

## سُورَةُ الْحَدِيدِ

### Sūrah al Ḥadīd

### (THE IRON)

Revealed at Madinah, it has twenty nine Āyāt and four Sections.

#### Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. **Hallows Allah** whatever is in the heavens and the earth, and **He** is the Mighty, the Wise.
2. **His** is the dominion of the heavens and the earth; **He** gives life and causes death; and **He** is Potent over everything.
3. **He** is the First and the Last, and the Evident and the Inward and **He** is the Knower of everything.
4. **He** it is **Who** created the heavens and the earth in six days; then **He** established **Himself** on the Throne. **He** knows whatever plunges into the earth, and whatever comes forth therefrom, and whatever descends from the heaven and whatever ascends thereto; and **He** is with you wherever you be. And **Allah** is Beholder of whatever you do.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ  
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ  
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا  
وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

5. His is the dominion of the heavens and the earth, and to Allah will all affairs be brought back.
6. He plunges the night into the day, and plunges the day into the night, and He is the Knower of whatever is in the breasts.
7. Believe in Allah and His Messenger and spend of that whereof He has made you successors to. Those of you who believe and spend – theirs shall be great wage.
8. And why is it that you believe not in Allah whereas the Messenger is calling you to believe in your Rabb, and He has already taken your bond, if you are going to be believers?
9. He it is Who sends down to His bondmen clear Signs that He may bring you forth from darkness into the light, and verily Allah is to you Tender, Merciful.
10. And how is it that you spend not in the cause of Allah when Allah's shall be the inheritance of the heavens and the earth? Those of you who spent and fought before the victory shall not be held equal. They are greater in rank than those who spent and fought afterwards; unto each Allah has promised good; and He is Aware of whatever you do.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُتَخَلِّفِينَ فِيهِ ۗ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِنْكُمْ إِذْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ۗ ءَايَاتٍ يَبَيِّنُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ يَمِيرُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي سِكْرٌ مِّنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقْتَلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

## Secrets o Revelation

All that exists in heavens and the earth extols **Allah** both tacitly through their disposition as well as verbally in their own language. This indeed is the very cause of existence, for whenever anything ceases to extol **Him** it passes away, save the sentient creation given the discretion to choose between obedience and denial, until a certain time. **Allah** is **Mighty** and **Dominant** over everything under all circumstances. It is by **His** **Wisdom** that **He** has dished out unique qualities to different things to ensure functioning of the Universal System. **He** gives life and enforces death, being **Potent** over everything. **He** is the **Only One**, the **First**, **Who** created everything and existed when there was nothing else. Every creation is vulnerable and **Qayamah** shall destroy everything or what **He** wants to preserve like **Jannah** and the **Hell** together with their dwellers. Those are permanent only by **His** **Will** and not by themselves. **He** is personally eternal, free from any concept of extinction. **He** is the **Last**, the **Everlasting** and the **Most Excelling** in **His** **Manifestation**. And **His** **Wisdom** and **His** **Potency** is evident from every speck of **His** creation. **He** is **Subtle** and **Hidden** with regards to the nature of **His** **Being**, and is beyond the access of intellect and imagination. **He** is **Aware** of every creation in every sense of the word and nothing is concealed from **Him**.

### Sublimity of the Āyah

The Holy Prophet<sup>SAW</sup> used to recite these five Sūrah's, al Ḥadīd, Ḥashr, Ṣaff, Jum'ah and Taghābun termed as *Musabihāh* (the Glorifying) regularly before retiring to bed. He is reported to have said that this Āyah outweighs the rest. According to Ibn 'Abbās<sup>RAU</sup>, its slow recitation is an antidote against Satanic whispers. Those blessed with its meditation indeed enjoy **His** favour and must combat Satanic whispers, for it is the fort of Divine Protection.

So Powerful is **He** that **He** created heavens and the earth by **His** **Absolute Omnipotence** and **Wisdom** in six days and perfected everything in them. Then **He** established **Himself** on the 'Arsh, the elegant Throne that only befits **His** **Magnificence**. **His** **Knowledge** encompasses everything that enters the soil, be it a drop of water or a seed or the effects of temperature, and all that comes forth from it. Every speck, each atom or anything even smaller is in **His** view. Whatever descends from the heavens, for instance, the angels or the **Commandments**, and whatever ascends to them, such as the deeds of mankind, is known to **Him**. **He** is **Aware** of each and every condition of the people. In short, wherever people maybe and in whatever circumstances, **He** is with them.

The reality of this Divine Presence is beyond the access of human knowledge, but it is surely there. As such **He** oversees all human actions. **His** Dominance prevails all over and **He** is indeed the true Sovereign of the universe. All affairs whether spiritual or material revert to **His** Court. **He** drives the night into the day and vice versa. In other words, the cycle of days and nights, the variation in seasons and their role in preserving life on earth are all manifestations of **His** Omnipotence. **He** is Aware of even the thoughts that cross our mind.

O' People! Believe in **Allah** and acknowledge **His** True Messenger<sup>-SAW</sup>. There is sufficient reason for embracing Islam while the most exalted Messenger<sup>-SAW</sup> is also among you. And spend in **His** Cause from your wealth, which was handed down to you as legacy and shall be passed on to some one else after you pass away. Then why disobey **Him** for the love of wealth or acquire it through illegal means or withhold it from **His** Cause? Those who believe and spend their wealth, energies and efforts in **His** Cause are promised tall rewards. So why don't you become believers? There could be only two reasons: firstly the darkness of ignorance and secondly that there is no one to show the way. **Allah** has taken care of both in the form of **His** true Messenger<sup>-SAW</sup> who is calling you towards **Him**, a call supported by miracles and evidences as clear as broad daylight. And a covenant was taken from all of you in eternity when you confessed to **His** Providence; which is now the integral part of your nature. And if you claim to be the People of the Book, you must realise that your own Books ask you to take a pledge to believe in the last Messenger<sup>-SAW</sup> upon his raising. So you have no excuse for the denial. It is **Allah**, the Munificent, **Who** reveals manifest **Āyāt** to **His** beloved Messenger<sup>-SAW</sup> to usher you from darkness into the light.

### **The Office of Prophethood and the Barakah of a Shaikh**

The office of Prophethood is to guide mankind by teaching the Qurān. No one can understand the Qurān by relying only on the dictionary and knowledge of the Arabic language. It is through the Holy Prophet's<sup>-SAW</sup> interpretation that one can understand it. And the Barakah of believing in him is that ones precepts and practices move from darkness to light, from error to correction. These very Barakah are received through a Shaikh. The end results of interaction between a Shaikh and a seeker is the reversion of the latter from sinful life.

It is a great favour that **Allah**, the Merciful, sent **His** Messenger<sup>-SAW</sup> to guide the wayward. If you have a craze for wealth and are afraid to spend it in **His** Cause once you embrace Islam or that you will not be able to gather more through unlawful means, do reflect that it will not be yours forever. As soon as you die it

will pass on to others. In fact all that exists in the universe belongs to Allah as eventually everyone will have to forego it and die. Remember that actions vary in their weightage commensurate to the devotion and sincerity behind them. For instance, those who supported the Holy Prophet<sup>SAW</sup> before the Conquest of Makkah and placed all their resources at his disposal, their actions carry maximum weight.

### Greatness of the Companions

This is because pronouncing faith prior to this Conquest was perilous. It was like playing with death, for there were no visible chances of victory. Human nature always having an eye on resources keeps one away from any movement not likely to succeed, save those seeking the manifest Truth. This was the situation during the Makkan period. Thereafter an Islamic State had emerged and those who entered the fold of Islam then, though also enjoy a very high status, yet cannot match those who spent in Allah's Cause and sacrificed their lives in Jihād prior to the Conquest. However, Allah promises eternal salvation to all who believed in His Prophet<sup>SAW</sup> and fought for upholding the Dīn revealed to him, of course, the Companions<sup>RAU</sup> taking the lead. On this basis, Ahi-e-Sunnah believe that all the Companions<sup>RAU</sup> were men of integrity and justice.

Allah's declaration in the Qurān that He is pleased with them and they are pleased with Him is a living testimony to their eternal bliss, while others shall know their fate only on the Day of Judgement. And if as a human being anyone of them ever erred, of which there are very few instances in a group of one hundred and fifty thousand, he repented. Again their repentance was exemplary, some of them tied themselves down to the pillars in the Holy Prophet's<sup>SAW</sup> mosque, until acceptance was revealed. On one occasion, one of them chose to be stoned to death in expiation. This was also a way of educating the Ummah that whereas the Aḥādīth warn about the punishments in Barzakh over different lapses, they preferred to be cleansed in this very life through repentance. Such determined faith and trust is indeed rare. Therefore, it is not proper to sit on judgement over their mutual disputations, nor is it appropriate to accuse anyone of them. The criteria of their greatness are the Qurān and the Aḥādīth, and not the history. Those who point a finger at them with reference to it have indeed erred, as history is based on human reports which may be tainted with exaggerations and misgivings. On the other hand, their greatness is proved through revelation and Allah is indeed Vigilant over all actions of mankind.

11. Who is he that will lend Allah a goodly loan, so that He may multiply it for him? And his will be an honourable wage.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ  
وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾

12. Mention the Day whereon you shall see the believing men and women, their light running before them and on their right hands; glad tidings to you. To-day: Gardens with running water beneath them, they will abide therein. That; it is a mighty achievement.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَسْمِ نُورُهُمْ بَيْنَ أَيْدِيهِمْ  
وَإِثْمَانِهِمْ يُشْرِكُونَ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

13. It shall be the Day whereon the hypocrites, men and women, will say to the faithful: wait for us that we may borrow some light from you. It will be said: Go back and seek a light elsewhere. A high wall will then be set up between them, wherein will be a door, of which the inside has mercy and the outside is toward the torment.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا  
انظرونا نقنيس من نوركم قبل أن نرجعوا وراءكم  
فالتيسوا نورا فضرب بينهم بسور له باب باطنه فيه  
الرحمة وظاهره من قبله العذاب ﴿١٣﴾

14. They will call to them: Have we not been with you? They will say: Yes, but you tempted your souls and you waited and you doubted and your vain desires beguiled you until there came the affair of Allah, and in respect of Allah the beguiler beguiled you.

يُنَادُوا وَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ  
أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمْ الْأَمَانِيُّ  
حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾

15. Today, therefore, will no ransom be accepted of you, nor of those who openly disbelieved; your

قَالِيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا  
مَا أَوْلَتْكُمْ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾

abode is the Fire; that is your companion, a hapless destination.

16. Is not the time yet come for those who believe, that their hearts should humble themselves to Allah's admonition and to the truth which has been revealed, and that they do not become as those who were given the Book before, and the time was extended to them, and so their hearts were hardened? And many of them were ungodly.

17. Know that Allah quickens the earth after its death. Surely We have propounded to you the Signs that perchance you may reflect.

18. Verily the alms-giving men and women – and they are lending a goodly loan to Allah – it shall be multiplied for them and theirs shall be an honourable wage.

19. And those who believe in Allah and His Messengers, they are the saints and martyrs in the sight of their Rabb: Theirs shall be full wage and their light. And those who disbelieved and belied Our Signs – they shall be the fellows of the Blaze.

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ  
اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ  
قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَيَقُوتُونَ ﴿١٦﴾

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا  
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا  
حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ  
وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ  
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ  
أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

### Section 3

20. Know that the life of this world is but a sport and a play, and an adornment and a self-glorification among you and a rivalry in riches and children. It is as the vegetation after rains, the growth of which pleases the husbandmen, then it withers and you see it becoming yellow, then it becomes chaff. And in the Hereafter there is both a grievous torment and forgiveness from Allah and His Pleasure; and the life of this world is but a vain bauble.
21. Strive with one another in hastening towards forgiveness from your Rabb and towards a Garden of which the width is as the width of the heavens and the earth, prepared for those who believe in Allah and His Messengers. This is the Grace of Allah! He vouchsafes it to whomsoever He will; and Allah is the Owner of Mighty Grace.
22. Nothing of affliction befalls the earth or your persons but it is inscribed in the Book, even before We have created them. Verily that is easy with Allah.
23. This is announced lest you feel sorry for what you miss, or exult over what He has vouchsafed to

أَعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهوَ وَزِينَةٌ  
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ  
كَمَثَلِ غَيْثٍ أَجْبَبَ الْكُفَّارَ نَبَاهُ ثُمَّ يَسْبِغُ فَتَرْتَهُ  
مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ  
وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا  
إِلَّا مَتَاعُ الْفُرُورِ ﴿٢٠﴾

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ  
آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ  
مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ  
إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا  
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا  
آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ

you. And Allah loves not any vainglorious boaster.

24. They who are niggardly and enjoin others to be niggardly. And whoever turns away, then verily Allah! He is the Self-Sufficient, the Praiseworthy.

25. Assuredly We sent Our Messengers with evidences and We sent down with them the Book and the Balance that the people might observe equity, and We sent down iron in which is great violence and also advantages to mankind, and that Allah may know him who succours Allah, unseen, and His Messengers. Verily Allah is Strong, Mighty.

كُلُّ مُخْتَالٍ فَخُورٌ ﴿٢٤﴾

الَّذِينَ يَبِخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ  
وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٥﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ  
الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ  
وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ  
لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ  
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

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## Secrets of Revelation

Remember that this temporal life is nothing but mere sport. The activities of the childhood look foolish in youth, and again what is done in youth appears absurd in old age. Similarly all mundane pursuits shall seem futile after death. These mundane attractions tempt by their outward beauty. For instance rain, breeze and green fields please a non believer and he is completely engrossed in them. A believer is similarly pleased but his pleasure leads him to Allah's gratitude and the infidel into negligence. The green fields then begin to turn pallid and eventually scatter away in straws. But the outcome of human actions will be manifested in the Ākhirah; denial will earn punishment and faith Allah's Forgiveness and Pleasure, indeed a lofty reward. This is the reality of temporal life, though it beguiles and renders people negligent of Allah's Zikr.

O' believers! Strive hard to attain His Forgiveness and Pleasure, as a matter of primary importance. Make haste in actions that lead to Jannah, a manifestation of His Pleasure, so vast that its width exceeds the Universe. It is duly bedecked for

those who believe in Him and His Messenger<sup>SAW</sup>. Remember that this world runs according to a preordained System and everyone gets his share. If a calamity befalls the earth resulting in individual or collected loss of wealth, health or life, it is already inscribed in the Guarded Tablet as such. This is the inevitable destiny and its enforcement is no problem for Allah.

The best option for a person, therefore, is to do what pleases Him, whether in health or sickness, in gain or loss. Neither should troubles drive him to heedlessness, nor should affluence make him negligent, as He does not approve of the boastful and the conceited. The niggardly who do not use the talents given by Him in His Cause and impede others to do so can be compared with someone who has turned away from His Magnificence. And whoever does so must know that Allah does not care the least for them, being Absolute Owner of all Excellence. He raised His Prophets and Messengers<sup>AS</sup> with His Books, and the Scale to establish amongst mankind justice, equity, truth and fairness, both in precepts and the practices pertaining to this world as well as the Ākhirah.

### Education, Training and Jihād

And We created iron and steel for war weaponry to benefit mankind. The Prophets<sup>AS</sup> and the Messengers<sup>AS</sup> expound His Commands from His Book, while the Scale alludes to the determination of rights so that everyone get these honourably and comfortably. The invention of weaponry for Jihād does not aim at subjecting others to slavery or usurping their rights as practised by the Western nations. It is to correct those who refuse to be educated and transgress against others by force. Besides, iron and its products provide other means of business and make new inventions possible. Allah is well Aware of those who help His Dīn and His Messengers<sup>AS</sup>, believe in the Unseen, obey diligently and are always ready for any sacrifice in His Cause. Undoubtedly Allah is Mighty and Prevailing and protects His bondsmen in both the worlds.

### Section 4

26. Assuredly We sent Nūḥ and Ibrāhīm, and placed in the posterity of the twain the Prophethood and the Book. Then of them are some guided ones, and many of them are ungodly.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا  
النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ  
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٥٦﴾

27. And thereafter We caused Our Messengers to follow in their footsteps, and We caused 'Īsā, son of Maryam, to follow them, and We vouchsafed to him the Bible, and We placed in the hearts of those who truly followed him, tenderness and compassion. And asceticism, We did not prescribe it for them; they innovated it, only seeking Allah's goodwill, but they tended it not with the tendence due to it. So We vouchsafed to such of them as believed their wage, and many of them are ungodly.

ثُمَّ قَوَّيْنَا عَلَىٰ آثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا  
بِعِيسَىٰ ابْنِ مَرْيَمَ وَوَعَدْنَاهُ الْإِنجِيلَ  
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً  
وَرَحْمَةً وَرَهَابِيَةَ إِتْدَعُوهَا مَا كَتَبْنَا عَلَيْهَا  
إِلَّا آيَاتِنَا رِضْوَانًا لِّمَنْ أَرَادَ اللَّهُ فَمَارَعَوْهَا حَقَّ رِعَايَتِهَا  
فَتَأْتِيَنَّ الَّذِينَ آمَنُوا مِنْهُمْ أَجْرُهُمْ  
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾

28. O believers! Fear Allah and believe in His Messenger, He will vouchsafe to you twofold portions of His Mercy and will assign to you a light with which you will walk, and He will forgive you. And Allah is Forgiving, Merciful.

يَأْتِيَنَّ الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ  
يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا  
تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾

29. This He will award that the People of the Book may know that they control nothing of the Grace of Allah, and that the grace is in Allah's hand! He vouchsafes it to whom He will, and Allah is the Owner of Mighty Grace.

لِيَلْبَعْلَمَ أَهْلُ الْكِتَابِ أَ لَا يَفْقَهُونَ  
عَلَىٰ شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ  
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

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### Secrets of Revelation

For the guidance and reformation of mankind Allah raised Nūḥ<sup>AS</sup> and Ibrāhīm<sup>AS</sup> as His Messengers and blessed them with Shari'ah. He introduced Prophethood in their progeny whereby the knowledge of His Books was conveyed to mankind.

The fortunate amongst them chose the path of guidance, while the majority denied. Yet the Chain of Prophethood continued until Prophet 'Īsā<sup>AS</sup> was raised with the Bible. Again, some accepted and other refuted him. The former were imbued with tenderness, love and mercy in their hearts, as the Prophetic excellences and the Barakah of Messengership are absorbed only by the Qalb.

### **Monasticism**

They then took to monasticism, though it was never enjoined on them. They chose it on purpose and it meant renouncing all worldly pleasures including the permissible. In fact, there were three factions among the Christians. The first one opposed the infidels, fought them and also fell martyrs. The second comprised those who lacked the power to fight, yet they continued to strive for upholding the Truth, and did not compromise with falsehood. In the process they were tortured and martyred. The third faction though weaker, yet did not compromise with the ungodly atmosphere and took to reclusion. They withdrew away from the settlements, never married nor build houses and tried to save their faith. But those who followed them lacked the requisite level of faith and made reclusion a source of acquiring mundane gains. Apparently looking paupers, they amassed tons of wealth. They should have at least observed the limits of monasticism, but failed to do so.

### **Monasticism and Islam**

It is infidelity to declare the lawful and permissible as unlawful or forbidden, for it amounts to distortion of Islam. A Muslim must not consider something permissible as unlawful. However, if he avoids it for any religious or temporal goal, for instance, abstaining in sickness or staying aloof from social evils or eating and sleeping less for spiritual uplift, it is permissible. But once the aim is achieved, it must end. This is Taqwa or an effort to attain it. Thirdly, a believer does not consider any permissible thing as unlawful but does not use it in a manner established by the Sunnah, taking it as piety. This indeed is exceeding the limits and is prohibited by Aḥādīth. Those followers of Prophet 'Īsā<sup>AS</sup> who stood firm were amply rewarded by Allah, yet a majority of them proved to be malefactors. So O believers! Be modest and truly believe in Allah and His Messenger<sup>SAW</sup>.

### **Believing in the Holy Prophet<sup>SAW</sup> is Mandatory**

Though the People of the Book are already faithful, yet now that the Holy Prophet<sup>SAW</sup> has been raised, they must believe in him, lest their previous faith is also vitiated

and they are classified as infidels. But if they believe in the Holy Prophet<sup>SAW</sup> their good deeds done earlier will also avail them, and they will be additionally rewarded.

### **An Infidel's Good Deeds**

The scholars conclude that a non believer embracing Islam is also rewarded for the good deeds of his past life. And Allah bestows a light that enlightens his heart and blesses him with the power to act piously. This very light shall act as a lamp in the grave and in Barzakh as well as on the Bridge. In other words, it will continuously illuminate the path of his life. He also remits mistakes of a non believer upon embracing Islam, and a believer upon repentance. All this has been expounded for the benefit of the People of the Book, who should not assume that they have been deprived of the excellence and blessings because the Prophethood is no longer in them. All good emanates from Allah and He may grant it to whosoever He wills, whenever He may choose; being the Owner of Infinite Kindness.