so? Ḥadhrat Maryam has died and Prophet 'Isā^{-AS} too will die after his return

to the world. The kingdom of **Allah** embraces all heavens and earth and **His** Commands prevail everywhere. If Prophet 'Isā^{AS} was born without a father it cannot prove his divinity. He is after all a creation, while **Allah** is Omnipotent and may create whoever **He** Pleases. Had **He** planned to grow people in the fields, no one could have stopped **Him**. If Prophet 'Isā^{AS} was born without a father, Prophet Ādam^{AS} was born without both parents. **Allah** is all Powerful and Mighty and does things, as **He** likes.

The Jews and the Christians claim to be the Children of **Allah** and also **His** chosen folk. Just evaluate their claims vis-a-vis their conduct; they have murky hearts, distorted beliefs, wrong practices and are the worst devourers of usury. They lead a sinful and infidel life which will culminate in Hell. If **Allah** had children, would this have been their condition and character? **He** is the One and Only **Allah** and is free from any constituents while the children are constituent of the father. Then why is **He** constantly warning them of eternal punishments for their beliefs? The fact is that the Jews and the Christians too are ordinary human beings, a creation like the rest of the creations of **Allah**. It is entirely upto **Him** that **He** may forgive them and guide them to good deeds, or may punish them for their misconduct. **He** is the Sovereign having complete sway over the heavens and the earth and all that is beyond. **He** is the Creator of everyone, unto **Whom** they all shall return.

O People of the Book! **My** Prophet^{SAW} has come to you after the lapse of a long period of time since the last Prophet^{AS}. The scholars assert that in the past, Prophets^{AS} were sent while there existed still some remnants of the earlier religion, whereas there is a gap of six hundred years between Prophet 'Isā^{AS} and the Holy Prophet^{SAW}. That is why this period is called 'Ahd-e-Fatrat' which means the era in which the Prophetic teachings had discontinued. In such times when the Prophetic lights or the teachings of Islam do not reach a particular place, the followers of Christianity, Judaism or any rituals in the name of religion may qualify for forgiveness provided they do not adopt polytheism, as each and every speck of dust, and every leaf on the plants bear witness to the Unity of **Allah**.

See how centuries of discontinuation of guidance had led the mankind astray, away from truth. People had become ignorant, superstitious and corrupt. Mankind was like a patient on the throes of death. It is because of this exalted Prophet^{SAW} of Islam that the dying was cured and blessed with health. The entire era, the whole mankind was reformed by a single person. Now the Jews and Christians cannot say on the Day of Judgment that no one guided them to the right path and deterred them from the wrong. Indeed they are so

unfortunate that they are planning to oppose him while he is the one, the long awaited Prophet^{SAW}, the bearer of glad tidings and also the warner. The Message he brought for the entire mankind has been declared by **Allah** as the Message of truth and guidance for all times to come. And, Insha **Allah**, it shall reach and prevail all over the world; for **Allah** is the Most Powerful.

Section 4

20. And re-call when Mūsa said to his people: O my people! Remember the favour of **Allah** on you when **He** made amongst you Messengers and made you princes, and gave to you what **He** did not give to any people in the world.
21. O my people! Enter the Holy land which **Allah** has ordained for you, and do not turn back, for then you will become losers.
22. They said: O Mūsa! Verily therein are a people high-handed and we shall never march to it so long as they do not depart; if they depart, we shall certainly march to it.
23. Thereupon spoke a couple of men who feared God and whom **Allah** had favoured: enter the gate against them, then as you enter it you will overcome, and put your trust in God, if you are indeed believers
24. Yet the people said: O Mūsa! Certainly we shall never march to it so long as they remain there, go forth you and your
- وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ مَّا لَمْ يُوْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾
- يٰقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتُدُّوا عَلىٰ آذَانِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾
- قَالُوا يٰمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنهَا فَإِن يَخْرُجُوا مِنهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾
- قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾
- قَالُوا يٰمُوسَىٰ إِنَّا لَنَنْدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

Rabb, and fight you twain, we remain here sitting.

25. Mūsa said: my **Rabb**! I have no control over any but myself and my brother, so decide **You** between us and this wicked people.

26. **Allah** said: verily then it is forbidden to them for forty years, while they shall wander about in the land, so lament not you over the fate of this wicked people.

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ
بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً
يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ ﴿٢٦﴾

Secrets of Revelation

The Degeneration of Banī Isrāīl

Just as it is beyond human power to calculate **Allah**'s favours on mankind, so is the calculation of human mistakes and errors. But one thing becomes evident that it is indeed **Allah**'s Mercy, which comes to the rescue of staggering humanity. **He** is so Kind and Forgiving that no one else can equal **Him**. As for the Banī Isrāīl their misconduct has been discussed in general before; but one specific incident is particularly amazing, as it occurred at the zenith of their golden era. It was a time when **Allah**'s blessings and miracles were abundant and **His** exalted Prophet Mūsa^{-AS} was amongst them. **Allah** commanded Prophet Mūsa^{-AS} to tell his people to advance and capture the sacred land, as **Allah** had destined this victory for them. By sacred land is meant Syria which at the time also included the Dome of Rock. This land has been the center for the raising of **Allah**'s Prophets^{-AS}. Probably, after the Deluge only these areas were populated and from here mankind started to spread to other lands. Therefore, many a Prophets^{-AS} were raised here and not only the Dome of Rock but also the entire country has been termed as the sacred land.

Prophet Mūsa^{-AS} conveyed the Divine Command to his people with great acumen and reminded them of the great favours and blessings of **Allah**. He

reminded them of the fact that **Allah** had chosen their nation to raise a succession of Prophets^{-AS} from among them. The highest reward is the spiritual excellence, compared to which the material benefits are of no consequence. The climax of spiritual excellence is Prophethood, the beneficence of which confers Companionship, while its tutelage imports Wilayah through generations from one heart to another. They were reminded how **Allah** had showered them with **His** blessings by raising one Prophet^{-AS} after the other. And when this spiritual distinction is also complemented with material and political supremacy, it is simply marvelous and a great Divine favour. So **He** endowed the Banī Isrāīl with kingship and empire and at times even appointed a Prophet^{-AS} as the king. What a glorious period it would be when the State power also belonged to a Prophet^{-AS}. Or else the governance was given to the servants of the Prophets^{-AS}, together with spiritual excellence and material progress of the nation as a whole. No contemporary nation was blessed with such bounties.

When the Banī Isrāīl were subjected to the Pharaoh's folk they were in a miserable state, and were deprived of all human rights. **Allah** raised Prophet Mūsa^{-AS}, and they witnessed how Pharaoh, despite all his power and might, faced humiliation at every encounter. Even his court magicians abandoned him and embraced the religion of truth. And finally he was drowned along with his forces. **Allah** granted power and control to Banī Isrāīl. **He** gave them the Book even after they had indulged in calf worship. **He** forgave them and accepted their repentance and they started ruling the country wherein they were not even treated as human beings. **He** wished to bless them further. **His** Law is that one must employ all possible means to achieve a goal, leaving the outcome or the reward to **Him**. Striving is voluntary while the rewards are bestowed. **Allah** had decided to give them control over entire Syria. They were only required to advance into it, earn the merit of Jihād and also to expand the boundaries of their kingdom. They were warned against turning their backs on Jihād lest they suffer, for if **Allah** could bless them so much, **He** could punish them too, for any laxity in **His** obedience. They set out for their mission but halfway between Egypt and Syria, decided to send some men to obtain intelligence on the dwellers of the city, their troops and defensive arrangements. For this purpose the lot were drawn which confined the choice to the chieftains. As to which city it was, the Commentators quote three or four names, but whatever it was, it certainly was a major city of Syria, which if conquered would have led to the fall of the entire country.

When the chieftains were heading towards the city they came across a native. The natives were known as 'Amālqah and were a dynasty of the few survivors from the People of 'Ād, well known for their stature and physique. The chieftains were scared and when he cross-questioned them, they panicked. The native arrested them and took them before his leader. When they saw people of such strength with a well-equipped Army they lost their nerve. The 'Amālqah thought that it would be unwise to kill them as they, on return, would certainly frighten and demoralize their people who are planning an attack on them. On release, they made their way back and related their ordeal to Prophet Mūsa^{AS}. They also informed him that the enemy were as if made of iron. The Prophet^{AS} pacified them and reminded them of **Allah**'s Promise of victory for which they had only to march forward. **He** bid them not to be afraid, not to scare others from Jihād and not to mention their experience to the rest of the people. But they disobeyed, except for two of them. Each one confided to his close friend telling him to keep the secret to himself and so gradually the news spread on. Today, the Jews indulge in tall talk while their ancestors had said: "O Mūsa, the people of that city are very strong, we cannot fight them. A human being can fight his kind but how can we bump our heads against mountains! How can we possibly fight such people when a single man from them had captured our twelve chieftains. However, if they vacate, or if **Allah** puts them in such a trouble that they are forced to run away; only then we shall enter the city."

The two chieftains, who had not given away the secrets to 'Amālqah, tried their best to persuade the people. In spite of being from the same stock they not only remained steadfast but also had the honour to invite others to the truth. This was because they feared **Allah**, and their actions were based on sincerity and not on false pretence. They were blessed and rewarded by **Allah** and their hearts and temperaments were made receptive to the Prophetic lights. Had their actions been for pretence, they would have behaved like the other ten chieftains. However, they tried their level best to make their people understand that the 'Amālqah were indeed afraid of them and had they been courageous they would have killed all the twelve chieftains but they let them come back to their people to create panic in order to prevent the impending attack. Once attacked from one gate of the city, they will escape and run away from the other and we shall be victorious. Besides, the faith calls for a complete trust in **Allah, Who** has promised victory through **His** Prophet^{AS}, and many promises having been fulfilled afore, there is no justification for retreating. But they did not budge an inch and said: "O Mūsa! As long as those people are in the city we shall not enter it. You can fight as your **Rabb** is with you. Let **Him** fight

while we wait here. The least we can do is that we shall not go back from here but marching forward is out of question"! What a nation! They went on: "O' Mūsa^{-AS}! Your **Rabb** is strange indeed. We were down trodden but at least we were living; **He** delivered us from that humiliation, saved us from the Pharaoh. **He** could have drowned us then but what is the reason for bringing us here and condemning us to death? All we can see around us is death; whereas life, of course, is much better than death. Granted that we were leading a miserable life, but at least we were living. We will wait here for the outcome while you and your **Rabb** fight them."

They camped at a plain between Egypt and Syria. Prophet Mūsa^{-AS} prayed: "O **Allah**! I only have control over my own self and my brother but these wicked people are beyond my control. Kindly intervene to inform us whether we separate from them, and fight alone." **Allah** answered that since they themselves have opted to sit back so let them be here as a punishment for forty years. Now even if they want to, they cannot get out. Hence they got stranded in a ninety-miles long and twenty seven-miles wide valley. For forty years the Banī Isrāīl roamed aimlessly in all directions trying to find an exit, but failed.

Although they had displayed impudence a couple of times before and each time they were forgiven after intercession by Prophet Mūsa^{-AS}; yet every time they had to undergo punishments in atonement. On worshipping the calf, they had to suffer death and now on turning their backs to Jihād they were confined for forty years, without any police, handcuffs or prison. Purely by **Allah**'s Will that their journey would always end up at the starting point! This went on for forty years, a generation went by, even Prophets Mūsa^{-AS} and Haroon^{-AS} passed away.

Now Yousha^{-AS} bin Nun (Joshua) was raised as a Prophet^{-AS}. Under his leadership the city was stormed and conquered and Syria was brought under the rule of Banī Isrāīl. An important point is highlighted here. Whenever a Prophet^{-AS} is disobeyed, the worldly losses cannot be averted even if the Prophet^{-AS} forgives the disobedient. The same is true of the relationship between a seeker and the Shaikh. Even if the Shaikh forgives the seeker and the spiritual stations are maintained, worldly losses cannot be averted.

Nevertheless, the Banī Isrāīl enjoyed the company of two Prophets^{-AS} and also of those sincere people who had remained loyal to the Prophets^{-AS}. Because of this, they were granted the capacity to repent, which saved their eternal life and ameliorated it, besides yielding several worldly gains. For instance if they complained of heat, clouds would overshadow them wherever they went.

When they needed water, twelve springs gushed out from a small rock. This rock was a medium sized stone, which they carried along as they travelled, and whenever water was required the Prophet^{AS} struck it by his staff and the water gushed out. For food, Mann and Salwa were sent down from the heavens. For lighting purposes, Prophet Mūsa's^{AS} staff pegged in the ground would light up the entire plain. In the beginning, Prophet Mūsa^{AS} was aggrieved by this punishment; probably its severity was unexpected. But punishment is always commensurate to the misdeeds. When the Banī Isrāīl disobeyed Allah and His Prophet^{AS} and opted to sit back; they were condemned to such a confinement that an entire generation passed by. Prophet Mūsa^{AS} was comforted by Allah and told not to worry for the wrongdoers. Nevertheless, He continued to shower His blessings on them, because of his presence amongst them. Certainly, such is the benefit of the company of the noble people.

Section 5

27. And recite you to them with truth the tale of the two sons of Ādam, when the twain offered an offering, and it was accepted from one of them, and was not accepted from the other. He said: I will surely kill you. The other said: Allah accepts only from the God-fearing.
28. If you stretch forth your hand against me to kill me, I shall not be stretching forth my hand against you to kill you, verily I fear Allah, the Rabb of the worlds.
29. I would rather that you bear my sin and thine own sin, and then you become of the inmates of the Fire: that is the recompense of the wicked.
30. Then his mind made the killing of his brother pleasant to him, so
- ﴿ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾ (٢٧)
- لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾
- إِنِّي أُرِيدُ أَنْ تَبْشُرَ بِإِسْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾
- فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ

he killed him and became of the losers.

31. Then **Allah** sent a raven scratching in the earth to show how he might cover the corpse of his brother. **He** said: woe unto me! I am incapable of being even like this raven so that I might cover the corpse of my brother. And he was of the remorseful.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ
كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يُنَوِّلتِي
أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ
سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٢١﴾

32. Because of that **We** prescribed to the Children of Isrāil: whoever kills a person, except for a person, or for corruption in the land, it shall be as if he had killed all mankind, and whoever brings life to one it shall be as if he had brought life to all mankind. And assuredly there came to them Our Messengers with evidences, yet even after that many of them are acting in the land extravagantly.

مِنَ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ
مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ
جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ
بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٢٢﴾

33. The recompense of those who wage war against **Allah** and **His** Messenger, and go about in the land making mischief is only that they shall be slain or crucified or their hands and their feet be cut off on the opposite sides, or be banished from the land. Such shall be their humiliation in this world, and in the Hereafter theirs shall be a torment mighty.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا
أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ
ذَلِكَ لَهُمْ جِزَاءٌ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

34. Save those who repent before you overpower them: for know that **Allah** is Forgiving, Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٤﴾

Secrets of Revelation

The Holy Prophet^{SAW} is being instructed to recount to the people, the story of the two sons of Prophet **Ādam**^{AS} with truth and accuracy, without any additions; for certainly the Holy Prophet^{SAW} has been rightfully raised, with the truth. And his reporting is based on what **Allah** has revealed to him, which is nothing but the truth! The slightest deviation from the truth does at times lead nations to downfall. As the impact of these historical accounts is always far reaching, the truth must be carefully guarded and the reader and the listener should also carry out their own probes.

This account pertains to the time when both offered a sacrifice. The Commentators have, after much research, summarized the event as follows. When Prophet **Ādam**^{AS} and his spouse met on earth, and had children, they were always blessed with twins, a male and a female. Since there were no other human being on the earth, the twins were considered as real brother and sister and could not be married to one another. However, they could marry to the other pair born to their parents. The names of these two sons are recorded as **Qābīl** and **Hābīl** (Cane and Abel). **Qābīl**'s twin sister was comparatively more beautiful than **Hābīl**'s. **Qābīl** insisted that he would marry his own twin sister and that the one born with **Hābīl** should be married to him. Prophet **Ādam**^{AS} told him that it was impossible, as **Shari'ah** did not allow it, but **Qābīl** was adamant. Therefore, Prophet **Ādam**^{AS} decided that the girl would stay in his custody and both the brothers should each offer a sacrifice. Whoever's sacrifice was accepted by **Allah**, would get the girl. The procedure for offering sacrifice was that the animal or the goods offered as sacrifice were left in an open field and the one accepted by **Allah** would be burnt to ashes by a fire from the heavens.

If, on the other hand, the sacrifice was not acceptable to **Allah**, the offering would be left unmolested. The sacrifice offered by **Hābīl** was accepted, whereas that of **Qābīl** remained intact. **Allah** had decided in favour of **Hābīl** but **Qābīl** did not accept it from his heart and threatened to kill his brother. **Hābīl** tried to cool him down and told him that **Allah** accepts those actions

which are done with sincerity and he had offered his sacrifice in sincerity with the intention of pleasing **Allah** and accepting whatever verdict **Allah** would give. This was not the case with Qābīl; all he cared for was the girl. **He** was not seeking **Allah**'s Pleasure and though the action looked like worship, yet the inner motive was to have the girl. That is why **Allah** rejected his sacrifice. This Āyah makes even the most righteous shiver and pray that **Allah** may accept his deeds, as the conditions of acceptance are not easy.

Hābīl tried his best to persuade Qābīl not to transgress but when he saw his determination to kill, he addressed him: "If you have decided to kill me, I will still not try to cause any harm to you as **Allah** does not approve of such conduct. **He, Who** is the Creator of the entire universe and is the Provider for all; for me it is easy to lay down my life than to annoy **Him**. I also think that if you transgress, you will be a sinner and if you kill me, you shall bear the burden of my mistakes too. This burden will take you to Hell which is the abode of a transgressor." Hābīl's gentle behaviour and the evil whispers of Qābīl's soul further instigated him to kill his brother. And so he did! This was the very first murder amongst humanity; and also the first rivalry.

Now that Qābīl had murdered his brother, the feelings of guilt overwhelmed him; the feeling which surrounds every sinner after committing a sin. Since at that time there was yet no knowledge how to bury the dead, Qābīl did not know what to do with the dead body. **Allah** sent a crow to demonstrate to him how the burial was to take place. The crow dug the soil with its claws and buried a dead crow in it. Qābīl ruefully realized that he possessed less sense than even a crow. **He** buried his brother but his conscience kept on pricking him.

Allah made it clear to the Banī Isrāīl that anyone who kills another person without any lawful excuse, out of mischief, shall be deemed as the murderer of the entire mankind thus qualifying for the punishment for killing the entire mankind on a single killing. Similarly if a person saves a fellow being from being unlawfully killed, he saves the entire mankind. However, saving a person from execution if he has been sentenced to death by a court of law for committing a crime; or saving the life of a non-believer at war with the Muslims in the battlefield is by itself a grave sin. **Allah** sent a chain of Prophets^{AS} to the Banī Isrāīl with clear Commandments but the majority of that nation opted for transgression and misconduct. Often they would boast of their lineage or of the meritorious deeds they never did. Although they had been told from the very beginning that the condition of acceptance with **Allah**

is Taqwa and sincerity, neither lineage nor false pretence could impress **Allah**, yet these people were extremely unfortunate and did not reform themselves.

Crime and Punishment in Islam

The rule is that whoever intends to violate the laws laid down by **Allah** and his Messengers^{AS} indeed wages a war against them. Such rebels who create mischief and unrest in the land, kill and plunder people and are a menace for the public safety, must suffer three types of punishments laid down by Shari'ah. The first is Ḥadūd, the second Qiṣāṣ and the third is termed as T'azirāt (penalties). Ḥadūd are enforced on such crimes where the rights of **Allah** are injured more than the rights of the fellow beings. Here the punishment is fixed by **Allah**. The judge only records evidence while the punishment is already determined. Ḥadūd are enforced on, decoity, theft, adultery, false accusation of adultery, and drunkenness. If evidence is adequate the punishment will be awarded in full according to the Shari'ah. For even if for instance, in case of a robbery, the victim forgives the thief, the sentence will still be carried out.

If a person is murdered after being attacked with the intention of looting but could not be robbed, the criminals shall be awarded death. If they had also plundered, they shall be hanged. If the victim was plundered but not killed, the assailant's hand and foot shall be amputated from opposite sides. However, if the criminal simply attacked but failed to plunder or kill he is to be imprisoned. The second type of punishment is Qiṣāṣ, in which the rights of a person are predominantly affected. For example, if a person is murdered or injured, and the heir of the victim forgives the killer, there will be no punishment. However, the authorities may confine the killer or sentence him to imprisonment at their own discretion as the safety of others is also the responsibility of the Government.

The third type of punishments are known as T'azirāt or penalties which are awarded on crimes, apart from those mentioned above, by the judge or the court at their discretion. The sentence is passed by the court on merits of each case. It must, however, be carefully noted that the entire code of punishments has been laid down to make the criminal earn the well deserved abasement because of the crime he has committed, rather than allowing him to put up the facade of an honourable citizen. Such pretenders will be duly punished in the Hereafter. If a group of people rebel against the Government and the law, but beg forgiveness before arrest, the Government should pardon them. But if they beg forgiveness after being arrested, they will be duly punished, while their

repentance can help them in the Hereafter. The Unity of **Allah** and **His** worship can be best practised in an environment of peace and security. Otherwise, what effect will the sermons have on people when there is loot and unrest all around? When the land is **Allah**'s and the creation is **His** too, and all the blessings belong to **Him**, the One to be feared must also be **Allah**! The foremost duty of Islamic Government is that it should not allow anyone to play with the feelings of others.

Islām has listed crimes in various categories and has suggested corresponding punishments, with reference to the severity of each. There are three levels; Ḥadūd, Qiṣāṣ and T'azirāt. Where the rights of **Allah** as compared to the rights of humans are hurt more, the punishment has been fixed by **Him**. These are termed as Ḥadūd and apply to crimes like, robbery, theft, adultery, false accusation of adultery and drunkenness. These are the five crimes, and if there is ample evidence and all the conditions are met, the court cannot alter the punishment in any form. It is not authorised to do so. Although the option of repentance is open yet the Ḥadūd will be enforced. The repentance can however, benefit in the Hereafter, and may also become a source of better conduct in the future. The conditions of enforcing the Ḥadūd must be fulfilled. For example, to convict someone of theft, it is a must that the stolen goods are someone else's property without any share of the person who stole them. Secondly, the goods were kept secure, as in a lock, and the person taking them away was never permitted by the owner to take the goods. If the owner had allowed the person to use the goods and he decided to take them away, the theft will not be proved.

These details are available in Fiqh. If the guilt is proven, and adequate evidence is provided, the Ḥadūd will be enforced. If there is the slightest doubt whether or not a certain crime falls under the category of Ḥadūd, or if the evidence is suspicious Ḥadūd will not be enforced, though it does not mean that the criminal will be let free. Such cases will revert to T'azirāt. On the other hand, if the guilt is proved, the Ḥadūd will be enforced even if the victim or relevant person forgives the guilty.

The second category of punishments is, Qiṣāṣ which applies to the rights of the human beings and includes everything from injury to murder. The punishment is tooth for tooth, and murder for murder. The murderer will be taken as an ordinary citizen even if an upper class person kills a slave. If heir of the victim forgives the killer, the sentence will be averted. If even a single heir out of many forgives the killer the Qiṣāṣ sentence is suspended, and if all the heirs forgive, the entire punishment is averted. Now if the killer repents,

his sins are also washed off, but the case will not be dismissed but passed on to the penal courts under T'azirāt, who will decide whether to let the criminal go free or to confine him behind bars, or to fine him for admonition.

The third category of punishments is T'azirāt, which applies to crimes wherein the rights of **Allah** as well as of the people and above all, those of the Government are affected. The punishment on such crimes is determined by the Government, which must neither violate the Divine Laws nor the Dīn nor the Sunnah. The real aim of punishment is to establish peace and protect the rights of people. This is why the door to repentance has been left ajar, and with every word the importance of faith in **Allah**, and a consciousness of **His** Greatness is reiterated. Together with this, the eternal life is mentioned in a very loving manner advising not to risk the eternal life over the short lived and temporary pleasures of this world. Those influenced by the West assert that the Islamic punishments are barbaric, without realizing that such an utterance is by itself an act of disbelief. They must first analyse the crime rate in Europe. In spite of the fact that the entire machinery of the government works with dedication, it fails to curtail the rate of crime. And the irony is that they do not list adultery, sodomy or gambling as crimes unless force is used. Is there still need for dynamite to blast away morality?

The Blessings of Islamic Law

Talking of murder, robberies and theft; take the example of the greatest champion of human rights, the United States of America. In New York the average murder rate is two per day. Theft and mugging are rampant to an extent that it is dangerous to carry even a ten-dollar bill in the pocket. In case of a flat tyre, if the vehicle is left on the road unattended even for an hour, on return one may only find the frame of the car with everything else stolen. This is the security they can provide despite working with full zeal and with latest technology available. Now if you visit the Arab States, where Ḥadūd are enforced, though not fully, there are shops laden with stocks worth millions, having only glass windows which can be smashed easily, but no one breaks in. No one dares to lay his hands on the other, or to take anyones' possessions unlawfully. Today if there is place anywhere on the face for this earth, it is in the Arab States. How many people have you seen there with amputated hands and legs? I have often visited these States, sometimes thrice in a year, and over the last fourteen years I have witnessed only a single incident of Qiṣāṣ. The crime is almost non-existent. Islam indeed is the only panacea of salvation and its punishments alone can help in the establishment of peace on **Allah**'s earth.

35. O you who believe; fear **Allah** and seek approach to **Him**. And strive hard in **His** Way that haply you may thrive.

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا أَتَّقُوا اللَّهَ وَابْتَغُوا
إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٥﴾

36. Surely those who have disbelieved, if they possessed all that is in the earth and with it as much again to ransom themselves thereby from the torment on the Day of Judgment, it shall not be accepted of them, and theirs shall be a torment afflictive.

إِنَّ الَّذِينَ كَفَرُوا وَالَّذِينَ لَهُمْ مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ
يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢٦﴾

37. They will long to escape from the Fire, but they shall not be able to escape from it, and theirs shall be a torment lasting.

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ
بِيُخْرَجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٢٧﴾

38. As for the man-thief and the woman-thief, cut off their hands as a recompense for what they have earned a deterrent punishment from **Allah**; and **Allah** is Mighty, Wise.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً
بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٨﴾

39. Then whoso repents after his wickedness and makes amends **Allah** shall certainly relent towards him. **Allah** is Forgiving, Merciful.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ
يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٩﴾

40. Do you not know that **Allah**'s is the kingdom of the heavens and the earth? **He** chastises whom **He** will, and **He** forgives whom **He** will; and **Allah** is Potent over everything.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

41. O Messenger! Let not those grieve you who hasten toward infidelity from among those who say with mouths: we believe, yet their hearts do not believe, and from among those who are Judaised: listeners to falsehoods, listeners to another people who do not come to you; they distort the words from their places, saying. If what you are given is this, accept it, and if that is not given you, be on your guard. And you shall not avail against **Allah** in anything anyone whom **Allah** wishes to try. These it is whoso hearts **He** would not purify; to them is humiliation in this world, and to them in the Hereafter there shall be a torment mighty.

42. Listeners are they to falsehood and devourers of the forbidden. So if they come to you either judge between them or turn away from them. And if you turn away from them, they shall not be able to harm you in anything; and if you judge, judge between them with equity; verily **Allah** loves the equitable.

43. And how will they ask you for judgment, while they have the Torah, in which is **Allah's** Judgment? And they turn away thereafter! They are no believers at all.

﴿ يَأْتِيهَا الرَّسُولُ لَا يَحْزُنُكَ الَّذِينَ يُسْكَرُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا وَسَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

سَمَّعُونَ لِلْكَذِبِ أَكْثَرُونَ لِلسَّخَةِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

وَكَيْفَ يُحْكِمُوكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

Secrets of Revelation

The address to those claiming faith continues. The Qurānic style of speech here is charming indeed, when it says: "O you who believe!" This expression connotes affection, love and advice, and stresses upon the believers to renounce sin, abandon **Allah**'s disobedience and not to allow the relationship between them and **Allah** weaken; rather to strive for strengthening it. For this purpose, one must find means of approaching **Allah**, termed as Wasilah.

Reality of Wasilah

According to scholars the meaning of Wasilah is to be joined in love, if it is written with s. as here, and if it is written with ş (see the difference in the Transliteration) it will mean an absolute joining without hinting at any underlying emotions. Here it calls for such actions which increase **Allah**'s Love in the heart, and by which **Allah** will take the seeker as **His** beloved. According to the Qurān: "Follow me (the Holy Prophet^{SAW}) and **Allah** shall love you"(3:31).

If you fulfill your obligations and restrain yourself from sin as commanded by the Holy Prophet^{SAW}, **Allah** shall start loving you. If you complement them with Sunnah and voluntary Şalāt, as was the practice of the Holy Prophet^{SAW}, **Allah** shall love you even more. Next in order are those neutral practices for which no hard and fast method has been fixed in Shari'ah. They are permissible, but include those acts which were not practised by the Holy Prophet^{SAW} as a routine throughout his life. Conforming to his way of dressing also falls under the same category. Once Ḥadhrat 'Umar Farūq^{RAU} had a new shirt with longer sleeves. **He** sent for a knife and asked his son to cut off the extra length. The son said that he would get a scissors, but Ḥadhrat 'Umar^{RAU} insisted on using the knife as once the Holy Prophet^{SAW} had done so. It is quite possible that the Holy Prophet^{SAW} may have used a knife due to the non-availability of scissors but Ḥadhrat 'Umar^{RAU} had a choice. Nevertheless, following the Holy Prophet's^{SAW} comprehensively was extremely important to him.

When Ḥadhrat Ibn-e-'Umar^{RAU} was an old man, he was on his way to Ḥajj riding a camel. Suddenly, he bent down touching the packsaddle and sat up straight again. Those accompanying him asked the reason behind this action. **He** told them that there used to be a tree there, and as the Holy Prophet^{SAW} had

passed by he had bent down on his camel in a similar manner to avoid the branches. "But the tree is no longer here," he was asked. **He** replied 'Even if the tree stands no more, the gestures of the Holy Prophet^{-SAW} stand to date, to be followed. What do we have to do with the tree?'"

If this level of adherence to the Holy Prophet^{-SAW} even in neutral acts is practised, **Allah's** love too will multiply manifold. This love will be initiated from **Allah's** side and it is characteristic of **His** Love, that when it is received, a person, in turn, starts loving **Him**. Even in everyday life if we love someone he will also reciprocate, and if we hate someone without even uttering a word, he too will begin to hate us. Following the Holy Prophet^{-SAW} in an endeavour to qualify for **Allah's** Love is the reality of Wasilah. Similarly, any action helpful in approaching **Allah** shall be a Wasilah. An intermediary or any human being helping in **His** Path will also be Wasilah, such as the Prophets^{-AS}, the Companions^{-RAU}, the Aulia^{-RUA}, the pious and the righteous scholars. It is true that one's good deeds can be referred to while praying to **Allah**, since deeds are also a creation. Praying through the Wasilah of pious people is also permissible; so long as the motive is pure. One should not sell the honourable names of the Prophets^{-AS} and the righteous for some petty mundane benefits. The Wasilah should only be sought for the sake of **Allah**, to seek **His** Pleasure and to struggle in **His** Cause. If Wasilah is available, but there is no struggle, optimum results cannot be obtained.

This should be ascertained from those who have had the opportunity to benefit from the company of an accomplished Shaikh, but for some reason it discontinued altogether or the time gap between the meetings drew longer. The spiritual states in this case tend to weaken. To benefit from Wasilah, be it good deeds or a pious person, one's personal efforts, are the pre-requisite. Jihād with sword is obligated by necessity. It may become an individual or a collective obligation, depending upon the prevailing circumstances. But Jihād with one's own soul to cultivate virtue and repel evil is a never ending process. Therefore, strive in the Cause of **Allah**, and work hard for success both in this world as well as in the Hereafter. When the Qurān mentions success, it embraces personal, family, and national life extending to after life and the Day of Resurrection. The worldly affluence, in comparison, means nothing. For, firstly it is impossible that the entire wealth of the world may ever accumulate in one hand. And even if the non-believers amass all the wealth of the world and even if they double it, it will not suffice as ransom on the Day of Judgment. **Allah** will not accept anything because everything belongs to **Him**

and they are not offering any personal belonging. The logical outcome of disbelief is punishment. A desire to find an outlet from the Hell will always pique the non-believers, but they will never succeed. Eternal torment and perpetual pain is their destiny. Therefore, it is very important to abandon wrongdoing, and obey **Allah**; to love **Him** and win **His** Love. To achieve this one must put his heart and soul and his very life in **His** Cause. This is not an ordinary affair. The wealth is mundane and will not be of any help in the Hereafter, but **Allah**'s Love will entitle a person to behold **His** Splendour and have the honour of a dialogue with **Him**. Do take a note of the difference.

Equality of Sexes in Shari'ah

If either a man or a woman is proven guilty of theft, his or her one hand is to be cut off. This is the punishment for the wrongdoing and also a lesson for others from **Allah**, to help keep the society reformed and justice established. This can be possible only when **Allah**'s Love, **His** Fear and **His** Obedience are kept in sight while doing justice. **Allah** prevails over everything and it is **His** Wisdom that **He** has put human beings to trial and set standards. The option to repent is kept open, which will not remit the punishment in this world. However, if to seek **Allah**'s Nearness and avert humiliation on the Day of Judgment, a grave sinner repents and reforms himself, **He** certainly accepts such repentance. The real essence of repentance is the reformation of one's conduct. Verbal utterances of repentance do not mean anything. Sincere repentance is accepted by **Allah**, as **He** is Forgiving and the Most Merciful.

O, the one addressed! Don't you know that the real power and authority over the universe rests with **Allah**. **He** can punish whoever and however **He** Pleases; and forgives whoever **He** will. See how Patient and Kind **He** is; that **He** puts up with worthless human beings who attain mundane powers for a limited period and forget **Him**. They live on **His** land, eat from **His** provisions and still disobey **Him**. Although **He** is Omnipotent and can do anything **He** pleases; and does not need anyone's permission nor assistance; yet **He** forgives and overlooks such misdeeds. Similar generosity will also be displayed on the Day of Judgment. However, if some unfortunate person dies without ever seeking **His** Forgiveness, then he has been extremely unkind to his own self. If he has died as a non-believer, his destiny is Hell, but if he died as only a sinner he still has a hope; as **Allah**'s Mercy is extremely vast.

Praise is to **Allah**! What a loving way of addressing the believers. Here the Holy Prophet^{SAW} is being addressed with brimming affection: "O Prophet^{SAW}! Do not be grieved for those who instead of drawing on your grace stumble head-on into disbelief. This is with reference to the hypocrites, who embrace faith in **Allah** with their tongues but their hearts do not accept it. Also the Jews, who are no less unfortunate. The Holy Prophet^{SAW} being a symbol of mercy for the entire universe, it was naturally painful for him to see even a single person getting wasted. This is an encouraging factor for those erring people, who may have thousands of faults, but are Muslims after all. They do possess the spirit to serve the Holy Prophet^{SAW}. Such people shall be blessed by **Allah** and will not be deprived of **His** Prophet's^{SAW} affection. The real faith is within the heart. Sincerity of the heart should be at the base of all actions. The level of sincerity determines the level of reward. Therefore, all Sufi Orders lay great emphasis on Zikr-e-Qalbī because once the heart is initiated the rest of the task is easy. If it is not, all actions go waste.

As for the Jews, they are so unfortunate that listening to falsehood is their second nature. Their hearts have turned so black that they prefer the pack of lies fabricated by their scholars over the truth. That is why they do not accept the Dīn preached by the Holy Prophet^{SAW}. Here it is a clear warning that if anyone, be he a religious leader or a saint, promotes rituals against the teachings of the Holy Prophet^{SAW}, he must be refuted and countered. The Jews also had the bad habit of causing mischief and spying. They attend the audience of the Holy Prophet^{SAW} only to collect information for passing it on to the enemies of the Muslims. But they are so wicked that also lie to them. In Madinah these Jews came into direct contact but even in the Makkan period, their sole aim was to create hindrances for the Holy Prophet^{SAW}. The Jewish scholars used to arm the Makkan infidels, with questions and objections to be raised before the Holy Prophet^{SAW}. Some of these mischievous questions have been recounted in the Qurān. These Jews also tried time and again to instigate the Makkans to attack Madinah. They brought Choesroes and Caesar against Islam and after their defeat set up an anti-Islam Movement within Islam called the Shi'ite Movement. The establishment of this Movement took quite a long time though, with its basic literature emerging in the third and the fourth century. Islam todate continues to be like a thorn in the hearts of the Jews. May **Allah** protect Islam and Muslims against their mischief!

In Madinah, a murder had taken place amongst the Jews, who had taken to laws discriminating between the rich and the poor. If a person from their tribe

of Banū Quraizah killed a person from the rich Jewish tribe of Banū Nadhir, two persons from Banū Quraizah would be killed in lieu and the blood money would also be doubled. Since Banū Nadhir were rich, if anyone of them killed a person from Banū Quraizah, only the blood money due will be payable. Once a prince committed adultery in Khyber; and he was let free after verbal censure. Had it been a commoner they would have stoned him to death. People protested against this act of injustice, which was even against the Jews' own Book. To quieten the upheaval, the Jews presented the case to the Holy Prophet^{SAW}. They intended to accept the Holy Prophet^{SAW} verdict if it conformed to their own desires, and to reject it otherwise. To obtain the verdict of their choice, they used the services of some hypocrites along with some Jews, who wanted to manipulate the verdict in their favour by coaxing the Holy Prophet^{SAW}.

Allah informed **His** Prophet^{SAW} of the conspiracy of both the groups - the hypocrites in the garb of Muslims and the Jews. These people possessing hearts blackened by their evil deeds wanted to deceive him. When **Allah** condemns such people, even the Holy Prophet^{SAW} cannot help them out as they have, by choice, ingested so much poison that the cure is out of the hands of a doctor. These are the people whose hearts **Allah** does not ever intend to cleanse. **He** is so annoyed by their misdeeds that **He** does not choose such hearts for **His** Zikr and for **His** Lights. Thus they are denied all opportunities to repent; and for them awaits humiliation in this world and a painful doom in the Hereafter. These are the people who are addicted to hearing falsehood and devouring the unlawful. Listening to lies actually means that the truth is ignored and rituals and innovations are promoted as part of Dīn. Yet listening to every lie leaves an impact. The damage of the former is very severe and immediate, while the effects of lies commonly heard in everyday life are relatively less harmful. Imagine how harmful would it be to tell lies, when just listening is so devastating? And mark that the intake of unlawful food darkens the heart and freezes the ability to do good!

Maulanā Muftī Muḥammad Shafī^{RUA} writes that *Suḥat* means that amount which one receives against the task for which he is already receiving a salary. For example if officers, policemen or other salaried employees take money for doing the duties assigned to them against their salaries, it would fall under *Suḥat*. If they take money to do something illegal it is bribe (*Rishwat*). In the latter case both persons, the one offering as well as the one receiving the bribe

will be equally guilty. This was the in and out of the Jews. They are, however, not the citizens of the Islamic State nor there exists any Pact or Treaty with them. So if they come to him for a hearing, it is entirely up to him to grant it, or refuse it because it is not his responsibility. However, if the hearing is accepted, justice must be done, for **Allah** loves the just. Islam does not entertain friends and foes where justice is in question. It is only concerned with truth and falsehood. The judgment must always be guided by the truth; for this is what **Allah** likes, even if the truth favours the non-believer. And when the Jews have their own Book why do they wish to come to him for a verdict? Is guidance over this issue not available in their Book or are they trying to evade it? The Holy Prophet^{SAW} decided the case justly over which the Jews squabbled a great deal. The Holy Prophet^{SAW} told them to call their most learned person. Hence Ibn-e-Şuriya, their well-known scholar, was summoned. The Holy Prophet^{SAW} asked him to swear by the Torah and tell what was the punishment for an adulterer therein. **He** confessed that in fact a prince had committed that offence, and was spared after verbal admonition instead of being stoned to death. Thus double standards of justice were laid, one for the poor and the other for the privileged. Otherwise, he added that the verdict passed by the Holy Prophet^{SAW} was in accordance with what is given in Torah. The Jews, who had reverted to disbelief by defying their own Divine Book, plunged deeper into infidelity by denying the Holy Prophet^{SAW}. It is a wonder in what will such people believe before life deserts them!

Section 7

44. It is We who have sent down the Torah in which was guidance and a light. By it the Prophets who submitted themselves judged those who were judaised, and so did the priests and the rabbis: they judged by what was committed to their keeping of the Book of **Allah**, and to which they were witnesses. So fear not mankind, but fear **Me**, and sell not **My** revelations for a paltry price and he who does not judge

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا
مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوا اللَّهَ وَلَا تَشْتَرُوا
بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١١﴾

by what **Allah** has sent down, it is they who are the infidels.

45. And **We** enjoined for them in it: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and injuries in reprisal. And whoever forgoes it; this shall be for him an expiation. And he who does not judge according to what **Allah** has sent down, it is they who are the wrongdoers.

46. And in their footsteps **We** caused 'Isā, son of Maryam, to follow, confirming what went afore him, the Torah, and **We** gave him Bible, in which was guidance and light, confirming what preceded it, the Torah, and a guidance and an admonition to the God-fearing.

47. And let the people of the Bible judge by what **Allah** has sent down in it, and he who does not judge according to what **Allah** has sent down, it is they who are the Fasiqīn.

48. And **We** have sent down the Book to you with truth and confirming what has preceded it of the Book, and as a guardian over it. So you judge between them according to what **Allah** has sent down, and do not follow their desires away from what has come to you of the truth. To every one of you **We** have ordained a law and a way;

وَكُنِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ

وَالْأُذُنَ بِالْأُذُنِ وَاللِّسَانَ بِاللِّسَانِ وَالْجُرُوحَ
قِصَاصًا فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ
لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الظَّالِمُونَ ﴿١٥﴾

وَقَفَّيْنَا عَلَى آثَرِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرَةِ وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى
وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦﴾

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الْفَاسِقُونَ ﴿١٧﴾

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا
أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا
جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً
وَمِنْهَا جَاءَ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا
الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

and had Allah so willed, He would have made you all a single community, but He willed it not, in order that He may try you by what He has given you. Hasten therefore to virtues; to Allah is the return of you all; then He shall declare to you regarding what you have been disputing.

49. And you judge between them according to what Allah has sent down, and do not follow their desires, and be on your guard lest they tempt you away from any part of what Allah has sent down to you. Then if they turn away, know you that Allah wishes to afflict them for some of their sins. And verily many of the mankind are transgressors.

50. Do they then seek the judgment of ignorance? And who is better in judgment than Allah for a people who have firm faith?

فِينَتِكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٨﴾

وَأِنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ
إِلَيْكَ فَإِنْ تَوَلَّوْا فَأَعْلَمَ أَنَّهُ يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ
ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿١٩﴾

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ
حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

Secrets of Revelation

We blessed the Jews with Torah. It, too, was a Divine Revelation containing both guidance and light. Guidance means leading the life in accordance with Allah's Pleasure as enjoined by Him. Although light also refers to the same, yet, in actuality, it denotes the feelings and blessings associated with each and every word of the Book. Just as we depend on a teacher to explain the meanings of the Book, similarly we have to acquire the light, for without it, sincerity of the hearts and Allah's nearness are not possible. He, who has been blessed with these feelings acts in a much better way than he who is not so fortunate. A similar message is conveyed by Hadīth, that if a Companion^{-RAU}

gives away a handful of barley in charity, a successor cannot equal him in reward even if he gives away gold equal to Mount Uḥad.

Companion^{-RAU} is a term used only for a person who directly received beneficence from the company of the Holy Prophet^{-SAW}, and because of that his faith became very strong. He attained a unique level of humility and became an exemplary Muslim in terms of honesty, trustworthiness and high moral values. Besides, this excellence can only be acquired through love. Just as the teachings of the Holy Prophet^{-SAW} were spread word for word so were the Barakah and the lights, or the spiritual states transmitted from his sacred heart to the Companions^{-RAU} hearts. Then those who availed their company with sincerity and with the objective of acquiring these blessings were successful in their pursuit. This was the way this ethereal bounty was preserved and transferred from breast to breast over the centuries. For salvation one has to believe in the teachings with conviction and abide by them, but for acquiring the stations of nearness, the lights and spiritual states are a pre-requisite. They are characteristic of every Divine Revelation. The Messengers^{-AS} of **Allah** sent from time to time always sought guidance from the Divine Books and made decisions in the light of that guidance. In spite of their exalted offices, they were **His** obedient personages. The Jews were not only blessed with series of Prophets^{-AS} but also with their successors rabbis and Aḥbār (priests). Rabbis acquired knowledge as well as enlightenment of the heart, while Aḥbār means those who acquired knowledge and practised and propagated it to the best of their ability. An important point to take note of is that every Ṣūfī is a scholar, because without knowledge he cannot move on. Even if he is not a scholar of distinction he must at least be acquainted with all the important aspects of Dīn. As a general rule, those who acquire a notable rank or become the guides are scholars too. And if, perchance, they had not apparently received formal education, once ushered into the higher stages of Sulūk, they are bestowed with knowledge from **His** Presence and their hearts are opened for knowledge by **Allah**. In short, every Ṣūfī is a scholar but every scholar is not a Ṣūfī as evident from the separate mention of Aḥbār.

If a person does not dedicate his knowledge purely to **Allah** and does not act in accordance with it, he cannot be taken as a scholar. It is the duty of every Ṣūfī and scholar to protect the Divine Book, convey its Commands to others and to strive for its practice. Any scholar who uses his knowledge for mundane benefits or seeks the pleasure of people by altering its Commands, is not a scholar but a transgressor. Such people should fear **Allah** rather than the people and should not sell the Commandments of **Allah** for petty financial

gains as no amount of wealth can be of any consequence against them. Any one who makes decisions against Divine Commands, whether head of a State, a group of people, of his own family or only of his ownself, is undoubtedly an infidel. However, if he acknowledges the Divine Commandment to be correct and his own decision as wrong, and yet acts according to his own opinion, he is a sinner. Now take the case of these Jews, who demand a verdict from the Holy Prophet^{SAW} while a clear verdict is extant in their own Book, that is, a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and an injury for a similar injury. Yet if someone forgives, it is a matter of Qiṣāṣ, wherein the rights of humans prevail and can be forgiven. The one who forgives, his action will become a source of forgiveness of his own sins. It must be remembered that whoever takes a decision against the Commands of **Allah** is a malefactor and a transgressor. The Qurān has upheld this verdict too. The scholars agree that if the Commandments revealed in preceding Divine Books are not changed by the Qurān, they would not be superseded and shall remain applicable. To act upon them would be deemed as practising the Qurān as Qurān itself has retained them.

Prophet 'Isā^{AS} was raised; his birth was a miracle and his dialogue in the cradle inviting people to **Allah** was also a miracle. **He** was given a Book, which endorsed the preceding Torah, verified it as the Divine Book and purified **Allah's** Revelations from the alterations made by the Jews. Prophet 'Isā^{AS} was given the Bible and since it was a Divine Book it possessed both qualities, the lights as well as the guidance. It contained the spiritual states and the Barakah, and a code of life, the teachings. The raising of the Holy Prophet^{SAW} was clearly stated in the Torah in much detail, so much so that even the character traits of the Companions^{RAU} were also listed. Similarly when Bible was revealed it verified all the prophecies and also announced the advent of the Holy Prophet^{SAW}. It is important to remember that the Divine Books contain both, information as well as Commandments. For example, information like the Unity of **Allah**, the Divine Attributes, the Angels, the Hereafter, the Paradise and the Hell etc never changes. Prophet Ādam^{AS} proclaimed, 'La Ilāha Ill**Allah**' (there is no Ilāha except **Allah**) and until the Holy Prophet^{SAW} this formed the first part of the Kalimah of every Prophet^{AS}. If the information changes and two versions are given on a single topic, only one can be true. Therefore, informations are never abrogated.

The second category, the Commandments, demand **His** obedience. It does not mean following a certain ritual or an action but whatever is enjoined is to be obeyed and whatever is prohibited must be abandoned. For instance, offering

Ṣalāt at a time when it is not permitted or fasting on the Eid Day is a crime, as the real objective is **His** obedience. Above all, **Allah** is the Wisest, **Who** keeps changing Commandments with the passage of time for the convenience of mankind. As the civilization evolved and the increase in human knowledge and progress in capabilities necessitated changes, these were made accordingly. Every Divine Command, whenever it was enforced, was not only correct but also a necessity. Every Divine Book dished out excellence in precepts and practices as well as in spiritualism. It contained guidance, advice, love and admonition on every aspect of reformation of mankind and society. But to attain guidance one should have the capacity, a heart which is connected to **Allah**, at least to some minimal degree. It should feel **His** Awe, pin hopes on **Him** and fear **His** Independence. Only then can a person benefit and avail the advantages of the Holy Books. On the other hand, if his heart is dead, nothing can be gained from the Divine Scriptures. This explains why those who claim to believe in the Bible fail to act according to it. For instance, when the prophecies of the raising of the Holy Prophet^{SAW}, and the qualities of his illustrious personality together with the command to believe in him are all stated in the Bible why do the Christians not believe? What good can it serve to be a Christian, whereas those who reject the decisions of **Allah** amply prove their wickedness.

Distinctive Features of the Qurān

The Book revealed upon the Holy Prophet^{SAW} excels all preceding Books in terms of Barakah and spiritual states since it endorses and corrects all previous Scriptures by verifying the truth and filtering the falsehood fabricated and added to them. The preceding Books were revealed to limited populace for particular periods of time. But the Book revealed to the Holy Prophet^{SAW} is for the entire mankind till the end of time. It, therefore, contains unlimited Barakah and knowledge and protects and corrects contents of the preceding Divine Scriptures. Therefore, the Holy Prophet^{SAW} must take decisions according to the laws laid down by **Allah** without caring for peoples' opinions, counsels and their vested interests. The truth is what has been revealed to the Holy Prophet^{SAW} and all the preceding Commandments contrary to the Qurān have been absolved. Besides, the Jews and Christians have become habitual of acquiring temporal benefits in the name of **Allah** and religion, so as such their opinions are of no consequence.

The question why **Allah** changes **His** Commandments is absurd, as **He** acts on **His** free will; **He** has enjoined obligatory worships according to times,

circumstances and capacities of human beings. **He** has specified the lawful and the forbidden. But the real thing is to obey **Him** as **He** desires and not to do actions for their own sake. What needs to be seen is the speed, the sincerity, the enthusiasm and the courage with which one execute **Allah's** Commands in order to attain **His** nearness. Practice is not an end in itself. Murder is a grave crime under normal circumstances, but to abstain from it during Jihād and spare a non-believer on the battlefield becomes a crime too. The question is not whether to kill or not to kill but of **His** obedience and the fervours behind it. Everyone shall ultimately be gathered before **Allah** where truth and falsehood shall lay bare and those who do not seem convinced here shall know the truth there. So O' Prophet^{SAW}! Provide justice according to **Allah's** Book, and seek **His** Protection against these wily people lest they misguide you. They have plunged so deep into the quagmire that whoever holds their hand is bound to fall with them. So you ought to be just and fair, and even if they do not become Muslims, decide the case according to their laws given in their Book as verified by the Qurān, without any let or hindrance.

This brings out the fact that the cases of Jews and Christians living in a Muslim State will be decided in accordance with their religion. But this in no way provides a ground for permitting organizations or movements which use the garb of Islam but propagate and hold beliefs contradicting those given by Islam, the Prophethood, the Hereafter etc. Such factions must not be allowed to decide matters in accordance with their concocted religion. Such transgressors shall be declared as apostates. However, if there is no conflict in the basic tenets, but only in the offshoots, then such a conflict is meritorious as it leads to further clarification of facts. Thus Fiqah J'afferia or the Qadianis must repent, else the Islamic Government must declare them apostates and punish them. Therefore, if such people do not obey the Holy Prophet^{SAW} there is nothing strange, because to remain deprived of his Barakah is their lot and a Divine Punishment. To renounce the Sunnah of the Holy Prophet^{SAW} is indeed a punishment from **Allah** as proclaimed by the Qurān: "Then if they turn away, know you that **Allah** wishes to afflict them for some of their sins. And verily many of the mankind are transgressors" (5:49).

If people do not obey the Holy Prophet^{SAW} it is because **We** have punished them for their misconduct and have denied them the capacity to do good. They have lost all sense and that is why they ignore the teachings of the Holy Prophet^{SAW} and follow the pre-Islamic ways of ignorance. On the other hand are those who have been blessed with an unwavering trust. Faith, the knowledge and inner states together constitute trust. So those who have trust,

for them nobody's decision can be more perfect than **Allah's**. Even if they have to lay down their lives according to **Allah's** decision they still cherish **His** decision as the most appropriate and exquisite.

Section 8

51. O you who believe! Do not take the Jews and the Christians for friends; friends they are to each other; and if any of you befriends them, verily then he is one of them. Surely **Allah** does not guide a transgressing people.

﴿يَتَّيِبُهَا الَّذِينَ ءَامَنُوا لَآ تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ
أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ
مِنَهُمْ إِنَّا لِلّٰهِ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾﴾

52. So you see those in whose hearts is a disease hasten toward them saying: we fear lest some misfortune may befall us. But soon **Allah** may bring a victory or some other commandment from **Himself**; then they shall find themselves regretful for what they have been keeping secret in their minds.

﴿فَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسْرِعُونَ فِيهِمْ
يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللّٰهُ أَن يَأْتِيَ
بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ ۖ فَيُصِيبُحُوا عَلَىٰ مَا أَسْرُوا
فِي أَنفُسِهِمْ تَدْمِينًا ﴿٥٢﴾﴾

53. And those who believe will say: are they the same who affirmed by solemn oath of **Allah** that they were with you? Their works came to naught and they found themselves losers.

﴿وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللّٰهِ
جَهْدَ أَيْمَانِهِمْ أَنَّهُمْ لَعَكُمْ حِطَّتْ أَعْمَالُهُمْ
فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾﴾

54. O you who believe! Whoever of you apostates from his religion, then **Allah** shall soon bring a people whom **He** shall love and who shall love **Him**, gentle towards the believers, stern towards the infidels, striving hard in the way of **Allah**, and unheeding the reproof of any

﴿يَتَّيِبُهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ ۖ فَسَوْفَ
يَأْتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ
أَعزَّةٍ عَلَى الْكٰفِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللّٰهِ وَلَا
يَخَافُونَ لَوْمَةَ لَآئِمٍ ذَٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَن يَشَآءُ
وَاللّٰهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾﴾

reprover. This is the Grace of **Allah**; **He** bestows it on whoever **He** will. And **Allah** is Bountiful, Knowing.

55. Your friend is but **Allah** and **His** Messenger and those who have believed, those who establish the *Ṣalāt* and pay the *Zakāt*, while they bow down.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

56. And whoever befriends **Allah** and **His** Messenger and those who have believed, then the party of **Allah**! It is they who will be triumphant.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ
هُمُ الْغَالِبُونَ ﴿٥٦﴾

Secrets of Revelation

Men with firm faith are worthy of friendship as against the Jews and the Christians. The latter nations must be provided justice, given protection and their due rights as human beings, and should be helped when in need, but out of sympathy. Developing relations with them to the extent that Islam and its distinctive features are jeopardized is altogether forbidden. If today a group photograph of Muslims, Hindus, Christians, Jews and atheists is taken, it becomes difficult to distinguish them from their disposition. Rather, it is difficult to distinguish a man from a woman unless the captions below a photograph are read. This is the outcome of friendship with the non-believers. When the foundations of the Islamic State were being laid at Madinah, the Holy Prophet^{SAW} signed a Treaty with the Jews that they will not fight with the Muslims and if an enemy attacked, both the Jews and the Muslims will defend the city jointly. Taking advantage of this Treaty some Jews developed personal friendship with Muslims for the purpose of spying. They not only breached the Treaty but also instigated the Makkans to attack Madinah giving them all possible help. So **Allah** banned personal friendship with Jews and Christians and warned the believers that these two nations can never be their well-wishers. In spite of their inner rift they are united against Islam, and can never be sincere to the Muslims. So when relations cannot be maintained at national level, personal friendship will be of no avail. They will always harm the believers. If anyone amongst the believers feel that he cannot do without

befriending the Jews and the Christians, he is surely not sincere to Islam and is putting up a false pretence of being a Muslim. The kind of friendship based on affection is impossible between a Muslim and these two groups; and a true believer can never dream of it as it would be transgression and **Allah** does not permit transgressors to tread on the right path.

Those Muslims, who despite the ban, are promoting relations with the Jews and the Christians are sick at heart, and are suffering from hypocrisy. In their opinion, circumstances vary and some day they might need help from these Christians and Jews. 'Abdullah bin Ubbay bin Salool once commented: How long will the Muslims endure; sooner or later they will be wiped out and ultimately we shall have to live together with the Jews and the Christian; so why should we boycott them? This was and will be the state of hypocrites through times to come. They are a people with weak faith and diseased hearts. They copy the Jews and the Christians in their outlook: their eating habits, dress, dealings, mannerism, even their gait.

Let it be known to them that Islam shall soon Insha **Allah** prevail. The conquest of Makkah was predicted when the entire Arabia used to shudder looking at the might of the Makkans. The hypocrites, as well as the Jews and the Christians, thought that victory at Badr was purely accidental. They thought that the Makkans had shown slackness by going back after the war. They expected that any future encounter would vanquish the Muslims and Islam shall be wiped out forever. Notwithstanding the prevailing circumstances, **Allah** declared that Makkah shall fall to the Muslims and the glory of the Makkans and all hopes of the hypocrites shall be reduced to dust. **He** said that the duplicity of the hypocrites may be exposed even before that. The conquest of Makkah was in any case to come about and would lay bare the frailty of many champions of power. At that time, the hypocrites will be mortified to think why they chose the path of ignominy by opposing the Muslims. It will be an eye opener to the Muslims too as they will know that the very people who had endlessly pledged their allegiance to the Muslims were liars. Their entire worship would go waste and their claims of faith would prove false. Worship stands on the foundations of faith and trust, without which its whole structure will collapse. All their actions, which they did alongside the Muslims would end in smoke. What an awful loss!

Relations with the non-Believers

In fact this ban on friendship with the non-believers is not for the preservation of Islam but for the preservation of Muslims; as **Allah** has **Himself** guaranteed

the former. **He** is all Powerful. **He, Who** raised Islam in a short span of time from the deserts of Arabia and swept it over three quarters of the known world. **He** blessed the Muslims with such undaunted courage and power, which was totally unimaginable for the non-believers and the hypocrites. They never expected that the creed they were bent upon to wipe out would resound in the world till the end of time! And **Allah** is completely capable of preserving it forever, even if some or all the believers, **Allah** forbid, turn apostates. **He** will raise a nation who will love **Him**, and whom **He** shall love. They will be the people extremely kind and polite to their fellow believers, yet stern on the non-believers. They will strike them like a thunderbolt, when they fight in **Allah**'s Cause, and would prove equal to the task of Jihād. They will set the standards of fighting. Their worships and their fear of **Allah** will also be exemplary. Neither the sword nor any ones censure will ever deter them from the right path.

It becomes absolutely clear that our adherence to Islam is not essential for the survival of Islam, but for our own selves. **Allah** is the Protector of Islam and chooses whoever **He** will for the service of Islam. But it is impossible to accomplish this task without devotion and love. Love is the power unmindful of swords and slander. How can it be possible for a humble creation to love **Allah**? A human being is after all humble, dependant and helpless, while **Allah** is the Creator: invisible, inconceivable. Neither can **He** be touched nor seen nor conversed with. **He** is One of **His** kind, there is no one like **Him**; **He** has no gender, no caste; how can **He** be loved? The answer to this question is given in *Yuḥibbūnahū*, which means that when **Allah** starts loving **His** servants, they in return automatically develop a love for **Him**. This appears to be an easy task that without having done anything the aim is achieved; but in fact it is very difficult. How can the attention and love of **Allah**, un-imaginable and free of all bounds or form be captured? The Holy Prophet^{-SAW} solved the problem and it is indeed admirable how he made such a formidable task of attracting **Allah**'s love so simple. **He** said: 'Follow me and **Allah** will love you'. And when **Allah** loves someone, he in return loves **Him** and this passion motivates him to great adventures and achievements.

Excellence of Ṣiddiq-e-Akbar^{-RAU}

The scholars are unanimous that these *Āyāt* befit the most exalted Companion Abu Bakr Ṣiddiq^{-RAU} and his colleagues. **He** provided the leadership and the guidance and they excelled in the service of Islam, which faced the worst situation when the Holy Prophet^{-SAW} passed away. The mischief had started just

before this fateful event. Musailimah Kazzāb declared his Prephethood, which encouraged the hypocrites and the non-believers, and Aswad ‘Ansī, as well as Ṭaleyah, the Chief of Banū Asad followed suit. A woman also claimed apostleship while seven major tribes refused to pay Zakāt. The forces of the Romans as well as Choseroes of Iran were yearning to invade the Islamic State. In short, there was a storm of darkness and destruction all around. Musailimah Kazzāb alone had forty thousand warriors. On one hand was the tragedy of departure of the Holy Prophet^{-SAW}, an unbearable loss by itself, and on the other a gale of rebellion. The person with the strongest heart in a fragile body, the most distinguished Muslim, a soldier and a Mujāhid, an exemplary Ṣūfī, second to none after the Holy Prophet^{-SAW}, his successor and the leader of the believers, Abu Bakr Ṣiddiq^{-RAU} declared Jihād with full vigour against all the false Prophets as well as those who refused to pay Zakāt. The Companions^{RAU} were alarmed and submitted: “O leader of the believers! We are small in number as compared to the enemies after the dispatch of contingent to Tabuk against Caesar. It is not advisable to open up so many fronts simultaneously. First of all, the pretenders of Prephethood must be dealt with”. The Caliph said: “I swear by **Allah** that not a dot can be added or omitted from the Dīn handed down by the Holy Prophet^{-SAW} in my lifetime. You talk about Zakāt, if anyone refuses to remit a cord or a rope which he had been giving in his time, I will declare Jihād against such a defaulter.” Victory is upto **Allah** but it is the duty of a Muslim to offer his life in **His** Cause with sincerity.

Three important facts have been alluded to. Firstly, love is the vehicle of Divine Path, a love that culminates into passion. If there is no love with **Allah**, **His** Prophet^{-SAW} and his Dīn, nothing can be achieved. Secondly, this path demands a constant struggle; there is no resting area on this Path. It is an endless Jihād, with the enemy on the battlefield, or with the forces of evil and virtue within oneself, whereby one has to constantly make himself obey **Allah**, do **His** Ṣikr and obey the Holy Prophet^{-SAW}. And the last hurdle is the sarcasm and censure of the near and dear ones, which a seeker has to put up with. A hindrance by the sword is often easy to deal with, may be out of sheer motivation, but the one caused by the sneering of relatives and friends often flattens even the die hards. They ridicule endlessly and vex so much that sometime a person is forced to give in. However, those who love **Allah** remain unmolested. This courage is a blessing from **Allah**. **He** grants it to whoever **He** pleases, for **He** is all Embracing and all Knowing and **He** exactly knows what is required and where.

'O' Muslims! **Allah**, and **His** Holy Prophet^{-SAW} and the believers are your friends. It means that only a Muslim is the friend of a Muslim. However, do listen that only that Muslim is worthy of friendship who is also a well-wisher of his own self. The believers, who offer Ṣalāt, pay Zakāt, practise the basic tenets of Islam and are extremely humble before **Allah**, and are kind and gentle towards the Muslims, are worthy of friendship. Remember that whoever befriends **Allah**, and proves his friendship with the Holy Prophet^{-SAW}, or the group, or the person steadfast on their faith, who carry out their duties with sincerity and devotion, are certainly **Allah**'s party. Whenever people of such qualities will emerge they will always be victorious and shall prevail. The history of Islam bears witness that whenever such practising Muslims came to the forefront, **Allah** helped them. And whenever the Muslims faced humiliation and defeat, the main factor was their own waywardness.

Section 9

57. O you who believe! Do not take as friends those who make a mockery and fun of your religion from among those who have been given the Book before you and other infidels. And fear **Allah**, if you are believers.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا الَّذِيْنَ اَتَّخَذُوْا دِيْنََكُمْ هُزُوًا
وَلِعِبَادٍ مِّنَ الَّذِيْنَ اٰتَوْا الْكِتٰبَ مِن قَبْلِكُمْ وَالْكَافِرِ
اَوْلِيَآءَ وَاَتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٥٧﴾

58. And when you call for Ṣalāt they make a mockery and fun of it. This, because they are a people who have no understanding.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلٰوةِ اٰتَّخَذُوْهَا هُزُوًا وَلِعِبَادٍ ذٰلِكَ
يٰۤاَنَّهُمْ قَوْمٌ لَا يَفْقَهُوْنَ ﴿٥٨﴾

59. Say you: O People of the Book! What is that for which you persecute us save that we believe in **Allah** and in what has been sent down to us and what has been sent down before? And most of you are Fasiqīn.

قُلْ يٰۤاَهْلَ الْكِتٰبِ هَلْ تَنقِمُوْنَ مِنَّا اِلَّا اَنْ ءَامَنَّا بِاللّٰهِ
وَمَا اُنزِلَ اِلَيْنَا وَمَا اُنزِلَ مِن قَبْلُ وَاَنْ اَكْثَرَكُمْ فَٰسِقُوْنَ ﴿٥٩﴾

60. Say you: O People of the Book! Shall I declare to you something worse as a way with **Allah** than

قُلْ هَلْ اُنذِرْكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللّٰهِ مِّنْ لَّعْنَةٍ
اللّٰهِ وَغَضَبٍ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَةَ وَالْخٰنٰزِيْرَ

that? It is they whom Allah has accursed and with whom He is angered and of whom some He has changed into apes and swine, and worshippers of false gods those are worse in abode and furthest astray from the level way.

61. And when they come to you they say: we believe; yet infidels they came and infidels they departed. And Allah is Knower of what they have been concealing.
62. And you will see many of them hastening towards sin and wickedness and devouring of the unlawful. Vile indeed is what they have been doing!
63. Why then do their rabbis and priests forbid them nor from blasphemy and from devouring of the unlawful? Vile indeed is what they have been performing!
64. And the Jews say: the hand of Allah is fettered. Fettered be their own hands, and cursed be they for what they have uttered! Aye! His both hands are wide open; He expends however He will. And surely what has been sent down to you from your Rabb increases many of them in contumacy and infidelity. And We have cast among them enmity and spite till the Day of

وَعَبَدَ الطَّغُوتِ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَن سَوَاءِ

السَّبِيلِ ﴿٦٠﴾

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ

قَدْ خَرَجُوا بِهِ، وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي آلِئِمِّ وَالْعُدْوَانِ

وَأَكْلِهِمُ السُّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَن قَوْلِهِمُ

الْإِئِمِّ وَأَكْلِهِمُ السُّحْتِ لَيْسَ مَا كَانُوا

يَصْنَعُونَ ﴿٦٣﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلِعِنَا

بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

وَلِيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ تُطغِينَا

وَكُفْرًا وَالْقِينَابَيْنَهُمُ الْعُدْوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ

الْقِيَامَةِ كَمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ

وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ

الْمُفْسِدِينَ ﴿٦٤﴾

Judgment; whenever they kindle the fire of war, Allah puts it out, and they strive after corruption in the land; and Allah approves not the corrupters.

65. And had the People of the Book believed and feared, We would surely have expiated from them their misdeeds and would surely have admitted them in the Garden of Delight.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا
لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ
النَّعِيمِ ﴿٦٥﴾

66. And had they established the Torah and the Bible and what has now been sent down to them from their Rabb, they would have received abundance from above and from beneath, among them is a community right-doing; but many of them are of evil conduct.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ
مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ
أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ
سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

Secrets of Revelation

It is not befitting of a believer to make friends with the Jews or the Christians, especially the Jews or those who make fun of Islam. Such friendship is neither beneficial nor lawful, rather, it's against Taqwa. It damages the feelings of love developed for Allah. They are very proud of possessing the Divine Books, although they have interpolated them and make fun of the symbols of Islam, like the Azān. They have lost their minds in religious matters; all they concentrate on is how to gain temporal benefits, and are unable to understand the faith.

The Holy Prophet^{SAW} may ask them, why are they annoyed with the Muslims? Is it only for the reason that the Muslims, apart from believing in the preceding Divine Books, have also accepted the Book revealed to him? The earlier Scriptures were sent by Allah and there was no alternative but to accept them. Same is the case with the Divine Book revealed to them. Also

ask them how far have they practised in accordance with the Books they believe are **Allah's**, and to take a look at their history, which consists of nothing but a long list of repeated wickedness and sins. The Holy Prophet^{-SAW} may ask them if he should identify for them the people and the nations termed as evildoers. They are those who have been accursed by **Allah**, deprived of **His** Mercy and are rendered incapable of obeying **Him**. Some were punished by **Allah** through physical distortion. They were turned into apes and swines while others were spiritually distorted to serve the Satan. These truly unfortunate people were indeed their ancestors, whose rituals they have proudly acquired while they make fun of what **Allah** has revealed, even though their forefathers were extremely misguided and degraded people. Now they come to you O' Prophet^{-SAW} to show that they are believers while their hearts overflow with disbelief and they leave in the same condition. **Allah** knows all that they conceal. Often the Holy Prophet^{-SAW} was informed by **Allah** about these hypocrites, and when on such occasions **Āyāt** were revealed the believers could guess about the people indicated therein by analyzing those who had left the audience. Another aspect evinced here is that without sincerity in a heart, no beneficence can be received from the Holy Prophet^{-SAW}. These treacherous people would come to the Holy Prophet^{-SAW} with disbelief in their hearts and would return the same way, while the fortunate ones would wash off the disbelief and leave brimming with the light of faith because of their sincerity. If this is a condition imposed in the court of Holy Prophet^{-SAW}, a Shaikh is only a particle receiving light from that sun. If there is no sincerity here, it will be futile to expect any gain.

O' the addressed! Continued indulgence in sin becomes a second nature to human beings and majority may be seen neck deep in crime. In other words, evil has become a part of their disposition and they hasten in aggression and eat what is unlawful, which indeed is an abominable attitude. If the association with evildoers and constant indulgence in sin can change a person's nature, the company of virtuous people, continuous **Zikr Allah** and the spiritual attention of a Shaikh can also do the same. Rather, the former has two influencing factors, i.e. bad company and evil deeds and the latter has three factors, i.e. noble company, good deeds and the spiritual attention of the Shaikh, the last factor being the most effective. That is why it has been said: Why don't the Jewish Shaikhs and scholars stop their people from wickedness?

The scholars and Shaikhs are two influential elements of a society. If they sincerely wish to reform it, they enjoy more powers than the rulers. Every disciple of a saint obeys him and every follower of a religious scholar takes his

word as the last. This has been experienced time and again that no matter how authentic references are quoted to a person from the Qurān and Ḥadīth; he will not be convinced unless corroborated by his own mentor. So why don't these scholars and Shaikhs forbid people from unlawful provisions and sins? In other words, the responsibility of reformation of the society lies upon these two groups, and if all they can do is to receive donations and offerings and dare not reform the people for fear of losing their income, they will have no excuse to present before **Allah** on the Day of Judgment. If only out of greed these scholars and saints destroy people's faith and religion, they are indeed guilty of an enormity.

The Jews say that the treasures of **Allah** are on the decline only to make fun of the system of Zakāt and almsgiving. They add: Why are the people being asked to give alms, when **Allah**'s Prophet^{SAW} is amongst them; he should take from **Allah** and give it to the needy. Have the treasures of **Allah** exhausted or **His** hands are tied? **Allah** declared that their hands shall certainly be tied. Hence they were humiliated and exiled, some were killed while the others accursed for uttering such blasphemy. They were deprived of **Allah**'s Mercy and also the spiritual blessings. Consequently they failed to embrace Islam and also suffered worldly losses. Their houses were destroyed, they were killed and exiled. The lesson was driven home that **Allah**'s hands are open. A wrongdoer moves headlong in his pursuits; it is only when **Allah** seizes him that he realizes how wrong he was. If he is lucky he may repent, otherwise he shall be punished and destroyed.

This exactly is the condition of the Jews and the Christians; they have witnessed that the non-believers of the entire Arabia could not harm Islam, and the Muslims are on the road to worldly progress as well as spiritual excellence. Nevertheless, they do not wish to embrace Islam, rather march forward in mischief, rebellion and disbelief. **Allah**, as a punishment, instilled in their hearts mutual enmity and rivalry that will endure until the end of time. They cannot form a united front against the Muslims, and when out of treachery, they ignite the flames of war, **Allah** cools it down. They do not have the courage to fight face to face in a battlefield. When they conspire, **Allah** reveals their intrigue and they fail to instigate a war according to their designs. They always struggle to create mischief whereas **Allah** does not like mischief mongers. Had these People of the Book adhered to the teachings of their Divine Book when it was valid, feared **Allah** and obeyed **His** Commands, they would have been forgiven and admitted to Paradise. They would never have been turned into apes and swines, and destroyed. Had they observed the

Commandments of the Torah, believed in the Bible when revealed and obeyed **Allah's** Apostle, and upon the revelation of Qurān, as foretold by both the Divine Books, also believed in it and the Holy Prophet^{-SAW}, **Allah** would have blessed them with bounties in this world, in the form of rainfall from the skies and treasures of the land. Virtue and good deeds generally lead to comforts and ease in the world, unless **Allah** wills to try **His** servant, or the person errs which is human. Certainly there are some pious people amongst the Jews and the Christians but the majority is wicked. The pious were blessed with Islam and Companionship of the Holy Prophet^{-SAW}, while wrongdoers, generations after generations, continue to face disasters.

Section 10

67. O Messenger! Preach you whatever has been sent down to you from your **Rabb**; and if you do it not, then you have not preached **His** Message. **Allah** shall protect you from men. **Allah** does not guide a disbelieving people.

﴿يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٧﴾﴾

68. Say you: O People of the Book! You rest not on anything unless you establish the Torah and the Bible and what has now been sent down to you from your **Rabb**. And what has been sent down to you will surely increase many of them in contumacy and infidelity; so mourn you not over a disbelieving people.

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا
التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
وَلِيُزِيدَكُمْ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾﴾

69. Surely those who believe and those who are Judaised and the Sabians and the Christians any of who believes in **Allah** and the Last Day and works righteously, no fear shall come on them, nor shall they grieve.

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغُونَ
وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾﴾

70. Assuredly did We take a bond from the Children of Isrāil and We sent Messengers to them. Whenever there came to them a Messenger with what their souls did not like, some of them they belied and some they put to death.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا
إِلَيْهِمْ رُسُلًا كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى
أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

71. And they imagined that no harm would come to them; so they blinded and deafened themselves. Thereafter Allah relented towards them, then they again blinded and deafened themselves. And Allah is Beholder of what they do.

وَحَسِبُوا أَنَّ أَتْلُكُونَ فَتِنَّهُ فَعَمُوا وَصَمُّوا ثُمَّ
تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ
مِّنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

72. Assuredly they have disbelieved who say: Masih son of Maryam is the very God; whereas the Masih had said: O Children of Isrāil: worship Allah, my Rabb and your Rabb; he who joins anything with Allah, Allah shall surely forbid the Garden to him, and his resort is the Fire; and the wicked shall have no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي
إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن
يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ
النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٢﴾

73. Assuredly those have disbelieved who say: 'God is the third of the three, whereas there is no god except the One God. And if they do not desist from what they say, there shall surely befall those of them who have disbelieved a torment afflictive.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ
وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا
يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ ﴿٧٣﴾

74. Why do they not turn towards Allah and ask His Forgiveness?

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ

And **Allah** is Forgiving,
Merciful.

75. The Masih, son of Maryam, was nothing but a Messenger, surely there passed away Messengers before him, and his mother was a saintly woman; they both ate earthly food. See how **We** explain to them **Our** evidences. Then see where they are deviating!

76. Say you, do you worship, beside **Allah**, what does not avail you in harm or good, whereas it is **Allah Who** is the Hearing, the Knowing.

77. Say you: O People of the Book! Do not exceed the just bounds in your religion, except with truth, and do not follow the fancies for a people who strayed before and have led many astray and have strayed from the level way.

وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٦﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا
يَأْكُلَانِ الطَّعَامَ أَنْظِرْ كَيْفَ نُبَيِّنُ
لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى
يُؤْفَكُونَ ﴿٧٥﴾

قُلْ اتَّبِعُوا مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ
ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا
عَن سَوَاءِ السَّبِيلِ ﴿٧٧﴾

Secrets of Revelation

This address starts on a very strange note, and is in fact a proof of the Prophethood of the Holy Prophet^{SAW} as well as his miracle. **Allah** addresses him: 'O Messenger;' the title itself indicates the duties assigned to the Holy Prophet^{SAW}. The duty of a Messenger^{AS} is to convey **Allah's** Message to **His** people. In response to the conspiracies of the Jews, the invasions of the Makkans and other inimical struggles of the non-believers, **Allah** Commands: "Make known that which has been revealed to you by your **Rabb**". At that time the Jews were trying hard to prove Prophet 'Uzair^{AS}, and the Christians, Prophet 'Isā^{AS} as the sons of God. On the other hand, the Islamic concept of **Allah's** Unity was a challenge to innumerable deities of other nations of the

world who were busy in worshipping fire, sun and idols, while some even worshipped human beings.

At this critical juncture when a small Islamic State was emerging, it was very difficult to decide which enemy to confront before the other. Whether keeping in view the hostilities with the Makkans, should nothing be said which may antagonize the Jews or Christians? Or even if all of them are ignored, at least the religious rituals of the Caesar and the Choesroes must surely not be taken on for the time being, as they might attack the Islamic State still in its infancy! Declared **Allah**: ‘O My Beloved^{SAW}! It is **Allah**’s Will to decide the right time and place for proclaiming the Message. You should not worry about it. Just convey to the people what **Allah** reveals to you; because a part left unconveyed will render the entire Message meaningless, as if you have not met the responsibilities of the Prophethood. As for the inevitable hostility of the Jews, the Christians, the Polytheists and all other non-believers the world over, it will be **Allah** to protect you from the antagonists, the One **Whose** Message you are conveying.”

To this history bears witness that the entire lot of the non-believers together could not bring any harm to the Holy Prophet^{SAW}, and Islam kept on spreading by the day, until he went for Ḥajjatul-Wida’ (the Farewell Pilgrimage) also called Ḥajj-e-Akbar as it happened to be a Friday. His memorable address at this occasion can rightfully be termed as the Manifesto of Humanity. It is indeed a succinct account of human rights, the relations between man and the Creator, this world and the Hereafter, percepts and practices. In short, it comprises the precious gems of wisdom, threaded by the words of the Holy Prophet^{SAW} into a necklace. At the end of this address he said: “O People! Have I conveyed the Message rightfully?” Everyone replied “Yes indeed you have.” The Holy Prophet^{SAW} raised his forefinger to the sky and said thrice, “O **Allah** be my witness,” and directed that all those present (approximately 124 thousand Companions^{RAU}) must convey this Message to those who are not. It meant the contemporaries who were not present at ‘Arafāt; those parts of the world where the Message of Islam had yet not reached, and those who had yet to come in this world. The Companions^{RAU} carried out the Holy Prophet’s^{SAW} orders in letter and in spirit.

On return from the pilgrimage, the Holy Prophet^{SAW} lived for eighty days or so. However, within quarter of a century after his passing away, his devoted followers touched every corner of the then known world to deliver **Allah**’s Message. This detail has been given because the Shi’ites claim that these Āyāt were revealed when the Holy Prophet^{SAW} was on his way back from the

pilgrimage, and he then nominated Ḥadhrat ‘Ali^{-RAU} as his Caliph and took an Oath of Allegiance for him from the Companions^{-RAU}. ‘Ali al Ḥāir, a famous Shi‘ite scholar writes in his Treatise that the Holy Prophet^{-SAW} took oath from 25 hundred thousand Companions^{-RAU} one by one. If the process is given three minutes per head, it would take approximately one and a half year whereas the Holy Prophet^{-SAW} survived only for about eighty days after the pilgrimage. It is absurd to say that whereas he called upon people to testify that he had conveyed the Message, and made **Allah** the witness, he remembered the issue of caliphate afterwards. Furthermore, no one out of the Companions^{-RAU} objected when swearing allegiance at Ḥadhrat Abu Bakr’s^{-RAU} hand, including Ḥadhrat ‘Ali^{-RAU}. Indeed the aim of this nefarious Movement is to undermine the Prophethood of the Holy Prophet^{-SAW}. God damn them for their iniquitous attempts. The whole universe, days and nights, springs and autumns bear witness to the outstanding success of his Prophethood. The Holy Prophet^{-SAW} had conveyed **Allah**’s Message to **His** people until the Day at ‘Arafāt, when the Āyah announcing the consummation of Dīn was revealed. So long as the arrogance and denial persist in a people; **Allah** does not bless them with guidance.

Let it be clearly known to the Jews and the Christians that neither their precepts nor practices are in accordance with their respective religions. If they are true to their claim they must at least practise the teachings of Torah and the Bible respectively. Both these Books make a mention of the Holy Prophet^{-SAW} and the revelation of the Qurān and contain clear Commandments to believe in him. Following their own Books leads to believing in the Qurān, but they persist in denial. Most of them were already disbelievers due to absence of beliefs and actions, and the denial of the Qurān plunged them deeper into disbelief. Consequently, they became more stubborn, both in active rebellion and ideological refusal. So the Holy Prophet^{-SAW} need not grieve for such people, as the path of denial is by their own choice and has not been forced on them. Those who believe in the Holy Prophet^{-SAW} and acknowledge the truth and principles of Islam, or the Jews who were once given the Torah, or the Sabains who according to scholars worshipped the stars but claimed to be the followers of Prophet Daūd^{-AS} and the Psalms, or the Christians, once given the Bible, all have but one option. And that is to believe in **Allah** and the Day of Judgment, and to believe the way the Holy Prophet^{-SAW} asks them to believe. Otherwise even if someone claiming to be a Muslim tries to look for new beliefs there is no doubt in his being misguided.

All the three nations mentioned have already denied and altered their own Books. However, if they rectify themselves, correct their beliefs and sincerely follow in the footsteps of the Holy Prophet^{SAW}, practically demonstrating their obedience, even today **Allah's** Mercy is ready to hold them. And in the Hereafter they shall have no fear of the future nor shall they grieve over their past. They shall attain **Allah's** Pleasure. Some deniers of Ḥadīth have tried to prove from these Āyāt that the Jews, the Christians, the Sabains and the Hindus etc. who do good deeds while adhering to their respective religions will be forgiven. Ironically, they are oblivious of the fact that they themselves are compromising their own salvation because of this concoction. Such a notion shall drive them out of Islam. Noble precepts and practices apart, real authority is the Holy Prophet^{SAW}. Without him, neither faith, nor virtue is valid. Both must bear his seal of approval to be acceptable to **Allah**.

Covenants were taken from the Banī Isrāīl, and often dishonoured by them. **Allah** took oath from them to obey the Prophets and Messengers^{AS}, but once they were raised and the Prophetic teachings conflicted with their vain desires, they rebelled; some of the Prophets^{AS} they denied while the others they ruthlessly slew. Strangely enough they showed no qualms over acting in such a callous manner, rather they considered it to be a great achievement and thought that no one could now stop them from their misconduct. Yet they could not save themselves from **Allah's** Grip. Bakht Naṣr appeared as a punishment, put many to sword and took the survivors as captives. It was then that they remembered **Allah** and begged for forgiveness. **Allah**, the Most Gracious, pardoned them but this wretched nation again turned blind to **Allah's** Message and Commands and indulged in the ruthless killings of **His** Prophets^{AS}. They planned the murder of Prophet 'Isā^{AS}; rather committed it on their part. Another faction resorted to disbelief by taking him as God and tried to prove that he was worthy of worship against his own teachings to worship **Allah** and obey **Him**, as **He** is the One **Who** provides for them and for him.

A person who is born and has to eventually die; who requires food, water, air and nourishment, with a never-ending list of necessities; who needs to sleep, a condition similar to death; can a God be like this? The fact is that even those who do not require food, such as angels, do not deserve to be worshiped, as they too are **Allah's** servants. While the need for food is such that can be seen by everyone. Prophet 'Isā^{AS} declared that **Allah** was his **Rabb** and also of all those around him. And he made it very clear that whoever will take partners with **Allah** shall never be admitted to Paradise, which is a manifestation of **Allah's** Pleasure. The fate of the polytheists shall, however, be Hell, which is

a token of **Allah's** Wrath. To those who indulge in polytheism, no helping hand shall be extended. If they die without repenting, no one shall dare step forward to help them in the Hereafter.

It is a blatant denial when they say that God is one of the three, or three in one; or that Prophet 'Isā^{AS} is **Allah's** son, and sometimes take him as the God. This is total deception; no one save **Allah** has the right to be worshipped. If they do not restrain themselves from such blasphemies and repent, they shall be severely punished. Why don't they turn back to **Allah** and beg for **His** Mercy and give up such crooked beliefs? If they do so, **Allah** is Forgiving and Merciful. Now that **His** general forgiveness awaits a non-believer to retract and repent, how can **His** Mercy neglect the believer when he is repentant and a seeker of **His** Guidance; eager to be good, in the hope of **His** Mercy and Grace?

Prophet 'Isā^{AS} is a Messenger of **Allah** and every Messenger^{AS} is blessed with miracles as a token of his Prophethood. **His** birth itself is a miracle. And miracles have also emanated from Prophets^{AS} prior to him. But does manifestation of miracles make the Prophets^{AS} worthy of worship? Prophet 'Isā^{AS} himself invited people to worship **Allah**, while his illustrious mother was a Şiddiqah. She was not a Prophet, for had she been so it would have been announced. The office of Şiddiqah she held is the highest for the Aulia; second only to Prophethood. The ultimate Circle of the Şūfī Path is the Circle of Şiddiqiat. There are a few more Circles, which are actually within it, towards one side. Each Circle on the top engulfs the one below. But Şiddiqiat is an Office, and also the leader and the limit of all the Offices of Wilayah.

So Ḥadhrat Maryam was a Şiddiqah and see what an elevated rank it is! She had the honour of exchanging word with the angels, displaying Karamah and above all conversing with **Allah** in this temporal existence. With this singular honour, both were human beings for they ate food. Now if only the consumption of food is analyzed, we realize that with this alone hundreds of other needs become inevitable. How clearly have these matters pertaining to Prophet 'Isā^{AS} and his mother been explained and yet the Banī Isrāīl persist on the wrong path. Let them know that they may worship anyone they want save **Allah**, but none can benefit or save them from a loss, because no deity has any control even over its own gain and loss. Therefore, worship **Allah**, as **He** is the One who rightfully deserves it. And ask of **Him** as **He** can listen to and is Aware of the condition of every one.

O People of the Book! Do not exaggerate in your religion to the extent that you start proving creations as God. Whereas on one hand you excel in opposition to an extent that you did not even hesitate to kill the Prophets^{-AS} mercilessly, on the other you attach such reverence to declare a Prophet as God. Both the extremes are awful. Religion is synonymous to a perfect balance. Every ritual and custom is not religion, nor can anyone add to or delete from it by his or her personal choice. It is the name of the teachings of Prophets^{-AS}. Whatever is proved by or endorsed by the Prophets^{-AS} is valid, and that which people adopt by their own free will cannot become part of the religion. Such actions are wickedness and Bid'ah, and indeed misguidance. If practised only as a tradition or a ritual it is sin, but if practised with the intention of earning reward, it is Bid'ah, which is not only a sin but also ruins the belief and the faith. So do not follow the trash invented by their fancies just as some of us inspired by the psuedo saints (peers) have adopted different customs. Some of these rituals have the unanimous approval of this international brotherhood of peers like 'Urs Sharif, which like Giyarween Sharif (both great and minor) has no basis in Shari'ah. On top of it, these rituals offer the false promises of a better future, and also of Allah's Pleasure and approval of the Aulia. Therefore, do not follow those who not only went astray themselves, but also misled many and became a source of deluding large number of Allah's creation.

Section 11

78. Cursed were those who disbelieved from among the Children of Isrā'īl by the tongue of Daud and 'Isā, son of Maryam.
79. They would not desist from the evil they committed. Vile is what they have been doing!
80. You will see many of them befriending those who disbelieve. Vile surely is what their souls have sent forth for them, so that Allah became

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ
عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ
ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ
فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ
الَّذِينَ كَفَرُوا لِبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ
أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ

incensed against them; and in torment they shall abide.

81. And had they believed in **Allah** and the Prophet and what has been sent down to him, they would not have taken them for friends; but many of them are transgressors.
82. Surely you will find the Jews and polytheists the bitterest of mankind in enmity towards those who believe. And surely you will find the nearest in affection to the believers those who say: we are Christians. This, because among them are priests and monks and because they are not stiff-necked.
83. And when they hear what has been sent down to the Messenger you see their eyes overflow with tears because of the truth they have recognized. They say: our **Rabb!** We believe; so write us down with the witnesses.
84. And why should we not believe in **Allah** and in what has come down to us of the truth? And we long that our **Rabb** will enter us with the righteous people.
85. Therefore **Allah** will reward them, for what they said, with Gardens beneath which streams flow, to abide therein forever. Such is the recompense of the well doers.

هُم خَالِدُونَ ﴿٨٠﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ
وَمَا أُنزِلَ إِلَيْهِمَا مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَٰكِنَّ
كَثِيرًا مِنْهُمْ فَاسِقُونَ ﴿٨١﴾

﴿٨٠﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا
الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ
أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا
إِنَّا نَصْرِيكَ يَا ذَاكَ يَا ذَاكَ يَا ذَاكَ يَا ذَاكَ يَا ذَاكَ
وَرُهْبَانًا وَأَنْهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ
تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَنْ يَدْخُلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٨٥﴾

86. And those who disbelieved and belied **Our** Signs, they shall be the inmates of the Flaming Fire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ

أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

Secrets of Revelation

Upon the infidels of the Banī Isrāīl, **Allah**'s Displeasure was announced by all the Prophets^{-AS} sent unto them and they were accursed as a nation. Prophet Daud^{-AS} conveyed them the same Message, later repeated by Prophet 'Isā^{-AS}. This continuous display of **Allah**'s Annoyance was not due to any discrimination or personal vendetta but for their disbelief, disobedience to **Allah** and their trespassing the limits set by **Him**. The irony was that they never even stopped anyone from evil doing i.e. some who themselves did not indulge in sin acquiesced with the other sinners. It indeed was a wrong attitude by itself and amounted to compromise with the evil. Many amongst them went so far as to make friends with the disbelievers and participated in their abominable activities, like the Muslim of today, who from his appearance, attire, conduct and mannerism, portrays the profile of an unpaid slave of the Jews and the Christians. The Western attire is held in great esteem even in the Arab States, while the Eastern dress is taken as a symbol of backwardness.

Whatever a human being does is recorded for the life of the Hereafter, and indeed the Banī Isrāīl are up for bad bargains, which will be extremely harmful. They will have to face the Divine Wrath and bear the agony jointly, for intermingling with the disbelievers in this world. Now what can be done to make amends? The only course of action open to them is to correct their beliefs. i.e. to believe in **Allah**, **His** Messenger^{-SAW} and what has been revealed to him in the form of Qurān and renounce the friendship of the disbelievers. In short, they must reform their precepts and practices and look for noble company, but the problem is that the majority amongst them are disobedient and evildoers.

And the Jews are vigorous in their enmity with Muslims as compared to the Christians; although they, the Christians and the polytheists are all enemies of Islam, yet the Christians are less malicious than the other two factions. This is because amongst the Christians are certain people who are God-fearing. At that time, as compared to the Jews, more Christians were blessed with faith * because amongst them were priests and monks who had renounced the love of this world and were not arrogant. They worked with sincerity and devotion for

Allah, and vested interest or avarice could not force them to bargain over their religion. Because of these sincere scholars and saints there are people amongst the Christians apt to reform and are not die-hard opponents of Islam as the Jews and the polytheists. Again, among these scholars and saints are also black sheep who bargain on religion, but the sincere ones do affect the hearts of those associated with them. It must be remembered that the saints and scholars are the heart of a society. If they go astray the whole nation is ruined, and if they act righteously the whole society is reformed in no time.

The fact that these Christian priests and monks or scholars and saints are on the right path is proved by the fact that words of truth influence them. The criteria for any person, be it a spiritual mentor, a scholar or a jurist, to be on the right path is that piety inspires him and what is devoid of virtue, whether a word or an action, repels him. Neither he approves of it nor is he influenced by it. This is the standard given here for evaluating the piety of the Christian scholars and saints. The circumstances were that the Holy Prophet^{SAW} ordered the Muslims terribly oppressed by the Makkans to migrate to Abyssinia, as their ruler Najāshi was a Christian renowned for his justice. Eleven men, subsequently joined by a contingent of eighty two men, women and children, migrated there. The Makkans could not tolerate this relief to Muslims and sent a delegation to the Court of Najāshi with gifts. They portrayed the Muslims as fugitives who had renounced their religion, and demanded their repatriation. The King summoned the Muslims; Ḥadhrat J'affar^{RAU} bin Abi Ṭālib explained the Message of Islam in such succinct and impressive words that tears began to roll down the cheeks of the King and he proclaimed: "If this is a true statement, it surely is the teaching of a Prophet^{AS}. I cannot order such people to leave my country". The Makkan delegation was told to return with their gifts. Later, when the Muslims returned to Madinah, Najāshi sent along a delegation of seventy of his scholars and pious men.

When they called on the Holy Prophet^{SAW} and heard him recite **Qurān** they couldn't help crying and embraced Islam. On return to Abyssinia they apprised the King of their experience and he also embraced Islam. While discussing the sincerity, piety and noble intentions of these people a rule of thumb is also laid down, that whoever fulfills the above criteria, deserves this eulogy. These men, the erstwhile followers of Prophet 'Isā^{AS}, when they heard the Qurān from the Holy Prophet^{SAW} tears began to flow from their eyes. It was because their hearts had the capability to discern the truth; readily accepting it they declared: "Our **Rabb**, we believe, now list us among those who corroborate the Holy Prophet^{SAW}. We have no reason for not believing.

How can we not believe when we desire to be enlisted as **Allah's** righteous servants."

The foundation of piety is faith. To begin with, one must have faith based on sincerity of the heart. Actions must also be based on true devotion; this is the only way of joining the righteous. If someone acts contrary to this and considers himself a saint, he lives in a fool's paradise. He is either stupid or a hypocrite as he is ingesting poison and praying for long life. Those who reform themselves, in beliefs and in conduct, with sincerity, whether formerly Christians or non-believers, once they embrace Islam, their previous conduct is washed away. And when they practically demonstrate their obedience to **Allah**, they are blessed with unlimited Grace in this world and also in the Hereafter. Paradise will be their abode as a reward of striving with sincerity and devotion. Whereas those who deny the teachings of a Prophet^{AS}, indeed deny **Allah's** Words. This denial has two levels. Firstly, if **Allah's** Message is altogether rejected, such people are disbelievers and deserve to be condemned to Hell forever. If, however, there is no denial but the practices are not in accordance with Divine teachings, such people are grave sinners and Fasiqīn. If **He** chooses to forgive or punish, it is entirely upto **Him**, though they shall not reside in Hell forever. Sooner or later they will be delivered.

Section 12

87. O you who believe! Forbid not to yourselves the good things **Allah** has allowed to you, and trespass not; verily **Allah** does not love the trespassers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ
اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٨٧﴾

88. And eat of that with which **Allah** has provided you as lawful and good; and fear **Allah**, in **Whom** you are believers.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

89. **Allah** shall not take you to task for your unconscious oaths; but **He** shall take you to task for (breaking) your oaths that you took in earnest. Its atonement is the feeding of ten poor men with the middle sort of that with

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ
يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّرتُهُ
إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ

which you feed your household, or the clothing of them or the freeing of a slave; but he who cannot afford, for him is a fasting of three days. That is the atonement of your oaths when you have sworn, and bear in mind your oaths. Thus does **Allah** expound to you **His** Commandments, that you may return thanks.

90. O you who believe! Wine and gambling and stone altars and divining arrows are only an abomination, a handiwork of Satan; so shun it, that you may thrive.

91. Satan only seeks to breed enmity and spite among you by means of wine and gambling and would keep you from the remembrance of **Allah** and from *Ṣalāt*; will you not then desist?

92. Obey **Allah** and obey the Messenger, and beware; and if you turn away, then know that upon **Our** Messenger rests only the plain preaching.

93. No sin is on those who believe and work righteous works for what they have eaten so long as they abstained and believed and worked righteous works, and shall again abstain and believe, and shall again abstain and do well; and **Allah** loves the well-doers.

فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَأَحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٢﴾

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

Secrets of Revelation

From the monastic way of life of the Christians, it must not be construed that they can be friends to the believers. Their mention has been made only for the purpose of comparison with the Jews, very few of whom embraced Islam. Their numbers were indeed negligible in proportion to their population. Comparatively, more Christians converted to Islam, because amongst them were the recluse, free from mundane greed. When they came across the truth they accepted it. Their earlier way of life was in accordance with their own Dīn. Otherwise the best amongst them is the one who embraces Islam. Their monastic life is neither a virtue nor is it friendship with Islam. The impression could be drawn that monasticism or renouncing the mundane pleasures, abandoning home and hearth or celibacy etc. are actions helpful in the attainment of Divine Nearness. This is not so at all. There is no room or need for this concept in Islam. Whatever **Allah** has declared as lawful must be attained and enjoyed the way it is ordained. That is true obedience. If anyone acts against it according to his own desires, he will be guilty of violating the limits of **Allah**. For example, if someone avoids good meals, or in spite of being able to buy, does not dress well, or does not marry despite having the resources, with the intention to earn greater reward, he is guilty of impudence and is not liked by **Allah**. It is impertinent to fix it as the criteria of good and evil. Whatever **Allah** has made lawful must be eaten and no human being can declare it as forbidden.

The virtue lies in eating to one's content from what **Allah** has provided. This, of course, applies to an honest earning and not to income by usurping the wealth of others, or by accepting bribe or by defrauding anyone. One must earn an honest livelihood, whether as an employee, a trader, a farmer or worker on daily wages. This permissible earning must be kept pure, and must not be allowed to get mixed up with the impure. There is a flagrant lack of religious knowledge in our households. As a result women are unaware of the difference between purification and pollution. For instance, if a woman has to take an obligatory bath and she is unaware of its obligatory aspects she cannot be clean. When she will cook in that state whatever she touches will also be rendered unclean. In case she uses the nail polish, which forms a coating over the nails, neither the ablution nor the bath will be valid unless the nail polish is removed before hand. The food earned by lawful means when touched or prepared by unclean hands will not remain Ṭayyab (pure). Similarly if a

fraction of unlawful income is added to lawful earnings the entire lot will be rendered unlawful. Therefore, the provisions must be both lawful and pure.

Taqwa is another name of **Allah's** Obedience, and not of starvation. Therefore, eat and drink of what is lawful and pure. Faith demands Taqwa, a state of Divine consciousness whereby one does not feel like disobeying **Him**. This can be achieved through **His** Obedience. Hence whatever **He** has permitted must be done while observing the limits of Islamic Shari'ah laid down by **Him**. There are three situations of forsaking the lawful. Firstly, to take a lawful thing as forbidden; this is infidelity. Secondly, if someone vows not to consume something lawful, this is prohibited. One must break his oath and expiate. Thirdly, the physicians prescribe to abstain from something lawful as a preventive measure, or the Shaikh stops its use for some time for spiritual uplift; this is allowed in Shari'ah.

As for the oaths; when do these remain valid and when not? One kind of oath is absurd and needless and as such not liable to accountability. For example, a person swears un-wittingly or swears to the best of his knowledge on a past event later found to be wrong, and he too was deceived, he shall not be accountable. Neither it is sinful nor is any expiation due on it. Another kind of oath is that a person was well aware of a past event but intentionally swore upon a lie. Although there is no expiation, yet being a lie it is a grave sin. The third form of oath concerns the future, which if not honoured for any reason whether intrinsic or extrinsic, is a violation. This is a breach of promise and has to be expiated, i.e. one must feed ten poor persons twice a day at the same standard as his own, failing that he must clothe ten needy people by a long dress; or a pair of pyjamas to cover up to the umbilicus. If he cannot afford this he must free a slave or a maid if he possesses one, failing which he must fast for three consecutive days according to the Hanafi School of Thought. This is the atonement for the oaths either broken or unfulfilled. The real motive behind is to be careful in guarding one's oaths. The best course of action is to avoid swearing on every petty issue, and if at all one has to swear, it must be done after due deliberation. Once taken, the oath must be honoured. All these etiquettes being ordained are different ways of gratitude and **Allah** wants mankind to be grateful to **Him**.

Another aspect worth deliberation is that whereas swearing upon falsehood or dishonouring an oath is a serious crime and ought to be expiated, there are many other vices commonly practised in the society, which are extremely harmful and destructive. For example, use of alcohol is taken very lightly, whereas it leaves the user confounded, or gambling or divining arrows, a form

of lottery in those days. It was so practised that some men would jointly buy a camel and slaughter it. They would then draw lots by arrows already kept for the purpose. These arrows bore markings like 'two shares', "three shares" etc and some would be left blank. They received their share according to the draw while some would get nothing, a form of modern lucky draws. Drawing of lots is permissible in Islam where the right of the participants are protected; for example, something is divided into two equal shares and then the choice is decided by drawing a lot. Or in case of pilgrimage when there are many applicants against limited number of seats. Since all have equal civic rights, a lot is drawn and no one's right is violated. Drinking, gambling, idol worship, games of chance and divining arrows are such loathsome practices that the slightest sentient human being finds them disgusting and preposterous.

The human being is the best of **Allah's** creations and **He** has subdued the entire universe for him. The sun, the moon and the stars are at his service and so are the earth, its seasons, the air, the plantations, the inert substances and the animals. Now if a human being starts worshipping any of them, it is against the very purpose of his creation, and devastating to his superiority. Just as worshipping idols is loathsome, intoxication is even worse because it paralyses ones faculties, intellectual and moral, and drives a person below the level of an animal. Same is the outcome of gambling and the games of chance, which are nothing short of robbery by mutual consent. These are works of the devil and the Muslims must deliberately keep away to attain eternal success. Satan tries his level best to create mutual enmity and spite in the hearts, easily induced through wine and gambling. While drinking stupefies, a scuffle follows the loss of wealth in gambling on the spot, or it would leave enough malice in the hearts to spark a feud later. These wrangling and animosities will impede **Allah's** *Zikr*. An intoxicated person, and a gambler who loses all his money will have a heart burning with spite; how then can he possibly engage in **Allah's** *Zikr*? So when *Zikr* is gone, the *Ṣalāt* is neglected. The danger now threatens the beliefs and step-by-step a person moves towards destruction. Knowing all this, will the Muslims refrain from these evil practices? Verily the Companions^{-RAU}, the very first addressees of the Qurān, who were once addicted to all these evils renounced them altogether as a proof of their devotion to their beloved, the Holy Prophet^{-SAW}

What is Dīn?

It is to obey **Allah** the way shown by **His** Messenger^{-SAW}, to fear **His** Sovereignty and to hold the Grandeur of **His** Court in awe vis-a-vis the

insignificance of one's acts of obedience. And whoever circumvents this way, let him know that he cannot harm **Allah**, nor **His** Magnificence, nor the Holy Prophet^{SAW} whose only duty is to convey **Allah's** Message with clarity and precision. To make people believe in this Message is none of his business. It is upto the listener to accept or reject it. **Allah** will take an account of **His** creation **Himself**. If anyone before embracing Islam indulged in actions later prohibited, like drinking etc., and renounced them when ordered; he shall not be guilty. In fact it is a gradual process; first he becomes a believer, then he acts righteously and is blessed with Taqwa, which is a sort of relationship with **Allah**. **He** progresses further in this state to the level of Ehsan. Taqwa was a spiritual state in which one could not possibly disobey **Allah**, and was ever ready to obey **Him**. A continuous progress in Taqwa took him to the level of Ehsan, wherein he felt himself in the Presence of **Allah** while working or worshipping. Indeed this level of Ehsan turns every action into worship, like in case of the Companions^{RAU}. The Qurān testifies: "You see them ever bowing and prostrating (48:29)" whereas they actively participated in all the spheres of life, from politics to soldiering, from trading to agriculture. What then is meant by a continuous bowing and prostration? It was this state of Ehsan, that every action was attended by such devotion as if they were in the Presence of **Allah**. Thus everything they did was considered as worship. They had attained this state in the blessed company of the Holy Prophet^{SAW}, termed as the "beneficence of company." These feelings have ever since been transmitted from heart to heart. It is the duty of a Shaikh to guide the seekers to the spiritual court of the Holy Prophet^{SAW}, and it is upto **Allah** that **He** chooses them as **His** beloveds and starts loving them.

Section 13

94. O you who believe! **Allah** shall surely test you to some extent of the chase which your hands and your lances may reach, in order that **Allah** may know whoever fears **Him** unseen; but he who will trespass thereafter, for him is a torment afflictive.

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمْ ءَللّٰهُ بِشَيْءٍ مِّنَ الصَّيْدِ
تَنَالُهُ ءَايِدِيكُمْ وَرِمَاحِكُمْ لِيَعْلَمَ ءَللّٰهُ مَن يَخَافُهُ
بِالْغَيْبِ فَمَنۢ اَعْتَدَىٰ بَعْدَ ذٰلِكَ فَلَهُ عَذَابٌ اَلِيمٌ ﴿٩٤﴾

95. O you who believe! Do not kill chase while you are in a state of Iḥrām, and he among you who

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَاَنْتُمْ حُرُمٌ وَمَنْ

kills it wittingly, his compensation is the like of what he has killed, in domestic flocks, which two equitable persons among you will judge: an offering brought to the K'abah; or as an expiation the feeding of the needy, or its equivalent in fasts that he may taste the enormity of his deed. **Allah** has pardoned what is past, but he who returns, **Allah** shall take retribution from him; verily **Allah** is Mighty, capable of Retribution.

96. Allowed to you is the game of the sea and its eating: a provision for you and for the caravan. And forbidden to you is the game of the land while you are in a state of Iḥrām. And fear **Allah** to **Whom** you shall be gathered.

97. **Allah** has made the K'abah, the Sacred House, a maintenance for mankind, and so also the Sacred Month, and the offering and the victim garlanded. That is in order that you may know, that **Allah** Knows all that is in the heavens and all that is in the earth, and that **Allah** is Knower of everything.

98. Know that **Allah** is Severe in chastising and that **Allah** is Forgiving, Merciful.

قُلْهُ مِنْكُمْ مُتَعِدًّا فِجْرَاءُ مِثْلُ مَا قَتَلَ مِنَ النَّعْمِ
يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ
أَوْ كَفْرَةً طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا
لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ
فَيَنْقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٥﴾

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعًا لَكُمْ
وَاللَّسْيَارَةَ وَحَرَّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٦﴾

﴿١٧﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا
لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلْبَيْدَ ذَلِكَ
لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿١٨﴾

99. Nothing rests on the Messenger save the preaching, and Allah Knows what you disclose and what you hide.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ ﴿٩٩﴾

100. Say you: equal are not the foul and the pure even though the abundance of the foul may please you. So fear Allah, O men of understanding! So that you may thrive.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ
كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ
لَعَلَّكُمْ تَفْلِحُونَ ﴿١٠٠﴾

Secrets of Revelation

Allah is the sole Authority to determine the permissible and the forbidden. He may forbid anything He feels like, in demonstration of His Magnificence. But He declared only those things unlawful for the believers, which are harmful physically and or spiritually. In case of preceding nations even the permissible were forbidden as a punishment for their misconduct. There are conditions under which lawful and good things are temporarily declared as forbidden for the Muslims, but not as a punishment. For example, fasting, during which eating and the rightful fulfillment of other biological drives is forbidden, but it is only from dawn to sunset and for the specific month of Ramadhān, not forever. Now there are many enlightening aspects of fasting. It is a mode of expressing Allah's Glory, that He is the true Ruler and we are His servants who will obey whatever is ordered. And it is a source of His Mercy and Forgiveness and a spiritual training to attain excellence. There are unlimited blessings listed in the Qurān and Ḥadīth, and certainly there will be many which are beyond our comprehension. The same applies to the prohibition of hunting while in Iḥrām for pilgrimage. Arabia primarily is a desert with plenty of animals of prey. The Companions^{-RAU} were very fond of hunting. Allah prohibited hunting within the limits of Ḥaram for all times and in Iḥrām until it is taken off.

It is important to remember that those blessed with stations of Allah's Nearness come across plenty of opportunities to err, as a trial from Allah. If they abstain they attain greater progress, and if they get involved in sin, it is possible that they may repent, but generally in such a situation the capacity to repent is seldom granted. Allah asserts that in order to test you, the animals of

prey shall roam around you freely within the limits of Ḥaram and while you are in Iḥrām. **Allah** wants to see who obeys **Him** and restrains himself from hunting, and who does not. It will also outwardly measure up the people as the animals will roam within the reach of their hands and spears! But it must be remembered that whoever transgresses beyond the limits of **Allah** shall meet a painful doom. Whereas the journey to Ḥaram, clad in Iḥrām whether for Ḥajj or for 'Umrah, is an effort to avoid such doom, merely putting up a certain appearance will not be of any help. The result will depend on the actions. So the orders are not to hunt while in Iḥrām whether the animal is a wild beast or permissible. However, if a person is attacked by a beast, or a rabid dog posing a threat or a snake or a scorpion, these must be killed in the light of exemption given by the Holy Prophet^{SAW}. One must neither hunt himself nor advise or help others to do so. However, if someone offers you to eat from what he has hunted, you may take it.

The hunting of wild animals within Ḥaram is prohibited while the slaughtering of domesticated animals, like chicken, cow or buffalo, lamb, camel, goat, etc. is permissible. However, if someone deliberately hunts a wild animal while in Iḥrām, he will have to expiate in relevance to the animal hunted. The expiation will be determined by two local natives who are fair, pious and capable of understanding and analyzing the matter and have knowledge of the prevalent market value of cattle etc. They will fix the expiation, whether a lamb, a goat, or ten goats or a camel etc. According to Jurists, the expiation may even be determined by one person provided he is noble and shrewd. This is why the Mushāi'kh do not appoint their deputies merely on the basis of piety but wisdom and sagacity are also a prerequisite.

If the animal is not hunted intentionally but is killed by mistake, for instance, during practice an arrow is shot or a bullet is fired and it hits an animal, killing it; it is to be expiated in the same manner as mentioned above. The animal in expiation for this mistake shall be taken to Ḥaram and slaughtered therein. Or else the poor must be fed to the extent of its approximate value, failing which the atoner must fast for an estimated number of days. Feeding the poor and fasting are, however, not confined to the limits of the Ḥaram.

The Philosophy of Punishment

This is the punishment for his misdeed so that he may realize his mistake and feel sorry for it. In Islam the punishment is not to inflict pain on the culprit, but to make him realize the repugnance of his crime and to serve as a deterrence for the future. Yes! Bygones are bygones, for **Allah** shall not.

punish them for what is done in the past, rather **He** has forgiven them. If someone indulges in transgression over and over again, he shall have to expiate accordingly but he should not be heedless of **Allah's** Wrath. **His** Grip is the strongest. It is quite possible that to curb continuous evil **Allah Himself** may decide to avenge. **He** is certainly the Most Overpowering and the Strongest when it comes to vengeance.

Yet it is permissible even when in Iḥrām to hunt and eat animals living in water. This is a special gift for the travellers going to Ḥaram by sea in order to avert shortage in food supplies. Hunting on land in Iḥrām is not allowed as alternative arrangements for food are there. Once Iḥrām is taken off it is allowed to hunt outside the limits of Ḥaram. Majority of the Companions^{RAU} were fond of hunting and they often did so. In fact it used to be in the knowledge of the Holy Prophet^{SAW} and he would tell them to keep his share too. Moreover it is important to maintain a very cordial relationship with **Allah** and fear its discontinuation, as **He** is above all needs while mankind is dependent upon **Him**. Isn't it strange that the dependant acts arrogantly, while the Independent ignores it? It must be remembered that everyone shall, one day, return to **Him**.

Allah has declared K'abah as a House of veneration and magnificence and a source for the survival of mankind. This survival has been linked to the magnificence and the honour of K'abah. If its esteem is lost neither mankind nor this world will sustain. According to Ḥadīth, a Jew with crooked legs will conquer Makkah, demolish the K'abah and discontinue its pilgrimage and this event will be followed by Yaum-al-Qiyamah. The Jews are actively working on this for the last few years. On one occasion, the dynamite sent for the purpose of sabotage was seized. They employ their slave the Rafdhī of Iran for this purpose, who once tried to take out procession to create unrest and to turn Ḥajj, one of the highest form of worship, into a political drama. When no Muslim from around the world got attracted besides this Jewish sponsored sect, they planned to capture the K'abah but miserably failed. May **Allah** always disrupt their plans!

The K'abah is a centre of Divine Lights. The honour enjoyed by the Makkans or the Quraish is because of this House. Besides, it is easy for them to attain and earn livelihood due to the pilgrims. Not only of the Makkans or the Quraish, but the survival of the entire mankind all over the globe depends on the existence of K'abah. Had it been necessary to know exactly how, **ALLAH** would have certainly revealed it.

Now what is the relationship between the magnet and the iron? Though it cannot be witnessed, yet iron is attracted towards the magnet. Similar is the bond between the sustenance of the world and K'abah. Same is the bond between the Aulia holding Divine Offices and the events of the world. The Şūfīs agree that the workshop of life is divided in four departments, each assigned to one of the four personages known as Quṭb. They are under the command of a Ghous. There is only one Ghous in the entire world at one time. The Divine Offices beyond Ghous are rarely granted. If ever they are conferred, the Ghous progresses to the level of Qayyum; then to Fard; onto Quṭb-e-Waḥdat and finally to Şiddiq. Şiddiq is assigned to this world once in centuries. Qurān testifies that Ḥadhrat Maryam was a Şiddīqah. The events of the world are directly related to these Aulia commensurate to their Offices. But the thing to marvel at is **Allah's** Omnipotence, as sometimes, rather quite often, even these Aulia are unaware of the Offices they hold. Yet **Allah** makes them serve **His** Purpose.

Those who dish out verdicts of polytheism must also realize that K'abah is also a collection of lifeless stones, which **Allah** has turned into source of survival of mankind and the entire world. There is no threat to **His** Unity. **He** may link the survival of things to water if it pleases **Him**, further strengthening the concept of **His** Unity. The real authority rests with **Allah** and it is a rule laid down by **Him** that there is a cause for everything in this world. And if for intrinsic reasons, **Allah** makes alongwith the K'abah, those hearts upon which **His** Lights reflect, also a source, a medium, it does not lessen **His** Magnificence, nor does it threaten **His** Unity. Certainly the innovators have also based absurd and ridiculous myths upon these concepts and have hurt the precepts and practices of so many people. It is extremely important to refute and rectify them. But the cure for a headache is not to chop the head off. Here also the cure is to spread the real blessings received from the Holy Prophet^{SAW}, generation after generation, through the enlightened hearts. This precious legacy of Islam must be made available to people. When a genuine product is made available in the market, the fake itself begins to disappear. Otherwise the denial of these blessings will leave the hearts void of sincerity, and innovations will be succeeded by hypocrisy, comparatively a more fatal disease. Similarly the sacred months and the animals of sacrifice are to be respected. These should neither be molested nor hindered on their way, nor stolen including those tagged to be offered in sacrifice. Providing guidance and discussing such meticulous details proves that **Allah** is Aware of everything between the heavens and the earth. **He** is Aware of each and every

particle, of the very thoughts that cross the mind. And this must also be clearly understood that a continuous disobedience takes a person closer to **Allah's** Grip, which indeed is very firm. On the contrary, if one repents, and reforms his beliefs and conduct, then **Allah** is Forgiving and **His** Mercy knows no bounds.

It must be remembered that the duties of the Holy Prophet^{SAW} are to convey the teachings and the blessings of **Allah** to people. **He** conveyed the former with such vigour and zeal, that a span of fourteen centuries, which buried mighty emperors and their histories, could not blur the teachings of the Holy Prophet^{SAW} in the least. He conveyed the Message of **Allah** to the cottage of a pauper as well as to the royal palaces; and within few years a society, a Government, a country, an army, a system of ruling, an education system, a judicial system, in short, a complete State, an exemplary Muslim, and a model Islamic society and Government was established and presented before the world. As for the latter, i.e. the blessings and the states of the heart, these were put to loot in a manner only befitting the Holy Prophet^{SAW}; that anyone who met him after embracing Islam, a single glance turned that person into a Companion^{RAU}, whether man or woman, rich or poor, scholar or unlettered. In terms of faith or morals, Companionship is a level above which there is none except the exalted level of the Prophethood.

His duty was to convey the favours of **Allah**. To accept, to act accordingly, and to benefit from them is the duty of mankind. And it must be clearly understood that whatever one displays or conceals is known to **Allah**. Often in a society the noble and the pious are in a minority. However, the majority in evil does not prove its goodness even though people tend to approve of what is being practised by the majority. People of courage and determination have always been less in number. They are those who sacrifice the temporal pleasures over **Allah's** Obedience and maintain a relationship of love and devotion with the Holy Prophet^{SAW}. Those who indulge in sin to attain mundane pleasures and temporary satisfaction have always been greater in number. Does it mean that they should be followed just because they are in majority? While honouring the democratic values, will one not realize the Magnificence of **Allah**, nor appreciate the courage of the righteous who do not care about the storm of evil, who rather force the stormy waves of this catastrophe to retreat from their steps! It must be remembered that the abundance of unlawful wealth will not earn **Allah's** Pleasure, rather invoke **His** Wrath, as compared to the lawful income which might be less, but is a source of winning **Allah's** Pleasure. For pleasing **Allah**, the comforts of many

worlds, and many lives, if granted over and over again, can be happily sacrificed and yet the desire to sacrifice is never satiated. So take note that these lawful and pure things bear a magnificence and grace, which is not marred by the abundance of the impure and the unlawful. Even though to the patent observer abundance may be of importance. But in the court of **Allah** the real honour and greatness is in piety and purity. This is why the mode of election in Islam is that when pious, popular and prudent people unanimously agree on a person as their leader, the general public should pledge their allegiance to him and not that the opinion of every plebeian would carry equal weight. This latter fair-seeming foolishness is Western in origin. So fear **Allah** and follow the path recommended by **Him**, as this is the dictate of wisdom, which will ensure the mundane as well as the eternal success.

Section 14

101. O you who believe! Ask not of things which if disclosed to you, may annoy you, and if you ask of them while the Qurān is yet being revealed, they may be disclosed to you. **Allah** has pardoned that, and **Allah** is Forgiving, Forbearing.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ
 إِن تُبَدَّلَ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
 الْقُرْءَانُ تُبَدَّلَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ
 غَفُورٌ حَلِيمٌ ﴿١٠١﴾

102. Surely people have asked questions before you, and were then found disbelieving therein.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا
 بِهَا كَافِرِينَ ﴿١٠٢﴾

103. It is not **Allah** who appointed anything like the Baḥirah or the Sa'ibah or the Waṣilah or the Hām; but it is the disbelievers who have fabricated a lie against **Allah**, and most of them do not reflect.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
 وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ
 الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

104. And when it is said to them: come to what **Allah** has sent down and to the Messenger, they say: enough for us is what we found our fathers on. What!

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ
 الرَّسُولِ قَالُوا أَحْسَبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا
 أَوْ لَوْ كَانَ ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا
 وَلَا يَهْتَدُونَ ﴿١٠٤﴾

Even though their fathers knew nothing nor were guided.

105. O you who believe! On you rests the case of yourselves; whoever strays can do you no harm so long as you keep yourselves guided. To Allah is the return of you all; then He will declare to you all what you did.

يَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ
مَنْ ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فِي نَيْتِكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

106. O you who believe! The testimony among you, when you are face to face with death, at the making of a bequest shall be that of two equitable persons from among you, or two others from among those not of you if you be journeying in the land and death afflicts you. You should detain the twain after the Ṣalāt, if you be in doubt, and they should swear by Allah affirming: we shall not barter it for a price, even though he be a kinsman, and we shall not hide the testimony of Allah, lest we should be of the sinners.

يَأْتِيهَا الَّذِينَ ءَامَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ
أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ
مِنْكُمْ أَوْ ءَاخِرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي
الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا
مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ
لَا نَشْتَرِي بِهِ شَيْئًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ
شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

107. If then it is later ascertained that the twain had been guilty of a sin, two others should take their place from amongst those who were sinned against, the two nearest of kin, and they should swear by Allah affirming: our testimony is worthier of credit than their testimony and we have not trespassed, for then we

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخِرَانِ يَقُومَانِ
مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ
فَيُقْسِمَانِ بِاللَّهِ لَشَهَدْنَا أَحَقُّ مِنْ شَهَادَتِهِمَا
وَمَا عَدَدْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾

would have been among the wrong-doers.

108. That should make it more likely that their testimony would be according to the fact thereof, or they shall fear that other oaths would be admitted after their oaths. And fear **Allah** and hearken, and **Allah** does not guide a wicked people.

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا
أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ
وَأَسْمِعُوا لِلَّهِ لِيَهْدِيَ الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

Secrets of Revelation

Questions are asked in pursuit of knowledge, a pre-requisite for action, and to acquire knowledge one has to ask those who know. But useless probing and irrelevant questions are incorrect, particularly in a situation when the Qurān is being revealed. Whatever be the question, an answer will certainly be given, and it is quite possible that the answering revelation may not be according to the desire of and as such not liked by the seeker. So it is better to ask only relevant questions which are necessary for guidance. Besides, the revelation of the Qurān is confined to a specific period, which indicates that, after this, the Chain of Divine Revelation will discontinue, as the process of answering here has been specifically associated with revelation of the Qurān. Once it is completed, though asking useless questions would still be undesirable, there will be no answers revealed any longer. This proves that after the Holy Prophet^{SAW}, whoever claims that he receives revelations shall be an imposter.

Now whatever has happened in the past must be forgotten as **Allah** is Forgiving, Clement. **He** is very Tolerant and none save **Him** could have had the patience to tolerate this creation, especially the people of today. The preceding nations also tried to probe aimlessly and ended up in disbelief by practising what **Allah** did not reveal, pretending as if it was from **Him**. **He** did not make any Baḥirah, Sa'ibah, Waṣilah and Ḥām etc. nor did **He** allow the practices associated with them.

It is important to mention here that it is not wise to split hair with the Shaikh too, and whatever is advised must be practised in its simple meanings. Unnecessary probing may result in restrictions. For example, a Shaikh advises

a seeker to recite Darūd Sharīf; so one must simply recite any Darūd Sharīf, as much as one can easily do. Probes like when, which one and how much will surely entail restrictions. Now if he does not abide by them it will not benefit him, rather he might go astray, like these polytheists who fabricate their own beliefs and act accordingly.

Baḥirah was the mammal whose milk would be dedicated to the idols. Sa'ibah was animal let free in the Name of **Allah**, the Most Gracious, the Most Merciful. Hām was a stallion camel who had mated with a certain number of female camels, and was also dedicated to idols. Waṣilah was a dromedary, which had delivered continuously female offspring and never a male. The infidels were the fabricators of all such absurdities. Inviting restrictions through irrelevant questions, inventing rituals and then taking them as good, were certainly evil practices. The problem with the non-believers is that to prove the truth of their religion they often lie over **Allah** and it is indeed stupid. Wasn't their disbelief enough to invoke the doom that they went on to lie over **Allah**?

And when they are invited to the Dīn of **Allah**, asked to practise what is revealed in the Qurān and follow the Holy Prophet^{-SAW}, they say that they cannot possibly abandon the customs of their fore-fathers. For if they did, it would mean that their ancestors were ignorant and stupid. They may be asked whether their ancestors had a Divine Book or the teachings of a Prophet^{-AS}? And if they had, did they abide by those teachings? Two conditions have been laid down here for following somebody in belief and practice. It is surely not wise to follow every other person, nor is it justified to follow someone just because others are doing so. The first thing to do is to determine one's own aim and the destination. Once this is done, one should look for someone with the knowledge of the path leading to that destination. When this is assured, it must then be seen whether his destination is also the same as of the seeker. If so, there is no harm in following him. This is called "conformity" (Taqlīd) or following in the footsteps of someone.

Those noble and pious souls who, within themselves, were institutions of knowledge and were on the most elevated level of practice; who took guidance from the Holy Prophet^{-SAW} before taking each and every step; following them in pursuit of **Allah**'s Pleasure is indeed conformity with Āi'mah. This is the criterion for leadership set by the Qurān unlike the prevalent leadership which has contributed nothing save destruction, deceit, frauds and oppression to the nation. It is indeed a grave misdeed to elect ignorant and non practising

persons as the leaders of the nation; whereas the Qurān declares uprightiness, both in knowledge and in practice, to be the basic quality for leadership.

It is obligatory for every Muslim to strive to his level best. After having put in his best efforts he should be at peace. If others still do not follow the right path, it is their decision. But the one engaged in this effort must himself remain steadfast and should continue to exert fully to be a source of guidance for others. If people do not listen to the truth, it is up to them, as everyone will indeed return to **Allah** for direct reckoning.

Life and death are closely inter-linked. If one approaches death he should bequeath in the presence of two responsible and honest Muslims, failing which, well reputed persons from other communities may also be taken as witnesses. Especially if one is afflicted with a terminal illness while on a journey he can make someone as his executor, preferably a Muslim. However, a non-Muslim can also be appointed and requested to convey his belongings to his heirs, who may distribute them in accordance with Shari'ah. This part referring to the appointment of an executor has been made a part of Kalimah-e-Ṭayyebah by the Shi'ites. How absurd and remorseless! What kind of a faith would it be which is raised on falsehood?

Now if a conflict arises amongst the heirs, they must produce witnesses who must be detained till Ṣalāt to take an oath after it or the claimant must testify. If the plaintiff is identified as heir in the light of Shari'ah, his due right should be given, he must take an oath. If he refuses to take an oath, the case may be decided against him. Or else the court may also decide to have an oath by the defendant. The oath must be made as fervent and impacting as possible. This fervour or intensity can be added to the situation by a choice of the place and timings. For example, he may be asked to take an oath after Ṣalāt, in ablution inside a mosque, failing which he will lose the case.

In short, two important matters discussed here are (1) that a Muslim who is about to die must, if possible, appoint an executor, upon such wealth or property which is not known to the heirs. This executor may be a non-believer, who is to deliver it to the heirs. If the executors are more than one it is still better. And (2); if the heirs have a dispute they must produce witnesses, failing which they must take an oath with full fervour as explained above. And always fear **Allah**, and do not forget that **He** does not allow the wrongdoers to receive guidance unless they renounce their misconduct. Unless one repents and mends his ways **Allah** does not force him into piety. In fact some of the sins are so grave that as a punishment, the sinner is deprived of repentance.

109. Beware of the Day when Allah will gather the Messengers and say to them: how were you answered? They will say: no knowledge have we; verily You are the Great Knower of things hidden.

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ﴾
﴿قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبِ﴾ ﴿١٠٩﴾

110. Call to mind when Allah will say: O 'Isā, son of Maryam, remember My favour upon you and your mother when I aided you with the Holy Spirit, so that you spoke to mankind in the cradle and in maturity, and when I taught you the Book and wisdom and Torah and the Bible, and when you formed out of clay the likeness of a bird by My Command and you breathed into it and it became a bird by My Command, and you healed the born blind and the leper by My Command; and when you caused the dead to come forth by My Command; and when I restrained the Children of Isrāil from you when you came to them with evidences, and those of them who disbelieved said: this is but magic manifest.

﴿إِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ﴾ ﴿١١٠﴾

111. Recall when I revealed to the disciples: believe in Me and My Messenger, they said: we have believed, and bear You witness that verily we are Muslims.

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ﴾ ﴿١١١﴾

112. Recall when the disciples said: O 'Isā, son of Maryam, can your **Rabb** send down to us some food from the heaven? He said: fear **Allah**, if you are indeed believers.

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ
يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ
السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

113. They said: we mean that we may eat of it and we may set our hearts at rest and we get assured that you have spoken the truth to us and we should be its witnesses.

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا
وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا
مِنَ الشَّاهِدِينَ ﴿١١٣﴾

114. 'Isā, son of Maryam, said: **Allah**, our **Rabb**! Send down to us some food from the heaven, that it may become an occasion of joy to us – the first of us and the last of us – and sign from **You**; provide us **You**, and **You** are the Best of Providers.

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً
مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا
وَأَيَّةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

115. **Allah** said: surely I am going to send it down to you, but whoever of you disbelieves afterwards, I shall torment him with such a punishment the like of which I shall not give to any of **My** creatures of the worlds.

قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ
مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ
أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

Secrets of Revelation

To be satisfied with a sinful life sustained by wealth amassed through plunder, is indeed a blunder. Because a Day is approaching, when all the creation will be simultaneously gathered at one place. It will be the place of reckoning and this world with all its comforts and attractions would have come to an end. Some amongst the gathered would be those who had opted for disobedience in this world and were the wrong doers: repudiators in beliefs and malefactors in

practice. While some would be those who had followed the true beliefs and practised righteousness. There will be yet two more categories of people: those who were non-believers at heart but pretended to be Muslims and even acted like them, and those who were Muslims at heart, but could not practise Islam in their lives as they should have, and lagged behind.

The two groups of Muslims, those truly sincere at heart as well as in action and those Muslims at heart but slack in action, both shall qualify for intercession. Whereas both the groups of non-believers shall not be entitled to any. This intercession will be done by the Prophets^{-AS} and Messengers^{-AS} or on their behalf by the relevant personages like Mushai'kh, the Shuhadā' or the pious souls or even ones' children who had died very young. It is asserted here that on the Final Day, when the entire creation will be gathered, the first question shall be addressed to the Prophets^{-AS} and Messengers^{-AS}, so as to make it clear to everyone that it is a Day when no one shall be able to hide himself or conceal anything. When such exalted personalities shall face accountability, where do the ordinary human beings stand?

Now the question put forth to the Prophets^{-AS} will also be a unique one, that is, what was the response given to them by their people, or how many accepted the Divine Message and how many turned away in arrogance? Now if the Prophets^{-AS} do not know what had happened after their passing away, they surely will be aware of those who had accepted the Message directly and had offered sacrifices. Similarly they will know who opposed, negated the Message and fought against them. These exalted souls, knowing fully well that no believer shall remain deprived of **His** Mercy while their testimony will close all avenues of salvation upon the non believers, urged by their nobility, soft nature and grace, will speak: "O' **Allah!** How do we know? Our knowledge was limited to the obvious, whereas **You** know what was in their hearts. We saw what **You** made us see, and we knew what **You** told us. Therefore, we have no knowledge. It is not a Day to rely upon outward appearance of things. Rather, this is the Day of thorough screening and since **You** are well Aware of the hidden and the manifest, **You** certainly know better."

Then Prophet 'Isā^{-AS} shall be addressed before the huge crowd and **Allah** shall remind him of **His** unlimited favours, which are beyond human understanding, bestowed upon him and his pious mother. The miracles manifested at his hands and the Karamah of his mother overwhelm the human intellect. How the Archangel Jibril's^{-AS} presence strengthened him and his company became a source of power and dignity. (Incidentally it proves that **Allah** may appoint a

helping angel or a noble spirit to deliver **His** Barakah and **His** Lights). **He** spoke from his cradle as an infant. To speak means to converse in a meaningful manner, which indeed was a great miracle. Addressing the people in his middle age, too, is a miracle for him while it is normal for people to speak at this age. But he had been taken to the heavens before attaining that age. According to the belief of the Muslims, Prophet 'Isā^{AS} shall return to this world, and will propagate Islam, and shall be buried in the Holy Prophet's^{SAW} tomb, where space for him has already been kept. **His** return to the world and participation in its activities will again be a miracle. **Allah** blessed him with the knowledge of the Book, made him fully conversant in the Divine Books and also the wisdom, that is, exposition and understanding of the Divine Books, namely the Torah and the Bible. These were taught to him or committed to his memory. **Allah** bestowed him the power to perform amazing acts. **He** moulded clay in the shape of a bird such as a crow, a sparrow or a pigeon and the model did not have to be perfect, but when he blew on it, by **Allah's** Command it would come to life and fly away.

Here it is proven that to blow over something after recitation is permissible, provided it is within the limits of Shari'ah. The reason for doing so must be valid, as the manifestation of a miracle is for the upholding of Dīn. Whatever is recited must be allowed by Shari'ah and the person reciting it must be aware of its meanings. The form of blowing in which Satanic or evil incantations are recited for evil purposes is prohibited. The Satan co-operates in these as much as he can.

Prophet 'Isā^{AS} would blow on to lepers and congenitally blind and cure them. Even the incurable diseases were also cured. The patients cured were living beings after all, he could even stand by a grave, pray and the dead would quicken and come out of the grave. It must be remembered that anything manifested as a miracle by a Prophet^{AS} can be manifested at the hands of a Wali as Karamah. Karamah is in fact a Prophet's miracle awarded to a Wali because of his sincere and true devotion. Above all, the entire state machinery of the Banī Isrā'īl, with all its might, could not harm Prophet 'Isā^{AS} as **Allah** had constrained them from doing so. They were left behind when he was lifted to the heavens. But woe be to disbelief, it has its own lens for seeing things. In spite of witnessing everything, they declared that these miracles were pure magic while the performer was only a sorcerer!

Allah's Address to Prophet 'Isā^{AS} continues. He is reminded how **Allah** talked to his disciples, that is, through him it was demanded in the Bible that they believe in **Allah** and **His** Messenger with sincerity. To mention **His** dialogues

with the disciples is to highlight their honour and status. Similarly, one of the reasons behind the gradual revelation of the Qurān over a period of twenty three years, was to honour the Companions^{-RAU} with the dialogue for this entire duration. They would address their questions to the Holy Prophet^{-SAW} while the answers were revealed by **Allah**. The Bible was revealed all at the same time and the disciples were called upon to declare their belief in **Allah**. They answered: "O **Allah!** We believe in **You**, and in **Your** Messenger, so be our witness." Then they put in a strange demand: "O 'Isā^{-AS}, we beg your pardon, but will Your **Rabb** consider it proper to send food for us from the heavens". In spite of high claim of belief they said: "Your **Rabb**" and not "Our **Rabb**". And then for satisfaction sought proof saying that whatever miracles they had witnessed on land could also be possible by sorcery, while on heavens sorcery was impossible.

Prophet 'Isā^{-AS} warned them to fear **Allah** as the demand for miracles did not match with faith. Similarly the biggest Karamah of a Shaikh is to be on the right path and take the seekers in the right direction. After accepting someone as Shaikh it is not proper to demand Karamah from him. So they confided in Prophet 'Isā^{-AS} that their intention was to enjoy heavenly food and attain Barakah not only as a source of satisfaction for their hearts, but also that they could present it as a proof to his credibility before other people. The Prophet^{-AS} raised his hands in prayer. It signifies the possibility that food can be blessed in certain cases. The only reason for bringing about Karamah and miracle is to uphold Dīn and to verify the truthfulness of a Prophet^{-AS}. **He** prayed: "O' **Allah!** Send us food from the heavens so that we may celebrate the occasion as 'Eid, for our contemporaries as well as for those to follow. Let it be a symbol of **Your** Providence and **Your** Unity. **You** are the Provider. What provisions we have are from **You**. Please now **make** a slight change, that instead of growing it from the soil let it come down from the heavens." **Allah** said that this minor change would indeed be a very great blessing, and in case of ingratitude, the punishment would also be proportionately greater. We would send food from the heavens, but after consuming it whoever disobeys will also be punished in an exemplary and unprecedented manner. According to Commentators, the food was sent down, the people enjoyed it and yet disobeyed **Allah**. They were, therefore, destroyed by being distorted to swines and apes.

116. And when **Allah** will say: O 'Isā, son of Maryam! Was it you who said to the people: take me and my mother as two gods beside **Allah**? 'Isā will say: Praise be to **You**; it was not for me to say that to which I had no right; had I said it, **You** were sure to know it. **You** know what is in my mind, and I do not know what is in **Your** mind. Verily **You**, only **You** are the Great Knower of things hidden.

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ
قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

117. I said not to them anything save what **You** bade me: worship **Allah**, **Rabb** of me and **Rabb** of you. I was a witness over them so long as I abode among them; then when **You** took me up, **You** have been the Watcher, and **You** are a witness over everything.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي
وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ
فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

118. Should **You** torment them, then verily they are **Your** creatures and should **You** forgive them, then verily **You**, only **You**, are the Mighty, the Wise.

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

119. **Allah** will say, this is a Day when their truthfulness will benefit the truthful. Theirs shall be Gardens beneath which streams flow; they shall abide there forever. Well-pleased is **Allah** with them, and well-pleased are they with **Allah**; this is an achievement supreme.

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ
لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

120. **Allah's** is the kingdom of the heavens and the earth and whatsoever is therein and **He** is Potent over everything.

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Secrets of Revelation

Prophet 'Isā^{AS} will be questioned before a massive gathering: 'O 'Isā! Did you teach your people to believe in you and your mother as Gods besides **Allah**?' It means that whatever we practise in the name of Dīn shall be put forth to the Prophets^{AS} for endorsement. If they accept responsibility for the action as being motivated by their teachings, only then will it be approved. For example, in the era of the Holy Prophet^{SAW}, there were neither any religious institutions, nor curriculum nor the present day books. Aḥādīth were in scattered form, mostly stored in memory and some reduced to writing. But the command to teach, learn and to acquire knowledge is there. The present day religious institutions or books, if not in violation of any aspect of Shari'ah do serve the orders of the Holy Prophet^{SAW}. But the innovations like Death Anniversaries ('Urs) and Eleventh Day Celebrations (Giyārween Sharif) amidst musical concerts must not be expected to win **His** Reward. However, if the Holy Prophet^{SAW} accepts that he had ordered such celebrations, these will be part of Dīn. But the Prophets^{AS} teach nothing against Dīn. Therefore, any attempt to prove the rituals as Dīn will be a source of embarrassment. Like the Christians will face difficulty when Prophet 'Isā^{AS} will depose: "O **Allah**! It was not proper for me to say anything against reality, and for which I had no authority. Had I said such a thing, it must have been in **Your** knowledge, as **You** are Aware of everything, even what lies in the depths of my heart. I could not have attained any knowledge apart from what **You** revealed to me. **You** are the Knower of the Unseen and it is **Your** special Attribute to know without any source. The entire creation can only know what **You** let them know. I did tell them but only what **You** Commanded me to." This means that teachings of the Prophets^{AS} are never against the Pleasure and Commandment of **Allah**. An authentic Ḥadīth shall certainly be corroborated by **Allah's** Book. Therefore, Prophet 'Isā^{AS} told his people: worship **Allah**, **Who** is my **Rabb** and yours too. **He** has created us and is sustaining us. **He** provides for all our needs. And 'O **Allah**! **You** are the best witness! As long as I was amidst them I taught them whatever **You** Commanded me to. But when **You** summoned me to the

heavens only **You** could have watched over them, because a human being is but human, who can only report what he sees around him. Keeping vigilance over everyone, everywhere simultaneously is only **Your** Attribute. Now if **You** wish to punish them it is upto **You**, as they are **Your** servants, **Your** creation, whom **You** provided the best of things and loved them. And if it pleases **You**, **You** may forgive them, as no one can overrule **Your** decision, for **You** are the Mightiest. They can neither escape **You**, nor fight **You** back. If **You** forgive them it would be out of **Your** logic and wisdom; and if **You** punish them, that too will be out of Wisdom.”

It will then be announced: “O’ people! Today is the Day of Truth and Reckoning. This Day the truthful shall benefit from their truth and the sincere from their sincerity, while falsehood, fraud and fabrications, shall be of no avail to anyone.”

Those who strove in **Allah**’s Cause with sincerity and devotion; their human errors and omissions shall be forgiven by the intercession of the Prophets^{AS}, the Aulia, their noble deeds and off springs who died in childhood. Only such people shall abide in the exalted place, where the season is always a blooming spring, with honour and dignity. **Allah** shall be pleased with them; they will never have any complaints and will be pleased with **Him**. This indeed is the real and the grand success. Those lacking sincerity and devotion have not even been mentioned here; so let them be as **Allah** is sufficient to reckon with them. And it must be known to all that whether it is the earth or the heavens, or even another world in the universe, the sole Authority and Absolute Rule rests with **Allah**. **He** Alone is the Owner of everything and has the power to do whatever pleases **Him**. No one can stop **Him** from implementing **His** Plans.
