



Al-An‘ām
(THE CATTLE)

Salient Features

1. **Revealed at Makkah**
2. **Contains 20 Sections and 165 Āyāt**
3. **The entire Surāh was revealed at one time during the last year of the Holy Prophet’s^{-SAW} stay at Makkah. It, therefore, sums up the major articles of faith, the Unity of Allah, life beyond life and the Prophethood together with their practical application to human life. Simultaneously, it rejects the wrong beliefs of the polytheists, giving answers to their objections – and comforts the Holy Prophet^{-SAW} and his Companions^{-RAU} at this most critical juncture, against the reckless persecutions of the non-believers. It ends up with the solemn declaration chosen for the true believers: “Surely my Ṣalāt, my devotion, my life and my death are all for Allah.”**

Excellence in every aspect is attributed to the Creator of the heavens and the earth; of the light and the darkness.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. All praise to Allah, Who created the heavens and the earth and made the darkness and the light yet those who disbelieve equalize others with their Rabb.
2. He it is Who created you of clay, and then decreed a term. A term determined is with Him – and yet you waver.
3. He is Allah in the heavens and the earth. He knows your secret and your overt and He knows what you earn.
4. And not a sign comes to them of the signs of their Rabb, but that they have been backsliding there from.
5. Assuredly they belied the truth when it came to them, so now there is coming to them the tidings of what they have been mocking at.
6. Have they not observed how many a generation before them We have destroyed whom We

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
يَعْدِلُونَ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ
مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ
وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا
عَنْهَا مُعْرِضِينَ ﴿٤﴾

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي

had established on the earth as **We** have not established you, and upon whom **We** had poured rains from heaven, and beneath whom **We** had made the rivers flow; yet **We** destroyed them for their sins, and **We** produced after them a generation of others.

7. And had **We** sent down to them a Book written upon parchment which they could have touched with their hands, even then those who disbelieve would have said: this is nothing but magic manifest.

8. And they say: why has not an angel been sent down to him. Were **We** to send down an angel, the affair would have been decreed, and they would not be respited.

9. And had **We** made him an angel, **We** would still have made him a man, and **We** would have confounded for them what they have now been confounding.

10. And assuredly mocked were the Messengers before you; then at what they scoffed beset those who had been mocking.

الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ
مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ
فَآهَلَكْنَهُمْ يَوْمًا وَآنَسْنَا مِنْ بَعْدِهِمْ قَرْنًا
ءَاخِرِينَ ﴿٦﴾

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ
لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ لَقُضِيَ
الْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا
عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾

وَلَقَدْ آسَفْنَاهُ بِرُسُلِهِ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾

Secrets of Revelation

Logical Explanation of Unity

The human knowledge can only encompass changes that the earth and the atmosphere undergo. Whether he strives to reach the stars or floats with the clouds; he can never go high enough to surmount the sky. The earth is like a book full of wonders and mysteries, which he has not been able to read completely; nor will he ever be. As the time moves on, research leads to new discoveries, doctrines and theories. Applying these doctrines and theories, mankind benefits from the nature. Such efforts are, however, carried out either on the face of the earth or in the space. Moreover, light and darkness have their own peculiar influence; certain products are best nurtured in darkness, while others are dependent on light. A drop entering the darkness of the oyster shell turns into a pearl; the seed hidden in the layers of soil is given life by the rays of sunlight. While the sunlight helps in the ripening of fruits, the soft moonlight ushers in the sweetness. In short, this world of colour and fragrance is a spectacular wonder made possible by the soil, darkness and the light. But its limits extend only to the sky. Just imagine how great and worthy of praise is **He, Who** is not only the Creator of this earth with all its qualities, but also the Creator of the darkness and the light, and of the blue sky which because of its height is holding the whole world in its lap. How can it then be fair for the non-believers to do Sajdah before any creation in which they see some excellence? The magnificence, which is rightfully **Allah's, Who** created everything, cannot possibly be attributed to others. How can there be a comparison between the grandeur of the Creator and that of the humble creation helpless and weak, dependant every moment on **His** Mercy! What a beautiful way of invoking deliberation; if one ponders carefully, he will never equate the creation with the Creator.

Taking the earth and the heavens as the "greater world", let us talk about the "smaller world" which flourishes within the human body created from clay. From clay to a sperm, and from this sperm **He** fashioned the human body and continuously nourished it with different forms of food, until it turned into strong and handsome youth. There are so many wonders within this smaller world - the human body. It is amazing how the hands work, how the muscles and veins of the feet act. Just ponder over the functioning of muscles, functions of heart and liver, the stomach, which is a continuously burning furnace, the hearing of ears, the sight of eyes, the power of speech of tongue; isn't all this incredible? So will you take these organs as gods, for their

incredibility? If you do so, death surely will remove this doubt from your mind when it will render the eyes visionless, the feet numb, the tongue speechless, the heart silent and the stomach inoperative.

All this goes on, all the time, around you. Just as this small world is always threatened by death, and every one sooner or later shall fall prey to it, so is a Day appointed for the greater world. The actual hour, of course, is known only to **Him Who** created it. Therefore, neither the human being, nor any other creation is worthy of worship. **He Alone** deserves all praise; **He** has always been and will always be, **His** Greatness knows no decline! O' non-believers! When all the wonders of **His** creation are right in front of you and you experience them all the time, it is not proper on your part to harbour any doubts in your mind. **Allah** has blessed you with intellect and excellence, and you see it with open eyes that **He Alone** wields authority over the earth and the heavens. If any other being had the slightest say in the management and governing of **Allah's** Kingdom, there certainly would have been some flaw in the system. In every State and kingdom, there are some who rebel against **Allah's** Rule, and impede the smooth running of the world. But those who rebel against **Allah** cannot equal **Him** as **He** is the Creator and the rest is the creation. Thus **His** system is not affected by any one's denial or acceptance. Indeed **His** Knowledge is comprehensive, while a human being does not even know what might happen to him the next moment; he keeps his secrets from other fellowmen whereas **Allah** knows all that is done and said overtly or covertly.

The Aptitude of Qalb

Infidelity is a rust, which renders the Qalb worthless. At a certain stage of this denial, the heart loses the ability to accept the truth. This is why the disbeliever's attitude is of indifference towards the Qurān. Not only this, but also whenever they received Divine Commandments they never obeyed any! Now they are denying the Qurān or the Holy Prophet^{-SAW}, although his noble life, his family, his childhood, his teenage and his youth are all well known to them as exemplary. Even before his Prophethood, he lived honourably and righteously in a society plagued by evil. The polytheists of Makkah called him Ṣadiq (the truthful) and Amīn (the trustworthy). A person who never made a false statement about any fellow being could, by no stretch of imagination, lie about his Creator. The fact is that until the age of forty years, the Holy Prophet^{-SAW} had not been to any school or monastery nor did he become the student of any priest or rabbi or sorcerer. He could not even write his own

name. And then on attaining the age of forty, he declared that he had received **Allah's** Message; it not only excels in guidance and wisdom, but is also a unique piece of literature and knowledge. If the non-believers ascribe it to a human being, they may assemble their eminent scholars, poets and literary men including their deities, to produce individually or jointly a single phrase, which meets the standard of the Qurān. In spite of all their efforts they could not, and will never be able to do so. Yet they did not accept the Message of **Allah**. Instead, in their desperation, they started making fun of it. They were soon engulfed by **Allah's** Wrath, as forewarned by the Qurān.

The polytheists sustained humiliating defeats after defeat culminating in the fall of Makkah to the Muslims. The entire Arabia came under Muslims suzerainty and an Islamic State was established. The Jews too were disgraced; some were slain and others exiled from their homes. The punishment of the Hereafter is not too far away where the penalty for disbelief is, of course, Hell.

Every Sin Meets a Logical End

These people denying the truth are traders by profession and travelling is an important part of their lives. Haven't they seen the ruins of disobedient nations gone by, to learn a lesson from their fate and feel the effects of their humiliating doom? They must contemplate over the fact that these nations, too, were once alive and prosperous more powerful and glorious than them. Their men were taller, stronger and richer. Their farms received generous rainfalls and abundant water from rivers and yielded golden crops. But every sin has a logical end. When those nations took to wrongdoings and did not give up the path of sin, **Allah** destroyed them. Their fields were scorched, the rivers dried up and their homes were reduced to ashes, without a trace of the dwellers. Neither riches nor glory could save them from Divine Punishment. The history of the People of 'Ād, Thamūd and of Madayn bear witness to it and must be pondered over. The theme of Qurān is not history but the reformation of people through historical facts.

A very subtle suggestion is given here. That the seeker of truth should talk, keeping same purpose in sight, else he should remember **Allah** quietly. Time should never be wasted over things which do not benefit in the Hereafter. To earn a lawful livelihood and to reform the society, though temporal engagements, yet do contribute to the Hereafter. Hence these matters must be discussed, but while doing so the seeker should not be unmindful of **Allah**. An interesting fact is that the destruction of such mighty nations has not disrupted the cycle of life in the least. **Allah** creates new generations and people. We

frequently witness this phenomenon in our daily lives. So many people are buried everyday and lost in oblivion, yet life moves on towards its destination where everything shall one day come to an end.

The Makkans demanded that a Book compiled in the heavens should have been sent unto them. It was just an excuse for rejection, otherwise to accept the truth, the exemplary life style of the Holy Prophet^{SAW} was ample evidence. Had there been sincerity in them and in their demand, it could have been met; but they are so unfortunate that even if their wish was true and they did see the Book thoroughly to their satisfaction, they would still have called it a magical wonder. Their demand is not based on the desire to seek guidance, but only to render the Holy Prophet^{SAW} mute, as depicted by their other demand of talking to an angel directly. The latter demand is even more absurd because a glimpse of an angel or of the Hereafter is such a conclusive evidence of the truth, that any rejection thereafter would give no respite to a non-believer, nor will his repentance be accepted. Every person experiences these visions on the eve of death. The Qurān makes mention of the dialogues between angels and the non-believers at that critical moment. When this stage is reached, the doors of repentance are closed. Just as for the Pharaoh, when he repented before his drowning, he was told: "Now! While you had been amongst the rejecters."

If these non-believers see the angels, they too will be treated in a similar manner and no respite will be given to them to repent. And if they turn the believers, there remains no need for such a demand. One thing is possible that an angel in human guise is sent unto them; whence they shall not be destroyed but still that angel cannot match the human greatness of the Holy Prophet^{SAW}. He will have his own status. So when these non-believers do not accept what the Holy Prophet^{SAW} says, how can it be expected of them to go along with what an angel in human guise will tell them?

The Holy Prophet^{SAW} is being comforted and told not to grieve over their impudence, as the preceding Prophets^{AS} too had to face such circumstances. Whenever the non-believers were defeated in argument, they resorted to derision and enjoyed vexing them by their words without realizing the gravity of their wickedness. As a result they were seized by a foretold tormenting doom that they used to laugh over and were annihilated in disgrace. Now the non-believers contemporary to the Holy Prophet^{SAW} also have only one option and that is either to believe in and obey him and live honourably here

and in the Hereafter. Failing this, they will be humiliated, disgraced and uprooted.

Section 2

11. Say you: go about in the land and see how has been the end of the beliers.
12. Say you: whose is all that is in the heavens and the earth? Say you; **Allah's**. **He** has prescribed Mercy for **Himself**. Surely **He** shall gather you together on the Day of Judgment, of which there is no doubt. Those who have lost their souls shall not come to believe.
13. **His** is whatsoever dwells in the night and the day and **He** is the Hearer, the Knower.
14. Say you: shall I take for patron any other than **Allah**, the Maker of the heavens and the earth. **He** feeds, and is not fed. Say you: I am commanded that I be the first who surrenders himself, and that be you not of the polytheists.
15. Say you: verily I fear, if I disobey my **Rabb**, the torment of a Mighty Day.
16. From whom it is averted on that Day, upon him indeed **He** had had Mercy; that is a supreme achievement.
17. If **Allah** touches them with harm, there is none to reverse it but **He**, and if **He** touches you,

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ
كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَكُمْ
إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

﴿١٣﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿١٣﴾

قُلْ أَغَيْرَ اللَّهِ أَخَذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ
أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ
رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ، وَذَلِكَ
الْفَوْزُ الْمُبِينُ ﴿١٦﴾

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ، إِلَّا
هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

with good then **He** is Potent over everything.

18. **He** is Supreme above **His** creatures, and **He** is the Wise, the Aware.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ. وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

19. Say you: what thing is the greatest in testimony? Say you: **Allah** is Witness between you, and me and this Qurān has been revealed to me that I may thereby warn you and whomsoever it may reach. Would you indeed testify that there is another god along with **Allah**? Say you: I do not testify. Say you: verily **He** is the One God, and I am quit of what you join with **Him**.

قُلْ أَىُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ أَنْ لَأُنذِرَكُمْ بِهِ. وَمَنْ بَلَغَ أَبَيْتَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَإِنِّى بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

20. Those to whom **We** have given the Book recognize him as they recognize their own sons; yet those who have lost their souls will not believe.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

Secrets of Revelation

Tell these disbelievers that the vastness of this earth is like an open book, recounting the stories of past nations. Why don't they traverse and see the ruins of their settlements and citadels that could neither serve as a protection against sin nor destruction. If these disbelievers too opt for denial then all they will earn is havoc. They must be asked about the Owner of the universe and all that lies therein? They ought to know that everything belongs to **Allah**, **Who** with **His** Omnipotence has created it without seeking anyone's help. No one can claim share in **His** Power and reign. They may argue that if **He** Alone is the Owner of everything, why does **He** let polytheists and other disbelievers thrive? Let them know that this is **His** Generosity as this mundane life is the stage for the manifestation of **His** General Mercy. The worldly benefits are

common for all; had **He** given these only to believers, everyone would have believed in **Him** under compulsion which is not acceptable to **Him**. Thus worldly provisions have not been made conditional with faith. **Allah** has sent an embodiment of mercy, the Holy Prophet^{SAW} to invite mankind to the right path.

They must realize that the time shall not stand still and this world will soon come to an end. We see many people die around us every day. Eventually the entire world will come to an end and the Day of Judgment shall commence. There, everyone will be gathered without the slightest doubt; and **Allah** shall display and shower **His** Exclusive Mercy for which only the believers can qualify. Only then the rejecters will realize how heavy is their loss and they have indeed destroyed themselves. **Allah** had promised Mercy for all without discrimination, yet man turned down **His** Generosity, followed his own fancies and the Satan, and failed to qualify for **His** Mercy. It must be clearly understood and believed that whatever exists, originates and thrives between the days and the nights belongs to **Allah** and is in **His** Knowledge as **He** hears and sees everything. This philosophy of Islam was indeed a revolutionary one and it jolted the world of disbelief. The disbelievers were unaware of the Hereafter, and its knowledge was out of their reach because the only source of such knowledge is the light of Prophethood. Their hearts were devoid of this light. They invented rituals and associated mundane pleasures with them as their rewards and thus evolved religions. This view was shared by all false religions, which varied only in rituals and the corresponding rewards, though the basic concept remained the same.

Islam revoked and rejected this ideology in two ways: firstly, it declared that **Allah** Alone is the Creator and everything else is **His** Creation. Therefore, **He** Alone has the right to be worshipped. The essence of worship is exemplary obedience without any hesitation. All the rituals invented in the name of religion are wrong. The authority to define what religion is rests with **Allah**. Secondly, **Allah** is the Owner of everything, and **He** Alone can bestow whatever **He** pleases to whoever **He** likes. No one else can interfere in **His** distribution. **He** is the One **Who** hears everything, and is Aware of the condition of every human being more than they are themselves. **He** knows the needs of **His** creation. A person does not fully comprehend even his immediate needs whereas **Allah** is fully Aware of the future needs of **His** people.

The Role of Allah's Servants

It will be in all fairness to question these non-believers whether the Holy Prophet^{SAW} should forsake his **Rabb** and depend on others for help? Should he seek the fulfillment of his needs through their self-created deities? It must be remembered that invoking **Allah** for all one needs is Islam, and the etiquettes for asking **Allah** are taught by **His** true servants. It is correct to pray to **Allah** seeking the intercession of Prophets^{AS} and pious souls and to ask from **Him** and to worship **Him** Alone. **He** is the Creator of the universe; the rest is **His** creation, dependant on **Him** for its survival. How then can it provide or lend assistance to anyone else? **Allah** is totally Independent. There is no shortage of any provisions with **Him**. **He** provides for everyone whether living in water or on land, in space or in the heavens. The food requirement of animals and plants is known to everyone. The angels food is *Zikr* which sustains everything. Anything that ceases to remember **Allah** perishes. In short, everyone is provided with sustenance by **Him** and **He Himself** is Independent and free from any needs. The entire universe exists because **He** holds it intact while **He Himself** shall always exist at **His** Own. How could the Holy Prophet^{SAW} take anyone from amongst the creation as his **Rabb** besides the Supreme Being, **Who** has Commanded him to become a model for those who believe, to be the first to obey and never imagine associating any partner with **Him** in **His** Being or in **His** Attributes.

The Holy Prophet^{SAW} declares that he will follow the path of obedience and so must every believer, as this is the path of human excellence. Any other path is the path of disobedience which can never be adopted by the Prophets^{AS} who are innocent and free from the very instinct to commit a mistake. But if, imagining the impossible, a Prophet^{AS} errs, he too will have to face the consequences. The punishment will be decided by **Allah**, on a very grand Day; a typical Day when the entire mankind will present itself before **Him** to see the end results of its deeds. Remember that the greatest of all achievements is to attain **Allah's** Mercy on that Day and be blessed and forgiven. But infidelity or denial does not invoke mercy, rather it invites doom. If one dies as a believer, lapses can be forgiven and **Allah's** Mercy can be attained. But for a non-believer, there will be no such chance. The life commencing on that Day shall neither end nor will it be subject to any change. Therefore, whatever is to be done, must be done here in this world.

If **Allah** decides to put people through hardship and the entire creation joins hands to avert it, it cannot be evaded unless **Allah Himself** intervenes. And if

He plans to bless, the entire creation put together cannot prevent it. **Allah** can do whatever **He** wants to as **He** wields complete control over **His** servants and **His** creation. **He** is Aware of the state everyone is in, and is the Wisest of all. **He** handles the affairs of this world immaculately at all times.

So if people demand evidence to all these facts, who can be a better witness than **Allah**! No one can imagine anyone else's word to be above **Allah**'s. The Holy Prophet^{SAW} told the people that **Allah** Alone is a witness between him and them to the fact that he was inviting them towards the truth sincerely and lovingly. The Qurān is revealed unto him so that he may warn them of the forthcoming disaster. The Holy Prophet^{SAW} warned not only those who were present but he addressed all those who shall be receiving the message of Qurān subsequently. This is why he directed his Companions^{RAU} to convey the teachings of Qurān to others, be it a single Āyah. The Companions^{RAU} assert that whoever hears the Qurān not only hears the Divine Revelation but also the teachings and invitation of the Holy Prophet^{SAW}. Therefore, until the Day of Judgment as far as the words of Qurān reach, the teachings of the Holy Prophet^{SAW} will be automatically taken and will make people aware of the dangers awaiting behind the curtain of death.

Allah asks the Holy Prophet^{SAW} to question the infidels if they still believe that anyone else besides **Allah** is worthy of worship! And if they insist, he should personally reject their view in toto and reiterate that **Allah** is the Only One to be worshipped. **He** must alienate himself from their polytheistic rituals and customs. As for the People of the Book, **Allah** has revealed that they had been provided full description of the Holy Prophet^{SAW} and they recognize him with the same confidence as they recognize their own children. But why do they not accept, is because they have made a raw deal and wish to lead a sinful life. Continuous indulgence in sin gradually darkens the hearts and the capacity to accept the truth is lost.

Section 3

21. And who is a greater wrongdoer than he who fabricates a lie against **Allah** or belies **His** Signs? Verily the wrongdoers shall not thrive.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

22. And let them beware of the Day when **We** shall gather them all

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ

شُرَكَاءُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾

23. Then they will have no excuse but to say: by God our **Rabb**, we have not been associates.
24. See! How they lied against themselves! And then these failed them what they had been fabricating.
25. And of them are some who listen to you; and **We** have set veils over their hearts so that they understand it not, and in their ears heaviness, and any Sign though they may see, they will not believe in it; inasmuch as when they come to you, they dispute with you. Then those who disbelieve say: this is nothing but the fables of the ancients.
26. And they prohibit others from it, and they themselves withdraw from it, and they destroy not but their own souls, yet they perceive not.
27. And could you see when they shall be held over the Fire; and then they will say: would that we were sent back to the world and this time we shall not belie the Signs of our **Rabb** and we shall be of the believers.
28. Yea! Manifest has become to them what they had been hiding.

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ

رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾

أَنْظُرْ كَيْفَ كَذَبُوا عَلَيَّ أَنْفُسِهِمْ وَضَلَّ

عَنَّهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً

أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلَاءً آيَةً

لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ

كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوُونَ عَنْهُ وَإِنْ يُهْلِكُونَ

إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا أَيْلَيْنَا نُرَدُّ

وَلَا نَكْذِبُ بِثَابِتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

بَلْ بَدَأَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا

لَمَّا هُوَ أَعْنَهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

And were they sent back they would surely revert to what was prohibited to them; and surely they are perfect liars.

29. And they say: there is nothing but the life of this world, nor are we to be raised.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ

بِمَبْعُوثِينَ ﴿٢٩﴾

30. And could you see when they shall be held before their **Rabb!** **He** will say: is this not real? They will say: aye! By our **Rabb!** **He** will say: taste you then the torment, for you have been disbelieving.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ

قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ

بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

Secrets of Revelation

These People of the Book reached the degree of wickedness, where they did not hesitate to interpolate the Divine Revelation to satisfy their desires and to attain wealth, adding to the Book what **Allah** had not revealed while concealing or obliterating what **He** actually had. A person so overwhelmed by his desires that he fabricates lies about **Allah**, how can he be expected to spare **Allah's** Prophets and Messengers^{-AS} and be fair to them? To expect this from him is foolishness. The gravest of sins is to fabricate lies against **Allah**; to say things, which **Allah** has never revealed. An example of the same is the selling of religious verdict. A person who for the sake of wealth can pass a judgment over ruling fairness and truth can commit any sort of crime. But remember such wrongdoers can never end up in goodness, as the outcome of sin is the darkening of hearts and vitiation of faith. In fact, it would be a scene when on the Day of Judgment, in the presence of everyone, **Allah** will ask the polytheists where the deities they had taken as gods were. According to Commentators, the People of Book being discussed here are those who had distorted **Allah's** Revelations to attain wealth or power or satiation of vain desires. In other words, they worshipped not **Allah** but the very motive for which they fabricated lies in the name of truth.

The Hidden Polytheism

It is this form of polytheism in which people apparently do Sajdah before **Allah**, but seek to attain some temporal gain. Those so-called Muslims who have adopted so many customs and rituals in the name of Islam must learn a lesson from this **Āyah**. In the Indo-Pak subcontinent, many rituals originating purely from Hinduism are being spread in the name of Islam among ignorant Muslims. But in the Court of **Allah** neither deception nor any excuse will work, though they will swear that they were not polytheists. Whereas they had actually attached the Divine Attributes to different entities in the world; to some for having children, to others for attaining wealth and yet to others for alleviation of hardships or for worldly facilitation. This they believed to be a fair distribution of the Divine Attributes, just as the Christians indulge in polytheism and yet claim to be the People of the Book. On the Final Day when the matter is clarified that neither any Prophet^{AS} nor any Wali nor a pious person ever claimed divinity, nor did they preach it, rather it was all the invention of their followers' souls, the latter will have no answer. After much deliberation they will swear upon **Allah** that they were not polytheists. **Allah** announces: "Look they are denying their own conduct when everything is clear to them."

They could have understood these facts in their lifetimes if only they had believed in the Holy Prophet^{SAW} and had faith in his teachings. But unfortunately they had been blinded by their vain desires. The polytheists of his time listened to him and indeed listened very carefully. It is human nature to admire beauty. Particularly when **Allah**'s Words are the most exquisite, the one who speaks those words is the most elegant, the voice that carries them is the most captivating, and the meanings they convey are absolutely remarkable, the listener has no choice but to surrender heart and soul to such charm. But the impact on these listeners hearts is altogether opposite. This is because the vitality of the heart is faith in **Allah** and its strength lies in **His** obedience. Unfortunately they are devoid of both, nor do they wish to acquire them being satisfied with their self created gods. As a punishment for this crime **Allah** has placed veils over their hearts, the veils of darkness and callousness and has deafened their ears, so that no words of guidance reach their minds. It was quite possible that had they logically decided to repent, their hearts might have been corrected too. But now their hearts have been stripped of capacity to accept the truth.

Now even if they witness a thousand miracles they will not reform themselves. It is because they do not absorb goodness anymore and they only come to the

Holy Prophet^{-SAW} to argue with him. Because of their denial, neither the beauty of Qurānic Āyāt nor the sweetness of the speaker impresses them. They assert that these Āyāt are nothing but ancient tales, and there is nothing remarkable about stories of bygone people. Again they lie, as Qurānic theme is not history. It only discusses historical events as evidence or admonition. It is indeed a logical explanation of beliefs in Unity of **Allah**, the Prophethood, the Hereafter, and of Divine Commandments. But the non-believers cannot perceive its value and try to prevent others from listening to it. They themselves turn away from the Holy Prophet's^{-SAW} teachings. Hardly can they matter to anyone as whoever walks away from his teachings plunges into havoc without even realizing the outcome of his conduct.

Maligned Hearts Prevail even if Second Life is Given

O' Prophet! You will see when these infidels will be arraigned before Hell after the final decision. They will wistfully say: "If only **Allah** would send us back to the world, we would never deny **His** Words and prove as true believers." But this is far from truth. They had concealed their inner feelings from the world in their lifetimes which have now been manifested and they have been exposed. Everyone has seen their distorted and maligned hearts. Even if they are permitted to return to the world they will again live in sin and disobedience. Whatever they say is a pack of lies. This is the Day of Reckoning and not the time for action to reform themselves. If they return to life with such souls they will again indulge in sin, as the chance to purify and reform the hearts is only given in the world.

The foundation of this inner purification of hearts is faith, and its attainment depends on Zikr-e-Qalbi, which is both the nourishment and the medicine for the Qalb. These blessings are attained through Tawajjuh acquired from the Qalb of a Shaikh through a reflective process, which originates from the Holy Prophet^{-SAW}. The correct beliefs are a minimum pre-requisite to attain these blessings, without which even if a person stages a return from the Hereafter, he will again covet the worldly life and embark upon enjoying it without caring about accountability and the Hereafter. **Allah** already knew their inner feelings and now they have exposed themselves to everyone. It also makes clear what people with such hearts will do, once they get a second chance to live. They will only believe once they are presented for accountability and questioned about the angels, the Hereafter, the Paradise and the Hell, the Unity of **Allah**, the Prophethood of the Messengers^{-AS} and the Divine Scriptures. Will they be able to prove any of these to be untrue? They will then confess: "O **Rabb!** These are true" so their destination is Hell, as foretold by **Him** that

whoever dies as a non-believer shall dwell in Hell forever. So now enter Hell, for you were a folk affected with disbelief.

Section 4

31. Lost surely are those who belie their meeting with **Allah** until when the Hour comes on them on a sudden, and they will exclaim, woe betide us, that we neglected it! While they will be bearing their burdens on their backs. Lo! Vile is what they will bear.
32. And nothing is the life of this world but a play and sport: and surely the abode of the Hereafter is better for those who fear. Do you not then reflect?
33. We know well that surely what they say grieves you, but it is not you they belie; it is the Signs of **Allah** the wicked deny.
34. And Messengers have assuredly been belied before you, but they patiently bore of which they were belied, and they were persecuted, till **Our** succour reached them. And none can alter the decisions of **Allah**; and surely there has reached you some tidings of the sent ones.
35. And if their aversion is hard upon you, then seek out, if you can, an opening into the earth or a ladder to the heaven so that you may bring to them a Sign. And had **Allah** willed, **He**

قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَهُمْ
السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَى مَا فَرَطْنَا فِيهَا
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ
مَا يَرِزُونَ ﴿٣١﴾

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ
الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

قَدْ نَعْلَمُ إِنَّهُ لِيَحْزُنَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ
لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ
اللَّهُ يَجْحَدُونَ ﴿٣٣﴾

وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرُوا عَلَيَّ
مَا كَذَبُوا وَأُودُوا حَتَّى أَنَّهُمْ نَصَرْنَا وَلَا مَبْدَلَ
لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبِيَّيَ
الْمُرْسَلِينَ ﴿٣٤﴾

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ
تَبْنِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ
فَتَأْتِيَهُمْ بَيَّاتَةٌ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى

- would have assembled them one and all into the guidance, so be not then you of the ignorant.
36. It is only those who listen that respond. And as to the dead, **Allah** will raise them and thereafter to **Him** they will be returned.
37. And they say: why is not a Sign sent down upon him from his **Rabb**? Say you: verily **Allah** is able to send down a Sign; yet most of them know not.
38. And there is not an animal on the earth or a fowl with its two wings but are communities like you. And **We** have not been remiss in respect of anything in the Book; then unto their **Rabb** they shall be gathered.
39. And those who belie **Our** Signs are deaf and dumb, in darkness. **Allah** sends astray whom **He** will, and **He** puts on the right path whom **He** will.
40. Say you: look you now; were **Allah**'s torment to come upon you, or the Hour come upon you, would you then cry to other than **Allah**, if you are truthful?
41. Aye! To **Him** Alone you would cry, and if **He** willed, **He** would remove that for which you cried to **Him**, and you would forget at that time what you now join with **Him**.

الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْا وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

بَلْ إِلَٰهَآ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

Secrets of Revelation

Stupendous indeed is the loss, which is borne by all who deny their return to **Allah**. This is the very reality for which **Allah** sent **His** Books and Messengers^{AS}. **He** provided loads of logical and historical evidence, and adopted so many different ways to convince man. In the history of mankind if selection is made on the basis of greatness, nobility, trustworthiness and truthfulness, those on the top of the list will only be **Allah's** Messengers^{AS}. All of them came to prove the Greatness of **Allah** and tried their level best to make man understand logically and with the help of miracles. If after all their efforts people refuse to believe in their words, their denial cannot alter the reality. The Day of Judgment will certainly be. But those who believe shall wait for that Day and will bear it in mind before undertaking any activity of their lives. And for them who do not believe in this Day, it will be an unexpected and sudden shock. They will then realize that it was a serious and grave matter that they had grossly neglected and thus had become losers. As an infidel it is impossible to do noble deeds and on the Day of Judgment every deed shall be given a certain form, just as in today's scientific world each sound has a form which is recorded on the tape and when played on a Video Cassette Player the picture, the movements and the sound can be seen and heard clearly. A similar rather superior form will be experienced over there when every sin will take a horrifying shape, and will have to be carried by the sinner to the venue of accountability. And the noble deeds will take the shape of beautiful carriages and will carry the person gracefully. It is then that the wrongdoers will realize what a grave mistake had they made by burdening themselves with such a loathsome load.

The World

This worldly life is nothing but a place of temporary play and pleasure. But for those who develop a relationship with **Allah** and obey **Him**, the eternal life is the best life, which the infidels have sacrificed over temporary pleasures. The term 'worldly life' here means that attitude towards life which makes people heedless of **Allah**. Otherwise, the eternal bliss can also be attained, as one can act neither in the Realm of Command, nor can he do anything after leaving this very world. One can neither act in the 'Alam-e-Amr before being born nor can do anything after leaving this world. If this life is adorned with **Allah's** Zikr and is led according to the teachings of the Holy Prophet^{SAW} the whole of it becomes Zikr. When a person keeps the Hereafter in mind and acts accordingly, in this world, his life no more remains an idle sport. Such a

person abides in this world but lives for the Hereafter. This is not an easy task unless the heart accepts it. Words alone are not enough. Thus whenever the Prophets^{AS} teach the Book and the wisdom they always start by inviting people towards **Allah** and then inwardly purify those who accept their invitation to an extent whereby the love of this world is outweighed by the love of eternity, and the love for temporary pleasures is subdued by **Allah's** Love. Then the believers are taught the Divine Book and its deep meaning i.e. the wisdom, which constitute a Code of Conduct to live in this world. Such a life is a blessing and one must pray for its longevity, whereas the life without Divine Guidance is indeed a great loss. A person with average intelligence can also understand that it is extremely foolish to prefer temporary and ephemeral pleasure over eternal peace and comforts.

In these *Āyāt*, the exultation of the Holy Prophet^{SAW} is mentioned in a special way. Although **Allah** is Aware of everything, yet when it is specifically said: "We are Aware of it," it highlights the importance of the matter. O' Beloved of **Mine!** We are Aware of the grief you endure by the babble of these infidels but you must also see that they not only falsify you but indeed deny **My** Scriptures out of pigheadedness. They are well aware of the fact that they are denying the truth but for some mundane benefits or to satisfy their ego, they deny. Such a denial is called *Jahood* when the heart knows something to be true but outwardly it is not accepted.

Here the Commentators quote the conversation between Abū Jahl and Akhnas bin Sharif, who asked the former in confidence whether Muḥammad^{SAW} was a genuine Prophet. Abū Jahl swore that he was undoubtedly so because a person who had never lied about another human being in his whole life, could never lie over **Allah!** "But the problem is that if we accept it, everything will shift to Banū Qaşā leaving us empty handed," he said.

Another aspect of the matter is that the obedience of the Holy Prophet^{SAW} is indeed **Allah's** obedience. Therefore, denying his Prophethood shall amount to denying **Allah**. It is not the first time, as the Prophets^{AS} before him also received similar treatment. So there is no way out but to endure it and be patient just as the earlier Prophets^{AS} did. **Allah** reassures the Holy Prophet^{SAW} that just as the Prophets^{AS} before him received Divine succour, he would also be helped, as no one can alter the decisions of **Allah** nor hinder their implementation. The events from the lives of some earlier Prophets^{AS} have been revealed to highlight the fact that **Allah** gives every human being a chance to select his own fate, including those who deny. Every person

undergoes a trial just as the believers had to. Eventually the non-believers would get their share of destruction while success surely awaits the believers.

The inevitable fate of the non-believers saddened the Holy Prophet^{-SAW} and he wished that if only they could be saved! See the extent of his affection that they harass him while he is so deeply concerned for them! **Allah** says that man is a sentient being, blessed with intellect and consciousness. **Allah** also raised an exalted personality like the Holy Prophet^{-SAW} as a Prophet with the Divine Scripture. Even now if anyone opts for the doom, it is his personal decision for which the Holy Prophet^{-SAW} need not be perturbed. Still if he intends to do something for them without **Allah**'s consent then he should either dig a tunnel into the earth or place a ladder upto the skies in an effort to fulfil their demands.

The polytheists of Makkah had demanded that if the Holy Prophet^{-SAW} was truly **Allah**'s Messenger, he should bring a canal into Makkah or provide a stairway upto the heavens so that they could witness the descent of angels etc. The Holy Prophet^{-SAW} covertly wished that if this could save them from destruction, may **Allah** meet this demand! **Allah** revealed to him not to worry about it as miracles of the Prophets^{-AS} are in fact Divine works manifested at the hands of the Prophets^{-AS}. It is termed as miracle because it is an extraordinary manifestation beyond human intellect, displayed only to provide substantial evidence of the Prophethood. Similar is the case of Karamah manifested at the hands of a Wali because of his total obedience to the Prophet^{-AS}. It will also be counted among the Prophet's miracles. Moreover, miracle is an act of **Allah** manifested to strengthen and establish the truth. Only **Allah** knows the people who deserve it.

The end results are always based on the individual decision consciously made by every person. If it is in the negative, the miracle too will be denied. It is a Divine Law that when a nation demands a certain miracle and fails to believe even after it is manifested, it is instantly destroyed. Therefore, not sending miracle is a blessing in disguise because of the Holy Prophet^{-SAW} in order to give the non-believers a respite. Hence O' Prophet^{-SAW} do not think so naively! The word Jahālat does not convey a good impression in Urdu, but in Arabic it is also taken in the sense of being innocent or naïve. And it is used because of the concern the Holy Prophet^{-SAW} had deep in his heart for the infidels. It must be remembered that he never took any action nor prayed for them verbally, but only wished that the disobedient revert to **Him** to be saved. **Allah** declared that had **He** planned to make everyone righteous, forcibly or by **His** Command, it was not at all difficult for **Him**. But this is not the case as it is a

decision personally taken by each individual. To accept the truth, it has to be first heard, but the darkness of the hearts does not even allow them to listen whereby a person lives on physically but is spiritually dead. And the dead will be raised from their graves and presented before **Allah** on a Day pre destined.

They assert today as to why their demand for miracles has not been met? So tell them that **Allah** is the Most Powerful and can do whatever and whenever **He** desires. **He** is in fact being Gracious by not meeting their demands as they are ignorant of the consequences.

Isn't this a clear Sign of **His** Power that **His** creations, whether living on land or flying in the air have so many types and species. They, also eat, have offsprings and build their abodes. They may appear to be unlimited but remember that the minutest detail of each living thing is listed in **Allah's** Records. **His** Knowledge is, however, much vaster. If even after looking at these creations man fails to appreciate **His** Greatness and Splendour, he does not deserve to be called a man.

The Importance of Rights

Remember that all these creations will also be gathered in **Allah's** Presence. It is very strange because the animals are not accountable and will not be held for the lawful and the forbidden. Yet if one had hurt the other, it shall be punished and eventually all of them will fade into extinction. How can then the rights of human beings be ignored? Those who usurp the wealth of others, accept bribes and dishonour people, or those who do not do justice to their jobs, cannot be saved from punishment, for man is a sentient being liable to accountability.

Why Allah's Greatness is not Seen?

People who deny the Signs of **Allah** have lost their power to hear and speak, and indeed abide in the darkness! The physical ears or tongue have been given even to the animals but the most precious faculty which a man is blessed with is his heart. When illuminated it can hear and speak. Deprived of light and surrounded by darkness the heart loses these powers and remains bereft of guidance. However, if **Allah** chooses, **He** has the power to guide them to the straight path but **He** has taken the decision to guide only the seeker and not force it on anyone. The Holy Prophet^{-SAW} must ask the non-believers that if they are seized by Divine Punishment or doom, will they call anyone else except **Allah**? It is an everyday observation that when a human being is surrounded with difficulties he only cries for **Allah**. This was true for the

Arabs as well. It is said that had these people been true in their beliefs they would have, in their turmoils, called out for the deities they worshipped instead of **Allah**. But they did not do so. Rather they forget their gods altogether, whom they had given the Divine status. It is so because deep down in their hearts they knew that only **Allah** could alleviate their sufferings. This is a fact which is engraved on everyone's heart. Even a polytheist when faced by an unexpected calamity forgets his visionary gods and cries out to **Allah**.

Section 5

42. And assuredly We sent Messengers unto communities before you, then We seized them with adversity and distress, that perhaps they may humble themselves.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ
بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾

43. Wherefore did they not, when the affliction upon them came from Us, humble themselves? But their hearts became hardened and Satan made fair-seeming to them what they were wont to do.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَٰكِن قَسَتْ
قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا
يَعْمَلُونَ ﴿٤٣﴾

44. Then when they forgot that of which they were reminded, We opened upon them the doors of everything, until when they boasted of what they were given, We seized them on a sudden, and lo! They were dumbfounded.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ
أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بِغْتَةٍ فَاذَاهُمْ مُبْلِسُونَ ﴿٤٤﴾

45. Then the people who committed wrong were cut off completely. And all praise is to **Allah**, the **Rabb** of the worlds.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿٤٥﴾

46. Say you: look you now, were **Allah** to take away your hearing and your sight and seal up your

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَابْصَرَكُمْ وَخَمَّ

hearts, what god other than **Allah** will bring them to you? See how variously **We** propound the Signs, yet they turn aside.

47. Say you: look you now, were **Allah's** chastisement to come upon you suddenly and openly, would there be destroyed any but the wrongdoers?
48. **We** do not send the sent ones except as bearers of glad tidings and warners. Then whoever believes and amends on such shall come no fear nor they shall grieve.
49. And then who belie **Our** Signs – torment shall overtake them for they have been transgressors.
50. Say you: I do not say that with me are the treasures of **Allah**, nor I know the unseen; nor I say to you that I am an angel. I but follow what has been revealed to me. Say you: are the blind and the seeing equal? Will you not then ponder?

عَلَى قُلُوبِكُمْ مِّنْ إِلَهِ غَيْرِ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظَرُ

كَيْفَ نَصَرَفُ الْآيَاتِ

تَعَهُمْ يَصْدِفُونَ ﴿١٦﴾

قُلْ أَرَأَيْتُمْ إِنْ أَنزَلْنَا عَلَيْكُمُ الْعَذَابَ اللَّهُ بِفِعْتِهِ

أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿١٧﴾

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ

ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٨﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ

بِمَا كَانُوا يَفْسُقُونَ ﴿١٩﴾

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ

الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن اتَّبِعُوا إِلَّا مَا

يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

أَفَلَا تَتَفَكَّرُونَ ﴿٢٠﴾

Secrets of Revelation

Inspite of this, their heart are so dark and cold that they cannot remain steadfast and fall back into the quagmire of infidelity and polytheism. Their situation and the history of preceding nations is a witness to this fact. **Allah** sent **His** Messengers^{AS} and when they did not believe in them, punishment was inflicted in the form of famine, destruction of crops and various diseases. This too was a manifestation of Divine Mercy for them, in order to awaken in them the natural capabilities that help revert to **Allah**. But they failed to turn to

Him and cry out or ask for **His** Forgiveness. This was because their hearts had hardened to an extent that even after so much suffering, they could not make themselves remember **Allah**. The callousness of the heart is indeed such a strange sickness that it makes man lose his natural capabilities. He begins to see only what the Satan wants him to see. Hence Satan gets a chance to make evil deeds look beautiful to him. Then such people feel proud of their wrong doings and oppressive conduct, instead of feeling embarrassed and ashamed.

Sometimes it so happens, that when people completely forget the Divine Commands, their mundane wealth is increased. This too is a trial from **Allah**, to give them a chance, that they may turn to **Him** in gratitude and become **His** obedient folk. But drowned in the darkness of the heart, they ascribe the increase in their wealth to their own efforts and become arrogant instead. According to Ḥadīth if a person possesses all the riches and yet indulges in sin continuously, beware that he shall soon be seized by Divine Punishment. Thus **Allah** abruptly took to task those who failed to repent and reform themselves. Some were drowned, others annihilated by fire from the heavens, and for some the land was turned upside down. The fate of many nations has been recollected in the Qurān. When these people were seized they were left with no hope of help from anywhere and even their relics were obliterated from the face of earth. Praise be to **Allah**, the Sustainer of the Universe; the destruction of transgressors is also a gesture of **His** Mercy for the rest of **His** creations.

O' Prophet^{SAW} remind them that **Allah** has blessed them with the senses of seeing and hearing and **He** is capable of taking them back. Just as the eyes and ears are the organs of physical body the heart too has been given the requisite organs to see, hear, and comprehend. All the senses given to the physical body are also given to the heart in another form. Now if **He** does not seize the physical faculties, **He** seals off the heart as a punishment, depriving it of its senses. Is then there any other god, who besides **Allah** can restore these senses? Certainly not! When this is not possible, it does not seem proper to worship or obey anyone but **Allah**. See how clear and explicit Signs are being revealed, but they do not benefit from them and are at a loss!

The Righteous also Face Hardships

These infidels probably think that if **Allah**'s Punishment is to come, it will destroy both the nobles as well as the malefactors, so why worry. They must be informed that this certainly is not the case. Whether punishment is inflicted suddenly or gradually, it is always for the transgressors and those who believe

nations who were destroyed. The problems faced by the righteous in this world do not come as punishment, rather, they serve as a source of atonement for their mistakes or as rewards to elevate their ranks. The non-believers and the evil doers, on the other hand, suffer punishment for their sins.

Miracles or Karamah not Necessary for Prophet or Wali

The very personage of the Holy Prophet^{SAW} itself was a great miracle. The Makkans were a witness to his childhood, his youth, his elegance and his exemplary manners. Then came the sudden oration of such words, which were not only true, but of such highest literary standards that they left the eloquents of Arabia speechless. The event of his Ascension and the absolutely correct answers he gave to the queries of the polytheists of Makkah about the Dome of Rock and the Caravan was also miraculous. Take the splitting of the moon, which was not only seen by the Makkans, but also elsewhere in the world. The pictures of the moon clearly indicate a fissure as if it has once been split and reunited. Nevertheless, while describing the Office of Prophethood and its functions, **Allah** declares that it is not the duty of a Prophet^{AS} to fulfil all that the non-believers demand nor is it a must for him to manifest miracles. The manifestation of miracles is a blessing from **Allah** for the guidance of mankind but even if a Prophet^{AS} does not perform a single miracle throughout his lifetime, it does not negate his office. Certainly, he will be a Prophet^{AS} if appointed by **Allah**. The proof of his Prophethood would be the knowledges termed as *Ilahiyāt*, which deal with the knowledge of the **Supreme Being** and **His** Attributes, this world and the Hereafter, the beliefs and practices and the end results thereof. Thus the functions of the Office of Prophethood are to teach the right beliefs, to guide towards the righteous conduct and to inform on the rewards, and to forewarn against the consequences of wrong beliefs. Then it is upto each individual to decide for himself which way he wants to go. Those who believe in the Message conveyed by the Prophet^{AS} and reform themselves are indeed successful. They will neither grieve over their past nor fear the future. Those who go against the Prophet^{AS} indeed deny **Allah's** Words, as he does not speak of his own accord but only conveys **Allah's** Message. Therefore, they shall face reprisal in this world, and will be punished much more severely in the Hereafter. The saints perform the same very task of inviting people towards **Allah** in obedience of the Prophets^{AS}.

Prophets not Raised to fulfil Mundane Needs

To demand from the Prophets^{AS} that they should make those who believe in them wealthy or should inform their followers of future events or guide them

in trade by foreseeing the future such as rates of commodities, is indeed ignorance. **Allah** tells the Holy Prophet^{SAW} that even though it may be possible for him to fulfil all such demands, yet he should make it clear to people, that he lays no claim on **Allah**'s treasures, nor does he claim to know the unseen.

Soothsaying

Remember that all Divine blessings, whether in the form of Barakah or knowledges, distributed amongst the entire creation, is only a fraction of what the Holy Prophet^{SAW} was blessed with. Its assessment, however, is beyond human reach. But inspite of all this, a Prophet^{AS} does not claim having any authority over the treasures of **Allah**, nor is any promise of financial gains a motive or condition for accepting the faith. This is typical of religions based on falsehood to associate worldly gains with worships and beliefs thereby deceiving the people. Another thing considered as an excellence in these ungodly religions are the knowledges of soothsaying, numerology and divination; some of these are a demonstration of evil powers, while others are like medical science, depending largely upon human experiences and conjectures. The experts of these fields sometimes recount events not known by others and thus convince people of their knowledge of the unseen. But this is not the knowledge of the unseen, nor is it the knowledge revealed to the Prophets^{AS}, nor because of this can the soothsayer be termed as the knower of the unseen. A soothsayer's or a fortune teller's knowledge is limited to things otherwise accessible through various scientific devices; for example, watching the events taking place in other parts of the world or any future prophecy based on conjecture. However, the doors to the heavens are not opened to them.

Although the knowledge of the Prophets^{AS} pertains to the matters of the unseen, such as **Allah**, the Angels, the Hereafter, the Hell and the Paradise, yet the Qurān terms it as information on the unseen. Having the knowledge of unseen is only **Allah**'s Attribute. **He** knows everything on **His** Own, without employing any means. It is a consensus of the entire Ummah that the Holy Prophet^{SAW} received the lion's share of the knowledges given out by **Allah** yet it is only information on the unseen. They Holy Prophet^{SAW} made it clear that he does not claim to know the unseen. And the misconception the infidels had about a Prophet^{AS}, that he should neither eat nor drink, nor marry nor sleep, was absurd. These were human qualities and he had never claimed to be an angel. **He** only claimed to receive **Allah**'s Revelation. For him the trial was to practise what he preached. Had he failed to practise himself, they could have

objected that if the Message had been from **Allah** then **His** Messenger, had to be the first to practise it himself. His claim as well as his actions, are known to them and his character was his true identification. **He** prays for some, gives others the glad tidings of victory or warns them against **Allah's** Punishment. Nothing he says is on his own, but all is from **Allah**. **He** only conveys it to the people. This is the greatest form of his excellence. Wealth or worldly success can be acquired through a king or an influential person, but the honour to have a dialogue with **Allah** can only be attained through a Prophet^{AS}. This is the real reason of relationship with a Prophet^{AS}. The worldly benefits are definitely gained in the process, but they are only peripheral and not at all the real aim.

The Identification of a Wali

A very important rule emerges about the concept that wealth, children or succour in absentia can be attained by visiting the Aulia. It is totally false. It is also untrue that they are different from the rest of mankind and live in jungles without food. In fact, the only identification is that their hearts are illuminated with the light transmitted by the Holy Prophet^{SAM}, and in their company, the hearts of seekers too become enlightened. They themselves abide by **Allah's** Commands, and those who associate with them are also blessed with a spirit to obey **Him**, which indeed is a great reward.

Let it be also known to the non-believers that anyone who follows the Message of **Allah** can observe both the worlds, while the denier is blind. A believer keeps an eye on the likely outcome of all his actions on the Day of Judgment, while a non-believer is oblivious of the consequence even in this life. Therefore, take note that a blind and a clear-sighted can never be equal. While in this world, there is an opportunity to think, which may lead to repentance. The blindness of the heart is indeed the most fatal of the diseases. May **Allah** protect us!

Section 6

51. And warn you therewith those who fear that they shall be gathered before their **Rabb**, when there shall be no patron nor intercessor beside **Him**; haply they may become God-fearing.

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ
لَيْسَ لَهُمْ مِنْ دُونِهِ وَايٌ وَلَا شَفِيعٌ
لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

52. And do not drive away from before you those who call upon their **Rabb** morning and evening seeking **His** Grace. Not on you is their reckoning, nor on them anything of your reckoning, so that you may drive them away and thus become of the wrongdoers.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ
شَيْءٍ وَمِمَّا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

53. And thus **We** have tried some of them by means of others, that they might say: are those they whom **Allah** has favoured among us? Is not **Allah** the Best Knower of the thankful?

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا
هَؤُلَاءِ مِنْ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ
بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

54. And when those who believe in **Our** signs come to you, say you: peace be on you, your **Rabb** has prescribed Mercy on **Himself**; so that any of you who does an evil through ignorance then repents and amends, then verily **He** is Forgiving, Merciful.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ
عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ
أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا أَوْ إِجْهَلَ ثُمَّ تَابَ
مِنْ بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

55. And thus **We** expound revelations so that the way of the culprits may be exposed.

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ لَيْسَ لَهُمْ
الْحَقِيمَةَ ﴿٥٥﴾

Secrets of Revelation

Refrain from Arguments

Allah bids the Holy Prophet^{SAW} to completely ignore the quibbling of those who are not the seekers of guidance. Rather he should focus his attention on those who expect to stand before **Allah** one day. And this awareness is inherent in every human being, unless it is lost by repeated indulgence in sin. This view was held by the People of the Book and the polytheists of Makkah, but only in traces of what was left of Prophet Ibrahim's^{AS} Dīn. According to

Tafsīr-e-Mazhari the above Āyāt do not pertain to the Muslims of that time since they enjoyed the status of Ijtihād, but to those who held at least remote thoughts of the Hereafter. Such people should be told that on that Day, no one save **Allah** shall be of any help whatsoever. Thus for that Day, worship **Allah** Alone and make a habit of obeying only **Him**. A very good lesson is brought home here for those who propagate Islam that discussion should not be for the sake of discussion but to facilitate the understanding of Islam. If there is no hope of achieving that aim, time should not be wasted.

Criterion of Respect

Denial has many facets. A wrongdoer always tries to find ways of proving himself right, at least to the society. The polytheists of Makkah also coined an excuse that they would have loved to listen to, discuss and understand what the Holy Prophet^{-SAW} had to say. But the people who surround him were once either their slaves, or were very poor. Therefore, how could they sit with them and discuss the matters? Ḥadhrat ‘Umar^{-RAI} asked the Holy Prophet^{-SAW} permission to disperse, so that these people could talk to him. If they could get a chance to hear him, it would be a pleasure for the faithful servants. The Commentators have listed the names of many Companions^{-RAI}, who were poor by worldly standards. For those deprived of the light of Islam, the standard of respectability is only wealth, even if someone has tattered beliefs and actions. A poor person is generally considered as worthless. **Allah** considers it an insult to humanity that people are evaluated on material standards. In fact whoever, by virtue of his faith, practice and conduct meets the standards of humanity, is worthy of respect with **Allah**. To eat, drink, reproduce and build abodes is done by the animals too. And if the human thought is also confined to these aspects of life, what is the difference between human beings and animals? Humanity is the name of that consciousness, which leads to the understanding of the **Supreme Being** and **His** Attributes

The demand of the polytheists that the Companions^{-RAI} should be dismissed from the Holy Prophet^{-SAW} audience because they were penniless, was outrightly rejected by **Allah**. **He** announced that they were indeed **His** servants, who never forgot **Him** even for a moment, and while dwelling on earth, they had the resolve to behold **Him** one day. Who is more honourable than them that they should make room for those clad in silk and satin, having hearts void of **Allah**'s Zikr? No, this will not happen. **Allah** attaches no importance to worldly treasures and had **He** done so, the non-believers would have got nothing. This is a separate system in which poverty and affluence, health and sickness, youth and old age are inevitable experiences, which

follow their own course. The standard of humanity and nobility is the deep hearted relationship with **Allah**. Thus if the polytheists look for a discourse with the Holy Prophet^{SAW}, they should do so in the presence of these noble souls, otherwise he was not responsible for their accountability. What he does is purely for **Allah** and they are themselves responsible for what they do. Then why give them importance! They who do not deserve it; and why make those leave who are honourable with **Allah**? Those who always remember **Him** and ardently seek **Him**? This indeed will be very unfair, which neither **Allah** approves nor is befitting to the grace of the Holy Prophet^{SAW}. This was the occasion when Hadhrat 'Umar^{RA} repented and retrieved from his suggestion, though it was in the fitness of things to provide an opportunity to the non-believers to listen to the Message of Islam. Yet **Allah** did not approve it at the cost of degrading the Muslims.

The weak financial status of the believers is yet another trial for the non-believers and the polytheists. It is not possible for a person to taste the pleasure of faith so long he believes the standard of respect to be riches and material luxuries. It is, therefore, important that a person be judged on the basis of his beliefs, actions and conduct because if this is understood, the reformation is very easy. Thus the poverty of the Aulia does not abate, rather adds to their esteem with **Allah**. However, if they do acquire worldly riches as the Companions^{RAU} later did, even then for them the standard of respect remains virtue and righteousness.

It is indeed a misfortune for the nations when their values change, and only wealth becomes a symbol of dignity. This trend is prevailing all over the world including our own country, Pakistan. Whether the Government nominates or the public votes for the leaders; only the affluent is their choice, no matter how completely ignorant of **Allah**, corrupt and licentious they may be. They become the V.V.I.Ps of the country. This situation is in fact a Divine trial. These arrogant wealthy people look down upon those who are noble but poor. In their haughtiness, they claim to be fortunate, having been showered by **Allah**'s favours and bounties in the form of wealth and power, while the righteous have nothing. But these fools forget that **Allah** has deprived them of **His** Zikr and obedience; how can **He** be pleased with them? **He** surely is pleased with those who, though clad in coarse garments, have hearts enlightened with the Divine Lights! **His** Sacred Name, unknown to these rogues, has enlightened every cell of the bodies of these noble people. The wealth and power of the arrogant leaders, complemented by disobedience of **Allah**, will lead them to the ditch of ignominy. **Allah** shall not let the sighs of

His humble and grateful servants go in vain. The moments which were spent in seeking **Him**, the nights which went past in remembering **Him**, they who sought **His** Pleasure in every action of theirs, will surely meet **His** Graciousness. Their hearts will remain alive and acquire eternal bliss. To take this decision, **Allah** need not consult the affluent!

O' Prophet ^{SAW}! Give believers the glad tidings and whenever they visit you, invoke peace on them. The non believers shall face calamities in this world as well as in the Hereafter while the believers will enjoy every type of protection as **Allah** has decided to bless them with a series of rewards and Mercy. And if by virtue of being human the believers commit a mistake, out of ignorance or negligence, they must repent at once and correct themselves. To be completely free of error is the virtue of the Prophets ^{AS} or the angels. All the rest are liable to err, whether they succeed in avoiding it all their lives, but there is always a possibility. The scholars assert that every sin is ignorance and it should be repented: if one repeats it even after repenting, again the treatment lies in renewing the repentance. The spirit of repentance is to feel ashamed of what one has done and to resolve to improve in the future, because **Allah** is indeed the Most Forgiving. The Qurān recounts everything in detail and in an easily comprehensible manner because the aim of revealing the Book is to highlight the dangers on the path of mankind. In spite of all the guidelines if someone wishes to stumble into the ditches of misfortune, it is entirely his own choice! Otherwise, piety and evil, nobility and lowliness, actions and their results both in this world and the Hereafter, have been clearly demarcated.

Section 7

56. Say you: verily I am forbidden to worship those whom you call upon beside **Allah**. Say you: I shall not follow your vain desires, for then I shall be gone astray, and shall not remain of the guided.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ
اللَّهِ قُلْ لَا آتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا
وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

57. Say you: I stand upon evidence from my **Rabb**, and you belie it; not with me is what you hasten on. Then decision is but of **Allah**. **He** recounts the truth, and **He** is the Best of Deciders.

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ
مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ
إِلَّا لِلَّهِ يَقُضُ الْحَقُّ وَهُوَ خَيْرُ الْفَصِيلِينَ ﴿٥٧﴾

58. Say you: if what you vain would hasten on is with me, the affair would have been decided between you and me, and **Allah** is the Best Knower of the ungodly.

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ، لَقُضِيَ
الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ
بِالظَّالِمِينَ ﴿٥٨﴾

59. And with **Him** are the keys of the unseen; none knows them but **He**. And **He** knows whoever is in the land and in the sea. Not a leaf falls but **He** knows it, nor a seed-grain grows in the darkness of the earth, nor anything of fresh and dry but is in a luminous Book.

﴿٥٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ
وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ
إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ
وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

60. And **He** it is **Who** takes your souls by night and knows what you earn by day. Then **He** raises you therein that there may be fulfilled the term allotted. Thereafter to **Him** shall be your return; and then **He** shall declare to you what you have been working.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

Secrets of Revelation

Let these people know very clearly O' Prophet^{SAW}, that **Allah** has forbidden you from obeying their gods and whatever they believe in save **Him**. This is because **Allah** can never allow that being **His** servants, people should look to others for the fulfillment of their needs! The fact is that **Allah** is the One **Who** fulfils all needs. It is only the myopia of man that he shows gratitude to others. It is the fabrication of soul which deceives people. If, **Allah** forbid, I too approve of your beliefs, I shall also be amongst those who err and the path of righteousness shall be lost. Even then, you believe in cannot be proven right. So why should I endorse you?

And I have clear evidence from my **Rabb** such as the Revelations, conversation with the angels, **Allah's** Book and a treasure of metaphysical knowledge of which you are oblivious and only deny it. Over and above, you act thanklessly by deposing that if the consequence of denial is torment why is it not forth coming? I did not claim that I control the punishments and rewards. I am only trying my best to make you understand that the decisions are taken by **Allah** and no one can dare intervene in **His** Authority. It is upto **Him** to decide how much respite **He** may give, or whom **He** shall facilitate repentance, and who will be condemned when, and what shall be the mode of punishment! **His** Decrees are very clear and **He** indeed makes the best of judgments. O' Prophet^{SAW}! Inform them that had requital been within my power, I would not have hesitated for a second to meet their blatant demand and the matter would have been long resolved. But this is neither my responsibility nor a part of my duty! My job is to deliver **Allah's** Message to **His** people. How each individual responds, is best known to **Him**. **He** knows the extent of transgression and also the transgressor fully well.

The Divine Attributes

All the ungodly religions, according to human needs, ascribed powers to fulfil those needs to various beings. They believed all such entities to be worthy of worship. But Islam, the religion of truth, rejected this concept outrightly. It clearly declared that all superiority belongs to **Allah**. It is **His** Attribute to Create, to Provide for and to be Aware of all the needs of **His** creations. **He** is the Knowledgeable and the Omnipotent, **Who** can accomplish anything independently without seeking anyone's help. **He** Alone is worthy of all praise and worship. No Prophet^{AS} or Angel can claim any share or partnership in **His** Attributes, being also **His** creations. Whatever quality one may have is only **His** blessing. **He** created everything. **He Himself** has always been and shall always be and so will be **His** Attributes. All **His** Attributes have been summarized into two qualities, that is, Knowledge and Omnipotence. If someone intends to reform himself, believing in these two would provide him enough guidance for a lifetime.

As for the knowledge, **Allah** owns the treasures of the unseen, which are not known to anyone else and are beyond the access of any creature. A confusion often arises when people sometime mistake knowledge of a created being as knowledge of the unseen. For example, a doctor or a scientist may predict something, which comes true. These people base their prediction on some observed facts which are too fine to be noticed by an ordinary person. This in

any case cannot be termed as the knowledge of the unseen, as the source of its acquisition already exists. Another kind is soothsaying or astrology etc. The source of the former, as said earlier, is Satan and his whispers. **He** informs the soothsayers about events that take place in a distant land. The astrologers and the palmists rely greatly on conjectures, which may or may not turn out to be true. In short, such phenomena do have a cause. The most authentic and profound knowledge is that of the Prophets^{AS}, and then of the Aulia. A Prophet^{AS} informs people of the realities pertaining to this life as well as the Hereafter. These are, of course, news from the Unseen world, and to believe in the Unseen is a prerequisite of faith. But even this, according to the Qurān, cannot be termed as Knowledge of the Unseen, because it is acquired by a Prophet^{AS} through Revelation. It is rightly called as Information on the Unseen, whereas the knowledge of **Allah** is not dependant on any source. It is Personal and all Encompassing.

Events of the past as well as the future are all within **His** vision and so is whatever lies on land and under water; every sand particle in the vastness of deserts, each drop in the rolling oceans, are all in **His** Knowledge. **He** **Knows** when a leaf withers and falls; beneath the darkness; and within the layers of the soil there isn't a grain which lies hidden from **Him**. In fact, everything dry or wet, big on small in the entire universe is recorded in the Guarded Tablet, while **His** Knowledge is far vaster than that.

Coming to the Omnipotence of **Allah**, it is enough for man to see that he cannot survive without sleep, which indeed is similar to death. It is only **Allah** **Who** makes the condition of death prevail over a sleeping person whereby he becomes heedless of good or bad, light or darkness. It is **He** **Who** watches the daily routine of mankind minutely and knows all that they do before going to bed. **He** is in complete charge and returns sleeping people to life, and gives them respite to complete the appointed term. The sources of guidance are readily available and for anyone wishing to turn back to **Him**, the doors of repentance are left ajar! But there is no route for escape whatsoever, as everyone must return to **Him** one day, whence **He** shall recount each and every action of all.

Section 8

61. And **He** is the Supreme over **His** creatures and **He** sends guardians over you until when death comes to one of you. **Our**

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ. وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
لَا يُفِرُّونَ ﴿٦١﴾

messengers take his soul, and they do not fail.

62. Then they all shall be taken back to **Allah**, their true Master. Lo! **His** shall be the decision, and **He** is the Most Swift of Reckoners.
63. Say you: who delivers you from the darkness of the land and the sea, when you cry unto **Him** in humility and secretly; if **He** delivers us from this, we will surely be of the thankful.
64. Say you: **Allah** delivers you from this and from every pain, yet you join thereafter others with **Him**.
65. Say you: **He** is Able to stir up chastisement on you from above you or from beneath your feet or to confound you by faction and to make you taste the violence of one another. Behold! How variously **We** propound the Signs that perchance they may understand.
66. And your people belie it, while it is certain to befall, say you: I am not a guardian over you.
67. For every announcement is a set time; and presently you will know.
68. And when you see those who plunge in **Our** Revelations, keep away from them until they plunge in a discourse other than

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ ۚ لَا لَهُ الْحُكْمُ
وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ يَدْعُوهُ
تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَيْنَا مِنْ هَذِهِ
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ
تُشْرِكُونَ ﴿٦٤﴾

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ
أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُذِيقَ بَعْضَكُمْ
بِأَسْبَغٍ أَنْظِرْ كَيْفَ نَصَرْتُ
الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْسْتُ عَلَيْكُمْ
بِوَكِيلٍ ﴿٦٦﴾

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ
حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ

that: and if Satan causes you to forget, than sit not you after recollection with the impious people.

فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

69. And nothing on their account shall be on those who are God-fearing, but admonition that perchance they also may become God-fearing.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ

وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

70. And leave those alone who have taken their religion as a play and a sport, and whom the life of the world has beguiled. And admonish you them by Signs lest a soul may be given up to perdition for what it has earned, when for him there shall be no friend or intercessor besides **Allah**, and when if he offers every equivalent it shall not be accepted of him. Those are they who are given up to perdition for what they have earned. For them shall be drink of boiling water and a painful torment, for they were wont to disbelieve

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا

وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَّرْتَهُمْ

أَنْ يُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ

اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَّلَ كُلُّ عَدَلٍ

لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُتْسِلُوا بِمَا كَسَبُوا

لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ

بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

Secrets of Revelation

Allah enjoys complete Authority and Control over **His** servants, who are weak and dependant upon **Him** forever. **He** has appointed angels upon every human being to guard him against illnesses and accidents as well as the Recording Angels to record each and every action of a person. This is how a human being lives his life under **Allah**'s Protection; until it is time for him to die. The Guarding Angels then cooperate with the Angels of Death and never err. But all is not over at death; rather its process is a retreat to the Court of the Real Owner, **Who** at every step had helped and showered kindness on **His** creation.

In **His** Mighty Court it will be made clear that the right to pass judgment purely belonged to **Him** and no one can dare to speak there. Remember that it is not difficult for **Him** to reckon every soul nor will **He** take long in doing so.

O' Prophet^{SAW}! Ask them that when they are in trouble, whether caught in the stormy waves of the sea or lost in the wilderness of the desert who comes to their rescue? Don't they plead and beg **Allah** to save them and at the same time promise that once rescued, they will spend the rest of their lives as **His** obedient servants?

The Concept of Allah

It was a common practice amongst the polytheists of Arabia that whenever they would be shipwrecked, or were lost in the desert, they would always cry out to **Allah**! They would, in those difficult moments, lose all trust in their idols and confess that worshipping them had been in vain. If only **Allah** spared them this time they would never take partners with **Him** again. The fact is that the concept of **Allah** as an Unseen Power constantly Aware of human needs and able to help under all circumstances is a part of human nature. If someone's nature is not totally disfigured, he may not turn to **Allah** under normal circumstances, but cries out to **Him** when caught in adversity. He also fully realizes that since he is asking **Allah** for help, he will also have to obey **Him**, for it is not proper to disobey someone who is sought in distress. Obedience is indeed the best form of gratitude. Realizing this a person spontaneously calls out: O' **Allah** help me, I shall forever be **Your** thankful servant!

The Cure for Illnesses

It is an irony of our times that people have, in spite of their claim to be Muslims, forgotten to ask **Allah** for help even when in trouble. The glitter of modern inventions have bewildered mankind. They seek the help of doctors, scientists and politicians for their problems and cannot see beyond. Every ailment affects only when the Guarding Angels step aside. Otherwise no accident or illness can bother a person. Now the treatment has two aspects. Firstly, repentance and turning to **Allah**, begging for **His** Forgiveness and for the capability to do good in future, so that the Guarding Angels are reinstated on their job. Secondly, seeking the help of a good doctor while firmly believing that health can only be restored by **Allah**, otherwise, even the medicines can have adverse effects. But our condition has pitifully deteriorated to an extent that we ignore the priority and run after the secondary methods of

treatment. Every distress or sickness is the outcome of some sin, but for those who do not indulge in sin, it is a way to elevate their status before **Allah**. Thus it is most important to be humble before **Him**. It is a fact that when modern technology and medical science had not developed so much, people were healthier. Those living fifty years ago were more healthy, robust and active than the people of today. The more advancement is achieved in technology the more complicated diseases pose a challenge to mankind and it has failed repeatedly to eradicate them.

Whereas the threat of diseases is ever increasing, the morals too have deteriorated. Evil has grown powerful by the day, while the beliefs and faith have weakened. All this is the outcome of alienation from **Allah** and neglect of **His Zikr**. The effects of ignoring **Him** are disturbing in this world, and shall be the worst in the Hereafter. May **Allah** protect us!

So the only way out of all the troubles is to obey **Allah, Who** Alone protects us against the diseases, gives health and delivers us from troubles. But man is so thankless that he forgets everything in his routine and reverts to disobedience and polytheism. If we reflect, we would certainly remember the times when we had secretly implored **Allah** for help, and had pledged obedience in return. However, once delivered of our troubles, we disregard all promises.

Effects of Sin

Let the people know that **Allah** is all Powerful. If they persist in infidelity and sin, **He** will send punishment from above or from beneath or divide them in warring groups to destroy each other. Instances of punishments from above are available in the history of nations. Some were destroyed by torrential rainfall, others by fire or stones from the heavens. The mighty army of Ibrah was destroyed by the swallows. The events of punishment from beneath are also recorded in history. For the People of Prophet Nūḥ^{AS} besides rainfall from the skies, water also oozed out from ground. The army of Pharaoh were drowned, the People of Prophet Lūṭ^{AS} were destroyed by turning their habitations upside down while Qāroon sank in the ground. Another way to understand the point is that every seed becomes a tree and bears fruit, similarly every human action, sooner or later, bears fruit. Continuous disobedience will bring punishment in any of the forms mentioned above. It may be inflicted in the form of ruthless rulers who when approached for justice dish out humiliation, or in the form of subordinates or employees who become dishonest and deceitful and do not discharge their duties diligently. Today we are in a dismal situation whereby

our punishment has been compounded, by unjust rulers on the top and dishonest subordinates below.

The Word Shi'ah

The third form of Divine Punishment is when people are divided into groups hostile to one another. The word Shi'ah means a group or a faction. The Qurān mentions it eight times for such factions who are mischievous and shall dwell in fire. The ninth time it occurs in the context of a group who spreads obscenity and evil. In yet another Āyah, it correctly refers to the people amongst whom Prophet Ibrahīm^{-AS} was born, as this word has always been used in **Allah's** Book for a group of wrongdoers. The one under discussion points out that **Allah** will divide people in groups as a punishment, and they will be a cause of trouble for one another.

If today we look at our own situation, we can see that due to our alienation from **Allah**, we are gripped by all forms of punishment simultaneously. Not a single nation or country in the world today is spared. While the cure for cancer has barely been discovered, the entire non-believing world has been inflicted by AIDs, a terrifying disease indeed. In America alone, 0.5 million people afflicted are awaiting death in various hospitals. The entire modern technology and research has failed to provide a cure. An AIDs patient spends every moment of life in unimaginable anguish. The medical experts are now worried about the probable victims not yet discovered, since the disease is only detected at an almost helpless stage. This is one aspect. Moral degeneration, mental anxiety and natural disasters are now matters of normal routine. Granted that these are the results of their infidelity but where do we stand as claimants of Islam? Isn't it that we have spoiled our terms with **Allah** to such an extent, that today we have no security from the State. The public servants deny us our rights even after extorting bribe. The entire nation is divided into various groups on the basis of language, regions and sects who are constantly at war with one other. The mosques look like battlefields. In the political arena chairs are hurled at each other. There is unrest all around us. No other option is open except turning to **Allah**. Yet to add to our misery, our intellectuals are adding fuel to the fire by propagating socialism and secularism. Remember that there is only one way to escape the Divine Punishment and that is sincere repentance. We must revert back to **Allah**, renew our resolve to follow the teachings of the Holy Prophet^{-SAW}, feel ashamed of our past conduct and embark upon a life full of obedience and submission. If this is done, we can still change our destiny. **Allah's** injunctions are clear and revealed in detail so that everyone may understand without any confusion.

To end Differences over Principles - a State Function

According to the Holy Prophet^{-SAW} 'The differences of my Ummah are a blessing'. These differences arise only in an effort to get to the reality of a certain matter in the light of Qurān and the Sunnah. In actual fact, there are no real differences. Obviously, the principal matters clearly decided and laid down can never be a matter of controversy. Only in the explanation of these matters, which provide room for Ijتهād can a difference of opinion arise. In that too, those holding a different opinion will not be declared wrong but only one's own interpretation may be deemed closer to the true meaning. The differences between the jurists and the scholars are of this nature, and do not involve any clashes, as they do not consider one another to be wrong. It rather highlights all aspects of a matter and leads to the best interpretation. Therefore, it has been called a blessing. On the other hand, the kind of differences which led to the division into various sects pertain to principal matters. Here obviously both the conflicting sects cannot be right. For example, the Shi'ites and the Muslims. They differ in their beliefs **from** the Unity of **Allah**, the Prophethood, the Hereafter, the Day of Reckoning, the Paradise and Hell, **to** the Forbidden and the Lawful, the Book and Sunnah so much so that they differ even in the Kalimah Ṭayyebah of Islam. Similarly the Qadyanis differ from the rest of the Ummah in their belief of Prophethood. Now it is the duty of the rulers to prevent the propagation of such anti-Islam beliefs and practices and no one should be allowed to take the law in his own hands. The best course of action for the Muslims is to stay away from such people; to kill or dishonour or plunder them is not proper at all. It is the **duty** of the State to deal with such individuals or organizations who promote un-Islamic precepts and practices under the cover of Islam. The differences between Deobandi, Barelvi, conformist or non-conformist are entirely differences of opinion, which should not be turned into a conflict between Islam and infidelity.

It is extremely unfortunate for us that a class has been created whose source of livelihood is the mosque. To fulfill the mundane needs they have to depend upon the religious schools or the shrines of their ancestors. Ever since religion has become a source of earning livelihood, it has given rise to hostility and competition. Efforts are exerted to prove and maintain one's superiority over the other. Years of slavery under the British has, besides other evils, handed down this disease to the Muslim nations. Before the cursed rule, our generals, our politicians, our leaders and our ministers were also religious scholars. The Britishers intentionally closed the doors of State offices to the scholars of

Islam. This resulted in dual loss. Firstly, competent people turned ignorant of Islam and opted for secular education which could promote them in their careers. With the exception of few scholarly families, those who opted for Islamic education all belonged to the lot rejected from all other walks of life. Secondly, those inducted to State Service were deprived of Islamic education on purpose. It is indeed very sad that even after the Independence, the system of education has not been changed. But who could have done it? Those in authority attached no importance to Islam and the entire nation is bearing the brunt of their misdeeds. May **Allah** forgive us and reinvigorate our hearts!

Allah informs the Holy Prophet^{-SAW} that even if his nation refuses to believe in Islam and **Allah**'s Book and the realities revealed therein, it cannot alter the truth, and they will experience it. He should let it be known to them very clearly that he is not responsible to fend for their deeds, nor is he their advocate to plead and defend them against whatever they do, nor their reformation forms part of his duty. Not at all. However, if they wish to turn to **Allah**, he shall guide them and intercede for them. Other than that, he has no responsibility and this must be clearly understood.

It is in the nature of humans that has failed to perceive the looming devastation when their hearts are overwhelmed by darkness. They realize only when the doom hits them in Divine Punishment. Today, we are experiencing all the three forms of punishment as a nation but we are trying to find routine cures, and do not even think of repenting and correcting ourselves. This was the attitude of the infidels of Makkah who despite being caught in various turmoils, awaited the final doom and would often ask the Holy Prophet^{-SAW} when would it come? **He** was told to inform them that the schedule of events was predetermined. Just as a fruit takes its time to ripen, the end result of every action will also appear at the appointed hour, and if they do not mend their ways they shall soon witness it with open eyes.

Stay Away from Evil Folk

A golden principle has been laid down in these **Āyāt**. It is indeed an enormity to make fun of the religion, and to eradicate this evil the Muslims were blessed with Jihād. Yet Jihād is the duty of the State and its Agencies and none else has the authority to enforce the law. Therefore, every individual must make sure to avoid the company of people who criticize or argue or distort injunctions of Islam or make fun of them. This situation was faced at two occasions. First, when People of the Book made fun of the Divine Commandments and distorted them as they had not accepted the Prophethood

of the Holy Prophet^{-SAW}. Subsequently, when Mosalimah Kazzāb, who had believed in his Prophethood, claimed to be a Prophet himself, during his lifetime. He was termed as Kazzāb (liar) by the Holy Prophet^{-SAW} but the matter was resolved during the rule of Ḥadhrat Abu Bakr Siddiq^{-RAU} soon after the passing away of the Holy Prophet^{-SAW}.

The first instance depicts grave blasphemy and highlights the duty of the Government of an Islamic State to declare Jihād against every form of such wickedness until it is obliterated and the Dīn is purified for **Allah**. But on the individual level it is the duty of every one to avoid such people and places.

The second occasion involves a fabrication of beliefs and innovations in the name of Islam. This indeed is a graver transgression. The very second consensus of the Companions^{-RAU}, the first being on the appointment of Ḥadhrat Abu Bakr Siddiq^{-RAU} as Caliph, was on the issue of Mosalimah. It was decided that for every alteration in the religion, it may be major such as Mosalimah Kazzab's lie, or minor such as the refusal of certain tribes to pay Zakāt, the Islamic State shall declare Jihād against those responsible. This was promptly done, and not only Mosalimah but also all the seven imposters including two women were done to death. However, a man and a woman repented and were spared.

It was indeed the State responsibility. Individuals cannot take the law in their hands and fight such people but must at least avoid their company. They should never support those making fun of or interpolating the religion like the Shi'ites since it gives rise to conflicts and clashes. The correct solution is that all the Muslims must stay away from these innovations and avoid participation or taking interest in their rituals. Similar is the case of Qadyanis who have accepted the Prophethood of an imposter like Mosalimah Kazzāb. Now if anyone from these two groups begins to argue and insist on proving the rituals to be part of religion, every Muslim must stay away from them, especially when they are actually indulging in such activities. Their meetings should not be attended nor one should become a party to anti Islam dialogues. A boycott shall break the backbone of this anti Islam Movement which thrives on outsiders' participation. Any casual visitor must quit as soon as he realizes his mistake.

It is forbidden to sit in the company of evildoers, or go there merely for passing time. Meeting such people is permissible only under compulsion such as to settle a business deal etc or for propagation of true religion to help guide them to the straight path. Otherwise, those who take religion as a joke must be abandoned and given no importance whatsoever, for they are fools who have

yielded to the temporary pleasures of this world and have been duly beguiled. It must be reminded to them that they shall be requited according to their deeds and there shall be no helper or interceder for the wrongdoers. And intercession again is subject to prior Divine Permission and will be only for those who worked hard for **His** obedience. However, as human being they did commit mistakes, and could not attain the desired level. On the contrary those who opted for denial, no one can help or intercede for them. They will have to taste the fruit of their misdeeds in the form of boiling water to drink, and tormenting abodes to live in. This is the end result of their infidelity which they practised in their lives.

Section 9

71. Say you: shall we call upon, beside **Allah**, what can neither profit us nor hurt us, and shall we turn our heels after **Allah** has guided us, like one whom devils have beguiled to wander bewildered in the land, his companions calling him to the right path: come to us? Say you: verily the guidance of **Allah** is the real Guidance, and we are bidden to submit ourselves to the **Rabb** of the world:

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُرُدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي
اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ
أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلُوبًا
هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَأَمْرًا نَسْلِمُ
لِرَبِّ الْعَالَمِينَ ﴿٧١﴾

72. And that: establish **Ṣalāt** and fear **Him**, and it is **He** to **Whom** you shall be gathered.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ
تُحْشَرُونَ ﴿٧٢﴾

73. It is **He Who** has created the heavens and the earth with a purpose. And the Day when **He** says: be, it shall become. **His** saying is the Reality. **His** will be the dominion the Day the Trumpet will be blown. Knower of the unseen and the seen, **He** is the Wise, the Aware.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ
وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ
وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

74. Re-call when Ibrahīm said to his father: Āzar! Do you take idols for gods? I see you and your people in manifest error.
75. And in like manner did We show Ibrahīm the governance of the heavens and the earth, in order that he might become of the convinced.
76. Then when the night darkened on him, he saw a star. He said: this is my **Rabb**. Then when it set, he said: I love not the setting ones.
77. Then when he saw the moon rising up, he said: this is my **Rabb**. Then when it set he said: were it not that my **Rabb** kept me guiding, I must have been of the erring people.
78. Then when he saw the sun rising up, he said: this is my **Rabb**! This is the greatest. Then when it set, he said: O my people! I am quit of what you associate with God.
79. Verily I have set my face towards **Him Who** has created the heavens and the earth, upright, and I am not of the associators.
80. And his people contended with him. He said: do you contend with me regarding **Allah** when **He** has guided me? I am not at all afraid of what you associate with **Him**, save anything that

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ ءَأَزْرَأَتَّخِذُ أَصْنَامًا
ءَالِهَةً إِنِّي أَنَا رَبُّكَ وَقَوْمِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ
وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي
فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ
لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ
الضَّالِّينَ ﴿٧٧﴾

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا
أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُرْمُونَ مِنِّي بِإِبْرَاهِيمَ
تَشْرِكُونَ ﴿٧٨﴾

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿٧٩﴾

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَدِّثُونِي فِي اللَّهِ وَقَدْ هَدَانِي
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي
شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا

my **Rabb** may will. My **Rabb** comprehends everything in **His** Knowledge. Will you not then be admonished?

81. And how should I fear what you have associated with **Him**, while you do not fear to associate with **Allah** that for which **He** has sent down to you no authority? Which then of the two parties is worthier of security, if you but knew?

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْهِمْ
سُلْطَانًا فَآيُ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٨١﴾

82. It is those who believe and do not confound their belief with wrongdoing. These! Theirs is the security and they are the guided.

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ
أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

Secrets of Revelation

Being Possessed by a Jinn

In the worldly matters there is a middle course called "give and take," that is, the parties involved display flexibility and come to a compromise. But this does not work at all in religious matters. This is because in former case, the parties concerned are human with equal chance to err and their opinion cannot be taken as the final word. However, religion is based on **Allah's** Commandments **Who** is the only One without any partners and with unfathomable knowledge, which is **His** Personal Attribute. **He** is Aware of the requirements of **His** creations and is also the Creator of what is beneficial or harmful. To accept anyone else's opinion by ignoring **His** Words is indeed blatant misguidance. The infidels must not expect this from Muslims, whose only course of action is that Divine Commandments be accepted without any hesitation. It is futile to believe in others than **Him** as no one else is capable of benefiting or causing any harm. Even after embracing Islam holding such a belief tantamounts to falling headlong into darkness. Such a person is like the one possessed by Satan or Jinn and turned a lunatic, running around wildly. In

this state, even when invited to the straight path, he does not understand anything.

O' Prophet^{-SAW}! Inform these people that the guidance is from **Allah** and no one else has the right to declare what is virtue or vice. The criteria is that whatever is laid down by **Allah** as virtue is indeed a virtue and we must accept it whole-heartedly and exert fully to obey **Him**, as **He** is the Sustainer of the entire universe. And also worship **Him** so that the capacity to be obedient is granted to us. We must develop Taqwa, a special kind of relationship with **Him**, which will make us feel ashamed in case of any disobedience. It is to **Him** that we all shall return one day. **He Who** is the Most Powerful and **Who** created the heavens and the earth to perfection. **He** created this universe, a workshop of life, from non-existence and **He** will simply command its resurrection whenever it pleases **Him**. This is because what **He** declares is true to the hilt and **He** has informed us on resurrection. Indeed when the Trumpet will be blown and the Day of Judgment will commence, every claimant of power shall acknowledge that **Allah** is the only Sovereign, **Who** is Aware of everything whether visible or concealed. **He** is the Wisest, and it is because of **His** Prudence that people get respite, otherwise **He** is not unaware of their deeds.

The First Person Crowned

Allah quotes the example of Prophet Ibrahīm^{-AS}. When he was raised the condition of people was similar to that of the Arabs of the Holy Prophet's^{-SAW} time. They had become heedless of **Allah** and had accepted their king as God, identified by the Commentators as Namrūd bin Kanān. According to Tafsīr Mazharī, he was the first person who was crowned and had claimed divinity for himself. These people, besides worshipping many idols, also worshipped the stars. The king after declaring himself as God had promoted many such rituals. Prophet Ibrahīm^{-AS} began his campaign from his own home. **He** asked his father who was also Namrud's minister why he and all the rest worshipped idols; without any genuine reason as they chiselled them out of stone by their own very hands. **He** further told his father that an idol was dependant on people for its own creation. How could it be of any benefit to them or be worthy of worship, while it could not even fulfill any of its own needs? He pointed out that his father and the entire nation was clearly heading in the wrong direction.

Kashf

Prophet Ibrahīm^{-AS} was blessed with an insight to behold the wonders of the heavens and the earth. The Commentators assert that he was standing on a rock when **Allah** unveiled the entire universe before him; how each and every atom, each and every leaf was following its predetermined course enjoined by **Him**. The effects of things, the results of actions, the role of angels, the sun, the moon, the stars, and the winds; how the actions are recorded and where will people end up as a result; so much so that he also saw his own dwelling in the Paradise. This form of observation and knowledge is termed as Kashf.

Kashf, Ilhām or Ilqā' and Wijdān are the sources of acquiring knowledge directly from **Allah**. The Prophets^{-AS} are always given knowledge through these mediums, which are superior to any other source of acquiring knowledge. This blessing is given to a Wali only because of his adherence to a Prophet^{-AS}. A Wali is different from a Prophet^{-AS} in two major ways. Firstly, a Prophet^{-AS} obeys **Allah** directly; a Wali also obeys **Him** but through the Prophet^{-AS}. Secondly, the Prophet's Kashf, Ilhām, Ilqā' or Wijdān, even his dreams, are a form of Divine Revelation i.e. such a categorical and sure knowledge upon which it is mandatory for the Prophet^{-AS} and his people to act. The Kashf of a Wali cannot at all be taken as a Divine Revelation and does carry the possibility of an error. That is why it merits rejection when in conflict with the information given by a Prophet^{-AS}. Besides, the Kashf of a Wali forms a pretext only for himself; no one else is bound to accept it. The vision of the universe was revealed to Prophet Ibrahīm^{-AS} so that he could acquire that level of surety which can be attained only after seeing something with one's own eyes. Although he was already absolutely sure because he was blessed with knowledge directly from **Allah**, yet the vision was granted as an additional reward and to add a new dimension to his faith. Similarly the Kashf and visions of a Wali help in strengthening his faith, and adding more clarity to the understanding of the Divine Commandments and the teachings of the Prophets^{-AS}.

Method of Inviting to Allah

Prophet Ibrahīm^{-AS} logically rejected the idea of worshipping the stars in a manner easily comprehensible to a commoner. It is typical of the Prophets^{-AS} that they do not engage in complicated arguments. They rather prefer easily understandable reasoning of two kinds. Firstly, those which have been revealed and form part of the Divine Scriptures. Secondly, logical reasoning in simple words which can be clearly understood by the common man. The insignificance of the idols was relatively simple to explain, but for the star

worship Prophet Ibrahīm^{-AS} had to adopt a slightly different course. One night, when the sky was full of stars, he, pointing towards the brightest one, enquired of the people: if that was the one they wanted him to accept as his **Rabb**, because it outshined the rest. After some time when it had waned Prophet Ibrahīm^{-AS} said that the star which could not even maintain its ownself can never be accepted as the Provider for his needs. Then rose the moon, which seemed brighter than the stars. Prophet Ibrahīm^{-AS} said that may be taking it as **Rabb** would be wiser. However, soon the moon also set. Prophet Ibrahīm^{-AS} thought that all of these moving objects seemed to be discharging their respective duties and there must be someone who is controlling them all. Since this system is so well knitted and running so smoothly, it is clear that its creator and sustainer is one and the same. Surely the **Rabb** of mankind is the same too, who has the right to provide guidance. If **He** does not do so or if the people do not accept **His** Guidance, they are bound to go astray.

Then he observed the rising sun and exclaimed: "This is so big and bright that all the stars and the moon have been obscured by its light; may be this is the **Rabb!**" But the sun too set and darkness followed. Prophet Ibrahīm^{-AS} then addressed the people: "You ascribe stars as partners with the Most Exalted; **He Who** is the Creator and Sustainer of everything; but I will not do so. I am fed up with your beliefs and I hereby denounce them; and with full sincerity and devotion, I turn my face towards my **Rabb Who** is the Creator of heavens and the earth. I can never join those who ascribe partners in **His Being** or in **His Attributes.**" He conveyed this Message to the people in a manner simply splendid. There are three distinct themes in his Message, which must be clearly understood. Firstly, sincere devotion and a firm faith in **Allah** is imperative. Both are blessed to the Prophets^{-AS} directly from **Allah**, who pass it on to those availing their company and audience; and the same process goes on. Just as the teachings of the Prophets^{-AS} are passed on from generation to generation, so is the Barakah of his company. The latter blessing is attained through association with the Aulia. The second theme of the address is that the invitation to **Allah** must start from one's own immediate family, and then spread to others with the same love and affection. Besides, those who refuse to believe it must be told clearly that the believers and the non believers are two separate entities of mankind. They are two different nations who can only have friendships within themselves but not with one another. The third factor to be kept in mind is that the Message should be conveyed in clear words without bringing in philosophical thoughts and words to make the matter complicated lest the whole effort loses its significance.

Excellence of the Aulia

The People of Prophet Ibrahīm^{-AS} not only turned down his Message, but also started contending with him. They tried to scare him of the possible wrath of their self-proclaimed deities. **He** told them that he was blessed with Divine Revelations and thus guided by **Allah**; but instead of learning anything they adopted a negative attitude and wanted to teach him about the **Being** and **His** Attributes. These words of Prophet Ibrahīm^{-AS} point to a very great historical fact, that the world's outstanding intellectuals, writers, scientists and philosophers can discuss any topic they like, but not **Allah's Being** or **His** Attributes, the Rūḥ, the Angel, the Punishments and Rewards or Life of the Hereafter. These topics have only been discussed by those exalted souls, the Prophets^{-AS}, who have been, through different ages, blessed with Divine Revelations. Prophet Ibrahīm^{-AS} reproached his people for deviating from this rule. He made it clear to them that he was not afraid at all, as whoever develops a relationship with **Allah** does not fear anyone but **Him**. He was not afraid because he knew fully well that his **Rabb** was Aware of his condition and benefit or harm are entirely in **His** Control. **He** invited people to think that when they did not fear **Allah**, the Absolute Ruler, and ascribed partners to **Him** without any evidence, why on earth should he fear their idols, whereas he had all the logical evidence to prove their falsehood! Under these circumstances who should feel satisfied with his beliefs?

A Divine Rule has been laid down next that all those who are blessed with faith and never taint it with polytheism always live a truly happy and contented life. Only they can enjoy tranquillity and peace because they are on the right track. The relationship between actions and beliefs has been defined in a beautiful manner. The beliefs are the path and the actions are the journey. If the latter has shortcomings, lesser distance will be covered, which is not desirable and must be avoided. However, if the beliefs are incorrect, even constant action cannot lead to the destination. Thus in the light of a saying of the Holy Prophet^{-SAW} the phrase "wrong-doing" here stands for blending one's beliefs with polytheism. Whoever refrains from it at least stays on the right track. May **Allah** bless us with the power to act according to **His** Will, and grant us firm faith!

Section 10

83. This was the argument, which
We gave to Ibrahīm against his

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ

people. We raise in degrees whom We please: verily your **Rabb** is Wise, Knowing.

84. And We bestowed upon him Ishāq and Y'aqūb: each one We guided. And Nūḥ We had guided before, and of his progeny Daūd and Sulaimān and Ayyūb and Yusuf and Mūsa and Hārūn; and thus We recompense the well doers.

85. And also Zakariyya and Yaḥya and 'Isā and Ilyās: each one was of the righteous.

86. And also Ismā'īl and Yasuh, and Yūnus and Lūt: each of them We preferred above the worlds.

87. And also some of their fathers and their progeny and their brothers; We chose them and guided them on the right path.

88. This is the guidance of **Allah** with which **He** guides whomsoever of **His** creatures **He** wills. And if they had indulged in polytheism, associated to nothing would have come all that they had been doing.

89. Those are they to whom We gave the Book and judgment and Prophethood. Wherefore if they disbelieve therein, We have surely entrusted it to a people who are not disbelievers therein.

دَرَحْتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٢﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلِّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا كُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْنِبَاتِهِمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هُنَّ لِآءٍ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾

90. Those are they whom **Allah** had guided; so follow you their guidance. Say you: I ask no wage for it, it is but an admonition to the worlds.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْتُهُمْ أَقْتَدِ
 قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ
 إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾

Secrets of Revelation

The Excellence of the Prophets

The ability to explain complex issues in simple and easily understandable words supported by substantial reasoning, is an evidence of **Allah**'s blessings. While reminding people of the many rewards **He** bestowed upon Prophet Ibrahīm^{-AS}, **Allah** declares that it was **He** who granted him eloquence so that he could outwit his nation. This, in fact, is an inherent excellence of the Prophets^{-AS} that they are able to explain complicated and intricate matters in the simplest of words logically. Whereas the philosophers also too discuss matters at length, never have they come up with any final conclusions to date, nor has the common man been able to understand them. Identical is the difference between truly devoted people of **Allah** and professional orators; the words of the former are simple, and are absorbed by people hearts bringing about positive changes in their practical lives. Whereas the orators or men of letters expect people to admire their style of expression and beautiful sentences; which may neither be understood by the common man, nor bring about any positive change in anyone's life. Besides, this inspiration is not anyone's personal excellence but a gift from **Allah** for **His** Prophets^{-AS}, and their followers receive their share of this ability only as a reward for obeying them. It is **Allah**'s exclusive prerogative to decide what **He** wishes to bestow and upon whom! **He** may elevate the status of whoever **He** pleases, by blessing him with excellence and wisdom as much as **He** likes, as **He** is the Wisest of all and is well Aware of everything. **He** knows better who deserves an award.

Sacrifice in His Cause is Never Wasted

When Prophet Ibrahīm^{-AS} gave up his home, his native land and his relatives for the sake of **Allah**; **He** blessed him with better substitutes. In his progeny, he was blessed with Prophets Ishāq^{-AS} and Y'aqūb^{-AS}, and amongst his ancestors was Prophet Nūh^{-AS}. Everyone is responsible for his own actions and will be requited accordingly. Yet given the guidance and the light of faith, it is

a matter of great honour to belong to the family of **Allah**'s chosen people. This Section, therefore, commences with a reference to the Prophethood of Ḥadhrat Ibrahīm^{-AS}, his ancestors and his children and nephews. Amongst his family were exalted Prophets, like Daūd^{-AS}, Sulaiman^{-AS}, Yūsuf^{-AS}, Mūsa^{-AS}, and Hārūn^{-AS}. **Allah** always blesses those who strive for righteousness with sincerity. Prophet Ibrahīm^{-AS}'s sacrifices were exemplary and so were the rewards conferred upon him. Prophet Zakariyya^{-AS}, and his son Yahya^{-AS}, 'Isā^{-AS} and Ilyas^{-AS} were all **Allah**'s chosen people honoured with Prophethood. This was one branch entrusted with Prophethood in the Banī Isrā'īl. All were Prophet Ibrahīm's^{-AS} children including Prophets Yasuh^{-AS}, Yunus^{-AS} and Lut^{-AS}. On the other side was Prophet Isma'il^{-AS}, in whose progeny came the final Prophet Muḥammad^{-SAW}. Thus the light of Prophethood remained in the progeny of Prophet Ibrahīm^{-AS} forever. Personages were always chosen from his family to be favoured and blessed by **Allah**. When **He** chooses someone, **He** grants him knowledge of the right path and gives him the abilities to act righteously.

Progeny

These Āyāt recount seventeen Prophets^{-AS} with whom many of their relations were also rewarded. Amongst these, Prophet Nūḥ^{-AS} was Prophet Ibrahīm's^{-AS} ancestor, while all the rest were his progeny. Prophet 'Isā^{-AS} has also been listed amongst his descendents although he was born of his mother alone. He is, therefore, a grandson on the daughters' side. The Commentators deduce that when this principle is applied to the descendants of the Holy Prophet^{-SAW}, the children of Ḥadhrat 'Ali^{-RAU} from Ḥadhrat Fatima^{-RAU}, and Ḥadhrat 'Ali ibn al 'Āaṣ born to Ḥadhrat Zainab daughter of the Holy Prophet^{-SAW}, shall be considered as his progeny. Ḥadhrat 'Ali ibn al 'Āaṣ^{-RAU} is the same person whom the Holy Prophet^{-SAW} physically lifted into the K'abah on the eve of Conquest of Makkah, to clear it of the idols kept therein. Thus grandchildren, whether of sons or daughters are taken as progeny.

Repugnance of Polytheism

Now the heinousness of polytheism is being highlighted with the command that had these exalted and chosen personages of **Allah** ever indulged in it, their entire virtues and their honour would have been mollified being of no help to them. Not only their exalted offices would have been ceded, but the good deeds would also have gone waste. It is impossible for a Prophet^{-AS} to indulge in sin, being inherently innocent, but to highlight the repugnance of polytheism, this hypothesis has been recorded here. One can see what would be the situation of an ordinary person practising polytheism and at the same

time hoping for **Allah's** Pleasure? It must be noted that polytheism does not only involve prostration before idols. Its root as indicated by Prophet Ibrahim^{AS} is to take someone as the beneficent, or to fear someone and obey him against **Allah**; this is polytheism and the one practising it is a polytheist even if he claims to be a Muslim.

It is indeed a great blessing that **He** guides the obedient to their destination, and always favours those who associate all their hopes and fears with **Him**. In short, those who never ascribe partners to **Him** in **His Being** or in **His Attributes** are the ones always blessed by **Him**.

Eulogy of the Companions^{-RAU}

The aforementioned personalities were those upon whom **Allah** conferred Prophethood, blessed them with **His** Scriptures and perfect codes of life. Not one, but over one hundred thousand Prophets^{-AS} were raised. Hence the Holy Prophet's^{-SAW} Prophethood is not something strange or unusual that these unfortunate people are denying it. Their denial should not bother the Holy Prophet^{-SAW} as **Allah** shall raise a nation of fortunate people who will believe in him with their hearts and soul and will never even think of disbelief and denial. The Companions^{-RAU}; Muhajrin and the Anṣār and according to scholars all the believers, till the Day of Judgment, share this honour. It is a matter of great pride and pleasure for all that **Allah** has praised them. May **He** make us steadfast forever!

Religion as Source of Livelihood

It is further asserted that all the Prophets^{-AS} were guided by **Allah**. So the Holy Prophet^{-SAW} must follow in their footsteps. Just as they remained patient over the hardships they faced at the hands of their people and stood fast on **Allah's** obedience, the Holy Prophet^{-SAW} must do the same. The scholars have discussed at length why the Holy Prophet^{-SAW} is being told to follow those before him whereas he was given a complete Shari'ah. There are many explanations. (1) that this following involves only the concepts of Divine Unity, Prophethood and the Hereafter etc. or (2) that until a new injunction is revealed, the earlier ones on the subject should be followed. The simplest explanation is that on one hand the non believers are told not to follow their ancestors blindly unless on the right track. On the other hand the Prophets^{-AS} preferred **Allah's** obedience over everything, so the Holy Prophet^{-SAW} must follow suit and tell the people that he demands no wages for his task, which is a part of his duties towards **Allah, Who** Alone is the Bestower. Thus no Prophet^{-AS} made the propagation of religion a profession, or a source of

livelihood. They only sought **His** Pleasure and propagated **His** Message throughout their lives. That is why those, who have made propagation of religion a source of earning, do convey the words but no one receives the guidance of which they are deprived themselves. However, if someone works with sincerity and only for **Allah's** Pleasure, and is voluntarily helped by people, there is no harm. In fact, Muslims must look after such sincere people who spend most of their time serving the religion. Yet such volunteers for **Allah** must not expect any praise or service from anyone. This was the practice of the Prophets^{AS}. This Qurān is a source of guidance for the entire mankind and answers all the queries of life to make it pleasant and at the same time earn **Allah's** Pleasure and eternal bliss.

Section 11

91. They did not estimate **Allah** with estimation due to **Him**, when they said; on no human being has God sent down anything at all. Say you: who sent down the Books with which Musa came, a light and guidance to mankind, which you have made into separate parchments. Some of it you disclose and much of it you conceal. And you were taught what you know not, neither you nor your fathers. Say you: **Allah**. And leave them alone sporting in their vain discourse

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيَّ
بَشِيرًا مِّنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ
مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ
يُبَدُّونَهَا وَيَنْخِفُونَ كَثِيرًا وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ
وَلَاءَ آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ
يَلْعَبُونَ ﴿١١﴾

92. And this is a Book We have sent down, blessed and confirming what has been before it. And it is sent that you may warn with it the mother of towns and those around it. And those who believe in the Hereafter believe in it and they guard their **Ṣalāt**.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ
يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ
بِالْآخِرَةِ يُؤْمِنُونَ بِهِ، وَهُمْ عَلَىٰ صَلَاتِهِمْ
يُحَافِظُونَ ﴿١٢﴾

93. And who is a greater wrong-doer than one who fabricates a lie against **Allah** or says: a Revelation has come to me whereas no Revelation has come to him in anything, and one who says I shall send down the like of what **Allah** has sent down. Would that you see when the wrong-doers are in the pangs of death while the angels are stretching forth their hands saying: yield up your souls; today you will be awarded a torment of ignominy for what you have been saying of **Allah** other than the truth, and against **His** Signs you were used to be stiff-necked.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٣﴾

94. And now you are come to **Us** singly even as **We** created you for the first time, and you have left behind your intercessors whom you fancied were **Our** associates in respect of you as you asserted. Now are the ties between you severed, and strayed from you is what you were accustomed to assert.

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿١٤﴾

Secrets of Revelation

Prophets are Human

Islam, challenging the world of disbelief, called upon the entire mankind to believe in and obey the only true God. Thus most of the non-believers united against Islam except for some fortunates souls who were blessed with the light of faith and were delivered from the darkness of infidelity. The Jews from the

very beginning, led the anti-Islam Movements. Even polytheists of Makkah would learn from the Jew scholars what objections to raise against the Holy Prophet^{SAW}. For this purpose, these polytheists would frequently visit Madinah as majority of them lived there. The leader of these scholars lied to them that no human had ever been blessed with Divine Revelation. What he said was similar to what the ignorant assert, that a Prophet^{AS} can never be a human being. Probably such people consider themselves or those around them as the standard of humanity, which is not correct. The real criterion is the Prophet^{AS}, while the acme of humanity is Prophet Muḥammad^{SAW}.

Creation liable to accountability can be classified into four groups, namely; the Angels, the Satan, the Jinn, and the humans. Obviously, there is no Prophethood amongst angels, nor is there evidence of it in the Jinn. Satan is total darkness. This honour has been conferred only upon mankind; yet every descendant of Prophet Ādam^{AS} does not qualify to be human. In fact, it is the extent of adherence to ways of the Holy Prophet^{SAW}, which decides the level of humanity. Thus a Prophet^{AS} is not only human but is the criterion for humanity! In response to the Jewish scholars' statement **Allah** asserts that if **He** did not reveal anything to human beings, where did the radiant and manifest Book of Guidance for people given to Prophet Mūsa^{AS} come from? Radiance and manifest guidance are two dominant qualities of all Divine Scriptures. They have the light by virtue of being **Allah**'s Message to fight against the darkness of ignorance, and provide guidance on all matters of daily life. But all were valid in their own period and time. Believing in them as the Divine Scriptures is essential even today, but obedience is only for the Last Book and the Last Prophet^{SAW}.

This Book, the Torah, opened the vistas of Divine Knowledges par excellence, which could not have been otherwise acquired by the Jews or their ancestors. Yet they were so unfortunate that they segmented the Book into pages. This means that whenever it served their purpose they would prove it by presenting the relevant page and what they did not like, for example, the portion pertaining to the Prophethood of the Holy Prophet^{SAW}, they simply concealed it. People of such character were obviously unlikely to believe in what had been revealed unto the Holy Prophet^{SAW}. So let them know that **Allah** revealed their Book, too, upon one of **His** chosen servants, Prophet Mūsa^{AS}, who was a human being. After having given them such a logical explanation, the Holy Prophet^{SAW} need not bother for what nonsense they may utter.

Following the Book against Justifying Own Practices

It becomes clear here that finding references from **Allah's** Book to serve personal interests is absurd. The purpose of the Divine Books is to impart guidance. If the actions are in accordance with the Book, one should thank **Allah**, and if not, one must mend his ways. To make improper interpretations of Divine Words only to justify one's practices is a serious misdoing. **Allah** asserts that **He** has revealed a blessed Book, the Qurān, which presents the most simple and practical solutions to all the problems of life, and is most pleasing to **Allah**. It is indeed a trustee of truths revealed in the preceding Books. It does not alter the beliefs of Unity of **Allah**, the Prophethood, the temporal and the eternal life, and the punishments and rewards associated with each. It has been revealed to enable the Holy Prophet^{-SAW} to spread the Message to the people who live in the "Mother of Habitations" i.e. Makkah and in its surroundings. The city of Makkah marks the center of the earth, wherefrom it has been spread out and is thus the point of origin of all the subsequent habitations of mankind. People living in Makkah and to the farthest limits of earth must be informed of the possible risks in this life and in the Hereafter in time. Praise be to **Allah** for such a great favour to mankind. The task of the Holy Prophet^{-SAW} was truly formidable.

Validity of the Book

Those having some awareness of the Hereafter will at once accept his Message. They will sincerely embark upon **Allah's** obedience and offer Ṣalāt five times a day. Rather they will guard their Ṣalāt by avoiding such things, which may annoy **Allah** or impede **His** Worship. The divinity of the Qurān is also proved by the illustrious personality of the Holy Prophet^{-SAW} himself. He, who had never made an incorrect statement about any human being, how could he make a false claim about **Allah's** Revelation? This certainly cannot be expected of him, because of his celebrated nobility, truthfulness and trustworthiness. Only a grave sinner and a wrong doer could do so, as there cannot be a more serious crime than fabricating lies about **Allah**! Those who claim that they too can produce a Scripture similar to that revealed by **Allah** are the liars of the highest order. If only their inner and spiritual state is witnessed at the time when the Angels of Death approach, telling them to deliver their souls and be ready to face a shameful doom against lying about **Allah**, and for the arrogance demonstrated against **His** Commandments! It must be noted that the outward state of a dying person is not important, as sometimes even believers apparently experience momentary pangs, which in fact act as atonement for their mistakes. The inner and spiritual state has been

mentioned here because the Prophets^{-AS} are gifted with this vision and through it they receive the Scripture. Similarly the Aulia receive this power in proportion to their obedience and relationship with the Prophets^{-AS} and on basis of their individual status.

They will be presented before **Allah** on the Day of Judgment and the truth will be revealed. They will be gathered before **Him** naked as when born and will be questioned as to where had their wealth and power, which had made them so arrogant gone? All those, to whom they had attached more importance than **Allah**, and had felt pride in being their slaves will not be there to intercede. That Day all ties of friendships would stand severed and the deities worshipped and their worshippers will be equally disgusted with each other. All the fabrications against the teachings of the Prophets^{-AS} will be gone with the wind and nothing would be able to save them.

Section 12

95. **Allah** is the Splitter of seed-grain and the date stone. **He** brings forth the living from the lifeless and **He** is the Bringer-forth of the lifeless from the living. Such is **Allah**; whither away are you then deviating?

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ فَآفَىٰ تَوْفَكُونَ ﴿١٥﴾﴾

96. Cleaver of the dawn. **He** has appointed the night as repose and appointed the sun and the moon according to a reckoning. That is the disposition of the Mighty, the Knowing.

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٦﴾﴾

97. It is **He** who has made for you the stars that you may be guided with them in the darkness of the land and the sea. Surely **We** have expounded the Signs for a people who know.

﴿هُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٧﴾﴾

98. It is **He Who** has produced you from one person, and provided for you an abode and a

﴿هُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرًّا﴾

depository. Surely We have expounded the Signs for a people who understand.

99. It is **He Who** has sent down water from the heaven and We have thereby brought forth growth of every kind, and out of it We have brought forth green stalks from which We produce close growing seed grain. And from the date stone: from the spathe thereof come forth clusters of dates low hanging; and gardens of grapes, and the olive, and the pomegranate, similar to one another and dissimilar. Look at the fruit thereof when it bears fruits and the reforming thereof. Verily in them are Signs for a people who believe.

100. And they have set up Jinn as associates of **Allah**, whereas **He** has created them, and they impute to **Him** falsely without knowledge, sons and daughters. Hallowed be **He** and far above what they ascribe!

وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَفْقَهُونَ ﴿٩٨﴾

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ
مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا
قِنَوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ
وَالرَّمَانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا
إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ
لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ
وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحٰنَهُ وَتَعٰلٰى عَمَّا
يَصِفُونَ ﴿١٠٠﴾

Secrets of Revelation

To counter the false beliefs of the infidels logically **Allah** Commands that the life of this universe ought to be pondered over to see which is the mighty power that grows tree from a seed and crop laden green fields from tiny grains! Certainly it is **Allah** Alone while all the rest is **His** creation. The seeds and grains grew even before the existence of those whom the infidels take as their providers. In the animal world the system of reproduction itself invites

deliberation; how a sperm or an egg can lead to the birth of a living being and how animals in turn produce sperm or eggs to carry on the procreation. What a dexterity that **He** creates from a non-living the living, and then to continue the process again makes a non-living drop the source of the living. So why take such creations as partners with **Him**? It is indeed very foolish. This is the system on earth. Now take a look at the heaven; **Who** brings forth the light of dawn from the darkness of night? Though darkness is the opposite of light, yet **He** creates light from the womb of darkness! And the darkness of night, though people may not like it much, yet it is a great blessing of **Allah** for them to recoup from the tiring routine of the day and start afresh. Had there been no night, the entire mankind could not possibly have agreed upon a particular time to rest. Would resting in broad daylight have given the same amount of comfort that a night gives? It is just impossible.

Solar and Lunar Calculations

It is indeed **Allah's** Favour that **He** regulated the orbits of the solar and lunar movements. Besides other countless benefits, the calculation of time itself is a great blessing. These large luminous heavenly bodies move with such precision and punctuality that it is possible to calculate not only days and nights, but also hours, minutes and seconds. In these *Āyāt* the sun and the moon have been mentioned as the instruments for the calculation of time, thus it is not wrong to calculate the dates, months or years by the solar calendar either. However, worships have been orientated with the lunar calendar. One of the rationale is that it is easy for every individual to keep an account by observing the moon cycle. Since the obligatory worships such as fasting during the month of Ramadhan and *Hajj* are dependant on the sighting of the new moon, the lunar calendar must be followed carefully and its disregard shall be sinful. However, in daily routine using the solar calculations is not prohibited, while its discontinuation would not be a sinful act. All these matters have been determined by the Most Powerful and the Omnipotent, the One and the Only **Allah** to **Whom** no partners can be ascribed, whereas mankind is as powerless today as it was on the very first day of its creation. Can all the people join together to hasten or delay the movement of the sun or the moon? Not at all. **Allah** the Almighty has prefixed the orbit and the time of rising and setting of each and every star so that the travellers on land or on the sea can find their way in darkness by looking at them. These are such clear Signs that anyone with the slightest common sense and knowledge will have no option but to acknowledge **Allah's** Greatness.

People must look at themselves how the Almighty created them from a single soul, Prophet $\bar{A}d\bar{a}m^{AS}$, and then laid down the system of procreation. The stages of procreation, whether the loins of father or the womb of mother, life or death, are all temporary stations while the Hereafter is their final destination. Some are on their way; some have gone past, while others have to follow. With the slightest ability to contemplate, one can see very clear Signs of **His** Omnipotence.

Now observe the rain! See how **He** lifts water to such heights, the clouds drift with the winds, and when the water pours down, even the land seems to be unable to host so much down pour. From high altitudes, the water is delivered to the depths of the soil giving life to all forms of plantations. Once a part of sea, it is formed into clouds and drizzling down in the form of drops through the space, runs as the lifeline for the plants and trees. It is present in the greenery as well as in the fodder. The grains yield is like the lovely stringed beads, the dates form beautiful clusters and a variety of colourful fruits such as grapes, pomegranates and olives abound. It was intrinsically the same water but see how it reached everywhere and underwent so many amazing transformations. Who is behind the scenes doing all this? Only **Allah**, the Almighty! Does **He** require the assistance of anyone to fulfill the needs of **His** people? They take Jinn for **His** partners, who themselves are a humble creation. Sometimes out of ignorance, people perceive **Allah** by human standards and ascribe **Him** sons and daughters, whereas **He** is above all, pure and matchless. No one is like **Him** and **He** is far above the ignorant fabrications.

Section 13

101. Originator of the heavens and the earth! How should **He** have a son when there is for **Him** no spouse? **He** has everything and **He** is the Knower of everything.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ
وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

102. Such is **Allah**, your **Rabb!** There is no God but **He**, the Creator of everything: so worship **Him**. And **He** is of everything a Guardian.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ
شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

103. Sights comprehend **Him** not, **He** comprehends all sights; and **He** is the Subtle, the Aware.
104. Surely there has come to you enlightenment from your **Rabb**. Whoever then will see will do so for his own soul, and whoever blinds himself, will do so to his own hurt. And say you: I am not over you an overseer.
105. And thus **We** variously propound the revelation, and this is in order that they may say: you have studied; and that **We** may expound it to a people who know.
106. Follow you what has been revealed to you by your **Rabb**; no god is there but **He**, and turn you away from the polytheists.
107. Had **Allah** willed, they would not have joined others with **Him**; and **We** have not made thee a watcher over them, nor are you an overseer unto them.
108. Revile not those whom they invoke besides **Allah**, lest they may revile **Allah** spitefully without knowledge. Thus fair-seeming to every community **We** have made their work; then to their **Rabb** is their return, and then **He** will declare to them what they were used to work.
109. And they swore by God with you their solemn oaths, if there came to them a Sign they would

لَا تُدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ

وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ

وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾

وَكَذَلِكَ نُنْصِرُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ

وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ

وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ

حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ

فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ

عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا

يَعْمَلُونَ ﴿١٠٨﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ

surely believe therein. Say you. Signs are but with **Allah**, and what will make you perceive that even if it came they will not believe.

لَيُؤْمِنَنَّ بِهَا قَلِيلٌ إِنَّمَا الْأَيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ
أَنهَآ إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١١٠﴾

110. And **We** shall turn aside their hearts and their eye-sights, even as they disbelieved therein for the first time, and **We** shall let them wander in their exorbitance perplexed.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ
أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

Secrets of Revelation

Allah created the heavens and the earth, from the scratch. It is not that there existed any models, which **He** copied, or there were ingredients available, which **He** simply put together. Rather there was nothing; **He** created everything from nothing. Besides **His** Magnificent **Being**, everything else is **His** creation and **He** Alone is the Creator! A son born of a father certainly is of his kind and bears his father's traits. A human child, no matter of what characteristics, will atleast be human. So if there is a possibility of **Him** having a son then **He** is no more unique in **His** **Being** and **His** Attributes. **He** must also be having a wife; and if this is true then the creation can claim some similarity and equality with the Creator. This is impossible. **He** is the only One and Unique. **He** neither has a wife nor a son, but **He** is the Manufacturer, the Creator and the Provider of everything. No one except **His** Exalted **Being** is worthy of worship. It is not proper for a creation to worship another. Therefore, worship the only Creator **Who** takes care of everyone! If people divert to the worship of anyone besides **Him**, it will be of no avail, as whoever they will turn to, will be but a creation and thus dependant.

Beholding Allah

The vision of the entire creation put together cannot encompass **Allah**, whereas **He** simultaneously monitors the subtle gazes of people, and encompasses everyone. This is because **He** is very meticulous in **His** Observations, and Knows everything. Not even a single particle in this universe escapes **His** Attention and there is no one else who can have such a vast knowledge. The vision of the creation is but a sensory faculty which can

only observe the visible. But **Allah** is beyond all imaginations and logic, being unfathomable. A very important point arises here: Is it possible to see **Him** in this temporal existence? The simplest answer by the righteous scholars is, a straight no. This is supported by the turning down of Prophet Mūsa's^{AS} direct request: "you cannot see **Me**." How can anyone else claim the honour of beholding **Him**?

What the Holy Prophet^{SAW} observed in the Night of Ascension pertained to the celestial world. According to scholars, this earth is engulfed by the heavens while the Hereafter lies beyond, where the believers shall behold **Him** both on the Day of Judgment as well as in Paradise. Many Aḥādīth support this point; in fact the highest reward of the Paradise will be the beholding of **Allah**. Another weighty corroboration is Ḥadīth Iḥsān, wherein the Holy Prophet^{SAW} asserts: "Worship **Allah** as if you are beholding **Him** and if you cannot see **Him**, be absolutely sure that **He** is seeing you." Two levels are indicated here. The first denotes the real essence of worship whereby a worshipper can see **Allah**! Now if it is merely to be imagined, it must be remembered that something which is not possible is at the same time also unimaginable. Then why is the Holy Prophet^{SAW} recommending something illusionary! A very simple explanation is that with this physical eye it is not possible to behold **Allah** in this world, but if the Qalb has the vision, it is possible to behold **Him**, only if **He Himself** desires to reveal a glimpse of **His** Splendour. It is also possible to visualize **His** Splendour but not for everyone; it is a level only for **Allah**'s chosen personalities. For others, the highest level is the attainment of a firm belief that **Allah** is always seeing them.

Prophet Mūsa's^{AS} subtle heart was enlightened enough to see the angels and the Divine Splendour, but he desired to behold **Him** with the physical eye, which has not been given the power to do so in this life, but shall enjoy it in the Hereafter. According to Tafsīr-e-Mazharī and a few other Commentaries of the Qurān, if **Allah** could be seen by the physical eye in this temporal life then **He** would be seen not only by the human eye, but by the entire living beings capable of seeing. In that case everyone would become extinct since it would be beyond the threshold of their endurance! That explains the reason of turning down Prophet Mūsa's^{AS} request: "you cannot see **Me**." Otherwise given the spiritual insight or a heart capable of seeing, it is possible to peek into the Hereafter or to have a dialogue with the angels, and the Divine Lights too can be seen. However, if someone is extremely blessed, it is possible to behold **His** Splendour. **Allah** knows the best! In the hereafter, the dwellers of the Paradise shall see **Allah**. But even there, no vision will be able to fully

encompass **His** Splendour, as the creation despite possessing immense powers is after all creation, while **He** is way above the grasp and comprehension of any creation. And **He** is well Aware of everything because of **His** perpetual Knowledge.

The Finality of Prophethood

O' People! Numerous clear and luminous evidences of the Greatness of **Allah** have been revealed and received by mankind. Then the raising of the Holy Prophet^{-SAW}, his extraordinary qualities, his miracles, and the Divine Revelation are with you. Now nothing more shall be revealed, nor will there be a new Message to which the mankind shall be invited. This is an exclusive proof of the finality of Prophethood that **Allah** has revealed whatever was required to be revealed. The Holy Prophet^{-SAW} must tell them now that it is entirely up to them to decide their course of action. Whoever contemplates over these Revelations and obeys **Allah** does himself a great favour and discovers the true goal of his life. On the other hand, he who closes his eyes to the truth deliberately indeed harms his own self. The Holy Prophet^{-SAW} must let them know that he is neither a policeman nor a guardian over them who have to drag them to the Divine Court. His only duty is to convey the Message of **Allah** to the mankind, and to uplift those who accept the call and seek guidance.

Nearness to the Holy Prophet^{-SAW}

It is indeed a Divine blessing, that **He** has provided such radiant evidences. In spite of the Holy Prophet^{-SAW} being unlettered, **He** has blessed him with a matchless piece of literature. Its text, its meanings and style are so thoroughly illustrious that even the greatest of philosophers, scholars and intellectuals fail to present anything similar and stand flabbergasted. Yet see their crookedness that they accuse him of having learnt these Scriptures from somewhere! Although his admirable life is like an open book before them, yet this is how the perverted people always argue. Besides, **Allah** does not aim at making everyone believe, but to guide those who seek the truth and knowledge. If people were to be forced to believe, who could dare indulge in polytheism? A human being who is dependant upon **Allah** for every single breath could not possibly have thought of **His** disobedience! It is **His** Design to put man under a trial by giving him the choice to opt for obedience or rebellion. It is, therefore, none of the Holy Prophet's^{-SAW} responsibility to protect people by ensuring that no one ever goes wrong! He must ignore those who indulge in polytheism or waywardness by choice and turn his countenance away. One

point stands out here that only those fortunate people will be able to develop a relationship with the Holy Prophet^{-SAW} who seek **Allah** with sincerity. Otherwise mere rituals, which are often baseless and are usually closer to polytheism drive those who practise them farther away from the Holy Prophet^{SAW}. May **Allah** protect us!

Reviling is Forbidden

In these *Āyāt* a golden principle has been laid down, that the deities worshipped by the polytheists should not be reviled at. *Sab* (revile) is for spoken words, which the listener would dislike if associated with him and feel insulted in the presence of others. This is a sort of verbal abuse. Such words are forbidden because when they are used against the deities of infidels, the latter will retaliate and may blaspheme out of ignorance towards the Greatness of **Allah**. It is part of human temperament that every individual deems his own conduct and philosophy to be correct and prefers it over the rest. As long as the urge to seek **Allah** does not arouse, one does not refrain from self admiration. Therefore, the Message must be conveyed with logical reasoning and with one's own conduct as an example. It must be conveyed in a decent manner and not with sarcasm and arrogance. Here is a great lesson for those who deliver sermons, and often unscrupulously declare even the Muslims as non believers! However, those who do not accept will also return to **Allah's** Court one day whence **He** shall inform them how their conduct was and the path they had opted for.

These simpletons swear that if only they could see some Signs, they would certainly become believers, meaning thereby that what all has been revealed hitherto unto so many Prophets^{-AS} with miracles and finally the advent of the Holy Prophet^{-SAW} himself, is totally out of their sight. So let them know that **Allah** is all Powerful, **He** may manifest more but this will not happen! Not because **He** is no longer capable of doing so but because **He** does not care for those not convinced by the raising of the Holy Prophet^{-SAW} and the clear Signs he brings. So if the Muslims are still hopeful that these infidels will embrace Islam, they ought to know that even if the greatest of miracle is manifested they will not budge an miracles inch. This is because the hearts which fail to nurture love for the Holy Prophet^{-SAW}, the eyes which remain unaffected by his elegance, are deprived forever and totally ignored by **Allah**. This is such a grave sin, that whoever turns away from the Holy Prophet^{-SAW} is never granted the capacity to see the door leading to **Allah's** Path! In fact such people are

left to wander away in the darkness of misguidance forever, as punishment for this crime:

Whoever is expelled from your Court
Is condemned and never offered support!

Section 14

111. **And even though We had sent** down angels to them, and the dead had spoken to them, and **We had gathered together** about them everything face to face, they were not such as could believe, unless **Allah** willed; but most of them speak ignorantly.

﴿ وَلَوْ أَنزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيَوْمِنَا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَئِنْ أَكْثَرَهُمْ يَجْهَلُونَ ﴾ (١١١)

112. In this way **We** have appointed to every Prophet an enemy – devils among men and Jinn – inspiring to each other gilded speech as a delusion. And had your **Rabb** willed, they could not have done so. So leave them alone to their fabrication.

﴿ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ ﴾ (١١٢)

113. And this is in order that the hearts of those who do not believe in the Hereafter may incline to it, and that they may remain pleased with it, and that they may do what they are doing.

﴿ وَلِنَصْغِي إِلَيْهِ أَفِئْدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴾ (١١٣)

114. Say you: shall I then seek as judge other than **Allah**, when it is **He Who** has sent down toward you the Book detailed? And those whom **We** have vouchsafed the Book know that it has been sent down by your

﴿ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴾ (١١٤)

Rabb in truth; so be not you of the doubters.

115. Perfected is the Word of your **Rabb** in veracity and justice, and none can change **His** Words and **He** is the Hearer, the Knower.

116. If you obey most of them on earth, they would lead you away from the way of **Allah**, they follow only their fancy and they but conjecture.

117. Surely your **Rabb!** **He** Knows best who strays and **He** Knows best the guided ones.

118. Eat of that flesh over which the name of **Allah** has been pronounced, if you are believers in **His** Revelations.

119. And why should you not eat that flesh over which the Name of **Allah** has been pronounced, while **He** has surely detailed for you what **He** has forbidden you, unless you are driven thereto? Surely many lead others astray by their desires without knowledge. Surely your **Rabb!** **He** Knows best the transgressors.

120. Leave the outside sin and its inside. Surely those who earn sin shall be requited for what they have earned.

121. And do not eat of that over which the Name of **Allah** has

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ
لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

وَإِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ
عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿١١٦﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۚ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

فَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ
مُؤْمِنِينَ ﴿١١٨﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ
وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ
إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ
يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكَرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ

not been pronounced; that is sinful. Surely the devils are ever inspiring their friends to wrangle with you. If you obey them then you will become associators indeed.

لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ
لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

Secrets of Revelation

Faith is subject to that cordial relationship which a person develops with **Allah**. Though its roots are embedded in human nature, yet it is nurtured by the lights of Prophethood. The passion to seek **Allah**'s Pleasure and Nearness is aroused within the heart. The human character constantly influences his conscience, so much so that certain offences bury this passion in deep layers of darkness. Such were the unfortunate people who during the noble period of the Holy Prophet^{-SAW} could not benefit a bit from his lights. A few fortunate ones though could not embrace Islam quickly for some reasons, yet were gentle enough in their conduct to retain the capacity to accept righteousness. As soon as they receive a spark in their hearts they are blessed with enlightenment and guidance after which they see the Signs of **Allah**'s Greatness in each and every particle with open eyes. In the absence of this guidance, all the evidences serve no purpose except a conclusive argument. This **Āyah** alludes that the people who fail to receive guidance from the teachings of the Holy Prophet^{-SAW} and his very presence, are those whose hearts are no longer alive. As a result they have lost the capacity to develop any relationship with **Allah**. Even if the angels are sent unto such people to converse with them, or the dead are quickened to tell them the experiences in Barzakh, or the unseen of the Hereafter i.e. Paradise and Hell are brought before them, they will not believe. **Allah** does not force guidance on anyone unless there is a yearning deep in the heart, which they have buried under the heaps of sin, thus no evidence, no matter how great, can be of any avail to them. They are so utterly ignorant that they fail to understand the basic truth.

Manifestation of Wonderful Events by Heretics

Generally the Satans, whether from amongst the Jinn or humans, harbour enmity towards the Prophets^{-AS}, the basic reason being their Satanic wickedness. Even when they talk among themselves, they try to cheat and deceive one another. Although Satan was only one yet those who obeyed him

whether from amongst the Jinn or humans, are also termed as Satan as they too develop the same Satanic qualities and shall share the punishment with him. Moreover, it is established here that Satans communicate with one another. It is thus easy to understand how people who violate Shari'ah, demonstrate supernatural acts. Obviously the Satan will help them as much as possible. This is the secret behind magic, sorcery and incantations. For example, if a person is touched by Satan and is afflicted in some way, he shall be guided to a person for treatment who himself is an agent of the Satan. This agent either recites some ungodly words and blows on the patient, or counsels him to perform an act of innovation or a paganist ritual. The Satan will then withdraw from the victim and thus the reputation of the witch doctor will be established as a person capable of doing wonders. However, if anyone seeks a genuine healing through blowing, it is proved from Sunnah but it must be within the limits of Shari'ah, otherwise one should not indulge in absurdities.

If **Allah** wanted to ban the activities of these Satans **He** is all Powerful, but this is a trial for them. Therefore, O' Prophet^{-SAW}! Do not worry for this misguided folk nor attach any importance to their actions. People whose hearts are void of faith in the Hereafter, will appreciate and listen to their lies and fabrications. Their inner feelings dictate such conduct, so leave them alone. The path which they have opted for will one day lead them to their doom.

Qurān a Living Miracle

Allah tells the Holy Prophet^{-SAW} to let them know, that their refusal to accept his Prophethood means nothing, as **Allah's** Book, which explains each and every matter in detail, has corroborated his stand. A person, who is unlettered, has never availed the company of poets or men of letters, suddenly produces a work of literature of unprecedented beauty which not only discusses matters pertaining to this worldly life, but also the events before and after it, and has an answer to every human problem. All the top class writers of the world find themselves dumb founded against its eloquence. Isn't this a very great miracle and a conclusive verdict in favour of his Prophethood? And know that the People of the Book supporting the polytheists fully understand that whatever has been revealed unto the Holy Prophet^{-SAW} is from **Allah**, because they too have Divine Scriptures and are well aware of their magnificence and style. And in their Books, the news of his advent with the Divine Book is clearly given, including a complete picture of his personality. Therefore, there is no room for any doubt on any aspect of the Prophethood and the validity of **Allah's** Book. Both are established facts, clear as broad daylight. The distinguishing features of the Qurān testify its authenticity and its grandeur.

Firstly, it is a Divine Scripture perfect and complete. For a relationship with the Creator, which path is to be adopted in life, what are its ups and downs and how can these be best negotiated, is such a big question that no human being can possibly answer. Whereas intellectuals of very high calibre and the research scholars have dwelt at length on anyone aspect of human life and written many books, yet the question remains unanswered because the conclusions drawn are merely human conjectures, which prove wrong with the passage of time and the succeeding philosophers and thinkers change them. It is the peculiarity of **Allah's** Book that it highlights not one aspect but the entire human life, its needs and the most desirable way of fulfilling them as approved by **Allah**. In it is the key to success of human life and its injunctions require no amendment or change.

Secondly, it also reviews the history of the world, including the conduct of various nations and people, and the end results thereof. The future outcome of various beliefs and actions has also been revealed so comprehensively and accurately as to obviate the need for any more Divine Revelation, or the raising of a Prophet^{AS}. There will never be any alteration in the Qurān as all that it contains is nothing but the truth, whether relating to the past or to the future. The third factor is justice, which again has two aspects. The first is fairness, that is, no deserving person be deprived of his right nor should any criminal get away with his crime. Second is the balance: that Divine Injunctions and the Code of Life should not be so harsh which the human temperament fails to tolerate, or finds great difficulty to abide by, nor should man lead a life completely ruled by his fancies.

In other words, Qurān is full of wisdom, a treasure of truths and a practicable Code of Life for the entire mankind, present and future and through all Ages and times. This could have only been revealed by **Allah**, as it is beyond the reach of any creation. All this provides unmistakable evidence to the genuineness of the Holy Prophet^{SAW}. As for the baseless objections of the non believers and their lame excuses, **Allah** hears all and is indeed well Aware of their actions.

These non believers as well as all those who reject **Allah's** Revelations throughout the world would deviate anyone, who accepts their views, away from **Allah's** Path. This is because what they have are baseless assumptions and superstitions. And the rituals to which they attach religious sanctity are their own fabrications because of which they themselves are misguided. So O' Reader! Do not ever pay any heed to such a misguided majority as **Allah** will decide their fate, being well Aware of their practical lives, their beliefs, as well

as their thoughts. They cannot escape **His** Punishment. Similarly **He** is also well Aware of those who follow the path dete: nined by **Him** and shall bless them with Mercy.

Effects of Unlawful Food

Allah has Commanded to slaughter the permissible animals in **His** Name. Failing this or if the animal dies a natural death it is no longer permissible. But the non believers are so unfortunate that they thrive at a false notion. They say that the Muslims eat what they kill themselves, and reject what **Allah** has killed. Thus the non believers eat the forbidden or render it filthy by either offering it to or taking the name of idols at the time of slaughtering. But the Holy Prophet^{SAW} has faith in **Allah's** Book which spells out in no uncertain terms, the permissible and the forbidden. It also explains that in a state of fear of starvation to death, only that much intake of forbidden is permissible, which may save life. Otherwise one must not even go near the forbidden under any circumstances. This is **Allah's** Decree and its violation may satiate a stomach but will invoke **Allah's** Displeasure. Ignorant of this fact, the non believers, are going astray by practising their fabricated theories. However, their disobedience cannot affect the good deeds of those who obey **Allah**, **Who** is well Aware of the righteous. The quintessence of life is that **Allah's** disobedience be renounced both outwardly or inwardly. Eating what is forbidden is a sin apparent, whereas considering something forbidden as lawful or vice versa is a sin hidden. Islam is a path of salvation, which forbids disobedience both overt and covert. The offender cannot escape the punishment he has earned and will soon face the requital.

Effects of Eating the Forbidden

A believer must never eat from a forbidden animal; not only because it will lead to ill health, which it surely will, but also to escape another more serious loss in the form of darkness of the heart. A gloomy heart easily accepts whispers of the Satan; a good example are the people who unduly dispute with the believers or the Holy Prophet^{SAW} and bring in their own desires and rituals against the Qurān. They are actually inspired by the Satan, whose whispers in their hearts they readily accept, because of the effects of unlawful food. So if the believers begin to listen to them they will end up in polytheism. Whatever these non believers say is nothing but polytheism, which indeed is obedience to others than **Allah** and ultimately leads to destruction.

122. Is he who was dead and We quickened him, and appointed for him a light with which he walks among mankind, like him who is in darkness from which he cannot emerge? Even so is made fair-seeing to the infidels what they are used to do.

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا
يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ
لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ
مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

123. And even so We set up in every town great ones as sinners that they may plot therein; and they plot not save against themselves and they do not perceive.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا
مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا
وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

124. And when there comes to them a Sign, they say: we shall not believe until we are vouchsafed the like of what is vouchsafed to the Messengers of Allah. Allah knows best where to place His Messengership. Surely vileness before Allah and severe chastisement shall befall those who have sinned for what they were wont to plot.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى
مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ
عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

125. So whom Allah wills that He shall guide, He expands his breast for Islam; and whom He wills that He shall send astray, He makes his breast strait, narrow, as if he was mounting up to the heaven. Thus Allah lays the abomination on those who believe not.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ
وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا
حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ
كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ
لَا يُؤْمِنُونَ ﴿١٢٥﴾

126. And this is the Path of your Rabb, straight. Certainly We

وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَضَّلْنَا الْآيَاتِ

have explained the Revelation to a people who would be admonished.

127. Theirs is an abode of peace with their **Rabb**; and **He** shall be their Patron for what they have been doing.

128. On the day when **He** will gather them all together: O company of Jinn! You have made much of mankind. And their friends among mankind will say: our **Rabb**! Much use some of us made of others, and now we have reached the appointed term which **You** appointed for us. **He** will say: the Fire shall be your abode where you shall be as abiders, save as **Allah** may will. Surely your **Rabb** is Wise, Knowing.

129. And thus **We** shall keep some of the wrong-doers close to others for what they were used to earn.

لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

﴿١٢٦﴾ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ

بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَمَعَشَرَ الْجِنِّ
قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ
مِنَ الْإِنْسِ رَبَّنَا اسْتَمَعَ بَعْضُنَا لِبَعْضٍ وَبَلَّغْنَا
أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ
فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا

بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

Secrets of Revelation

A believer amongst the non-believers and the polytheists is like a living amongst the dead. Whatever the Qurān says is not a poetic brag but indeed the truth. It should not be rated as a mere mock up. Life is the ability given to each and every creation to achieve its purpose. True to the purpose, the creation is busy carrying out its duties, whether a heavenly or an earthly body. From the sun, moon and stars down to the air, clouds, water, soil, plants and animals etc. anything that loses its ability to perform its task will be considered dead. For example, if the sun fails to shine, or the trees bear no fruit or if the land becomes waterlogged, or if the fire fails to produce heat, or an animal is rendered unfit to perform its task, it will be considered useless and dead.

Similarly human being is the creation entrusted with a great responsibility. He has to conduct himself keeping in mind the beginning and the end of this worldly life, and the end result of all his activities so as to ensure eternal bliss. He must take as guides such people who can lead him to the right path. That is why it is obligatory to believe in the Prophethood. Without the Prophets^{-AS} no one could have an access to the intricacies of this vast field. The great task entrusted to mankind has given it superiority over the rest of the creations. Otherwise the so called intellectuals who define man as a rational animal have actually lined him up in the row of donkeys and beasts.

If the sole aim of man's creation was to build a house, eat, drink, procreate and die, then there are many other animals which excel him in these qualities. The animals are clad in a natural covering and are more healthy and strong; they eat and select their food; they, too, make abodes and rear young ones; whereas man has to depend upon all sorts of machines. The animals live a simple and carefree life, and are well aware of friend and foe. Moreover, their bones, skin, fur, meat etc. are useful to others. Even in the plant kingdom not only the flowers or the fruits but also the wood and the bark are beneficial. The benefits of all these are confined to this life whereas the build up of a human being has the ability to attain the nearness of **Allah**. The life of the entire creatures ends with this world except for the human being who is to live eternally. If not striving for eternal bliss, the basis of which is faith, then his Rūḥ is a corpse in the grave of his physical body being dragged around. Faith is light in the sense that it lights up the road of life, enabling a person to see the ups and downs of this long winding journey, rather than falling into ditches. A non believer deprived of this light often falls into the dark dungeons of misguidance and is eventually destroyed. Faith is also called light in another sense. Because of it, light from the gleaming Qalb of the Holy Prophet^{-SAW} establishes a link with the Qalb of a believer. The more he obeys the Holy Prophet^{-SAW}, the stronger this light gets whereby those coming in contact with him also receive guidance. In short, such a believer actively participates in practical life and constantly endeavours to enrich the path of life. He does not merely confine himself to a corner nor does he renounce the world. Viewed spiritually, it will bring home the fact that the Qalb of every believer is connected to the most dynamic Qalb of the Holy Prophet^{-SAW}. The strength of light one receives, however, depends upon the level of obedience to him.

Light of Faith and Taṣawwuf

The hearts of those who enjoyed the company of the Holy Prophet^{-SAW} as believers became beaconlights, and they were honoured by the title of Companions^{-RAU}. This, after Prophethood, is the highest status for mankind. Because of this exalted status they were blessed with total obedience. The Prophetic lights were acquired by the Tab'aīn in the company of the Companions^{-RAU}, who in turn passed these on to Tab'a Tab'aīn, and from them to the accomplished saints. This system of transmission and acquisition is Taṣawwuf, the quintessence of all endeavours. And this is the greatest benefit which mankind receives from a believer, that the hearts of those coming in contact with him are also enlightened.

On the contrary, those deprived of this light, that is, the non believers, grope in the darkness. They cannot find a way out and obviously can never be equal to those who believe. In fact the gloom of their disbelief has changed their temperaments. To make matters worse, they harbour the false notion that to cover their hearts with layers of darkness is indeed a great achievement. This perversion has been created in their temperaments by **Allah** because of their sins. Hence they are plunging deeper into this ocean of darkness and ignorance. Generally the affluent class suffers more conspicuously from this disease because they have more resources. So when they went deep down in their sins, **Allah** instilled trickery in their hearts. This is not only the case with the present community of disbelievers but also with the nations gone by. So when they started promoting their evils, the poor and the weaker classes also copied them in evil and infidelity. Therefore, neither their numerical strength be considered nor the opinion of the influential class be paid any heed. Rather, the standard should be truth alone, and whoever is on the right path must be supported. The non believers apparently try their best to defeat the truth. But all their schemes go against their own interest, and will lead them to eternal failure and defeat. Look at the state of these people who have received **Allah's** Message, and **His** Messenger^{-SAW} has given them the glad tidings of a blissful life. But they say that they will only believe when they receive **Allah's** Message directly, as does the Holy Prophet^{-SAW}. They argue that when they too are human beings, why should they hear the Message through an intermediary?

The Institution of Prophethood

These unwitting and ignorant folk are unaware of the greatness of the Prophethood and the Messengership. It is their silly notion that since they are

wealthy leaders who enjoy power or have a strong heritage, they too deserve Divine Revelations. Whereas only the Prophets^{-AS} are entitled to conversing with **Allah**, a special favour bestowed only upon **His** chosen souls. No one on the basis of lineage, power, knowledge, skill and hardwork can become a Prophet^{-AS}. Only **Allah** knows how **He** selects **His** Messengers^{-AS} and confers upon them this honour. No doubt that the Prophets^{-AS} are human beings, but they are the model of humanity. They, by virtue of their creation, possess special qualities. They are innocent, without any element of error. A person not created innocent, may not err all his life but the possibility of going wrong is always there. Hence he cannot be the bearer of Divine Revelation. Only those chosen by **Allah** can attain this blessing. So those claimants of humanity must compare their childhood, adolescence and youth with that of the Holy Prophet^{-SAW} and see the marked difference. Those, who keeping in mind their own human short comings, altogether deny the Prophets^{-AS} as being human suffer from the same misconception. It is true that if we, with so many flaws, qualify as human, then the Holy Prophet^{-SAW} should be considered much superior to us. But the fact is that he is the most perfect human being, and whatever adherence to him we inculcate in ourselves is humanity, while the beliefs or the conduct deprived of his lights is nothing but animalism. The demand of directly conversing with **Allah** is not only denial but also grave arrogance for which they will be tormented and humiliated, reducing their pride to dust. This will happen in the Hereafter for sure, while such arrogants have been disgraced throughout history. Amongst these were some incidentally with the crowd merely following what others did. They were eventually given the chance to repent and join ranks with the servants of the Holy Prophet^{-SAW}. But those who opposed him under all circumstances died in disgrace.

Opening of Heart (for Guidance)

When **Allah** decides to guide someone, **He** opens up his heart to Islam. This implies that whoever seeks guidance from **Allah** is provided such means by **Him** that enlighten his heart, giving it the capacity to accept **His** Word. Take for instance, the Companions^{-RAU}, who were blessed with the charming company of the Holy Prophet^{-SAW} and as a result their hearts accepted the Divine Injunctions without an iota of doubt or objection to anything. Their questions were only to seek clarifications and further knowledge. But never did they raise any objection because their hearts were open to accept the truth at once and reject falsehood. This is why **Allah** declared them as the model of righteousness. This blessing is dissipated in the company of the custodians of

the legacy of the Holy Prophet^{-SAW}. And the effort to acquire this blessing made under the guidance of an accomplished Shaikh is termed as Taṣawwuf. The standard of evaluation is that the heart longs for virtue and develops fear of **Allah**. Given this, a Shaikh is indeed an elixir, because Kashf or the manifestation of supernatural events is not the aim. Moreover, the best way of clearing doubts is also through Taṣawwuf, as it is not possible to acquire a strong belief with logic and reasoning alone. On the contrary, if **Allah** is annoyed because of the wayward conduct of a person, **He** straitens his heart toward Islam. As a result accepting Islam becomes the most difficult task on earth and the Divine Obedience the most tedious. And the impurity of the heart and darkness grows in density because of opposing the Aulia. The straight and the most favoured Divine Path is the noble company of the Aulia' which leads to virtue. Such a guidance can come from the righteous only. A person who himself is not on the straight path and practises wrong beliefs, cannot benefit anyone. Therefore, it is imperative to be in the company of the righteous to attain knowledge and truth, but to seek such company for some worldly benefit is unfair. Everything has been clearly spelled out for the seeker of guidance; but he who only wishes to indulge in futile arguments shall gain nothing.

Kashf is also a Great Reward

For the righteous are the abodes of peace with **Allah** i.e. Paradise in the Hereafter and support in this world, because they are the seekers of **His** Countenance, have accepted Islam and joined the company of the Aulia'. They never worry over worldly problems because, according to Mu'ārif-al-Qurān, **Allah** displays the blessings of the Hereafter before them in this life, which makes its problems appear trivial. It is amazing how hard people work for the attainment of worldly gains that a month's hardwork is endured in the hope of salary. And to gain mundane power and status no stone is left unturned. Similarly if **Allah** reveals unto someone the blessings and rewards of the Hereafter, the worldly troubles carry no significance. This is possible only by the light of faith and the beneficence of the Holy Prophet^{-SAW}. The second reward the righteous win is the realization of **Allah's** Omnipresence; **His** Approval and Support in all the affairs of life. As a result when they face any trouble or failure, the feeling of **Allah's** Pleasure keeps them at ease and the apparent distress turns into comfort for them.

Link with Satan

As for the other group i.e. the non believers they are not alone; the darkness of their hearts has facilitated a link with the Satan. They not only seek his guidance but also expect the fulfilment of their desires through him. This will be brought home on the Day of Judgment, when **Allah** shall summon everyone together. He will ask the Jinn (the followers of Satan) that they indeed had brought many human beings under their control. Their friends amongst the mankind will admit that undoubtedly they had mutually benefited from one another. The benefit that the Satanic Jinns enjoyed was that they misguided many people and made them follow their path. While the people who turned Satans under their influence, learnt ways to fulfil their desires. They acquired various tricks from Satan and impressed other people. In the process they plundered their wealth and honour. This is the secret behind the manifestation of supernatural acts at the hands of the wicked. Therefore, both the groups, deprived of the blessings of the Hereafter and surrounded by sin and the darkness of their disbelief shall meet their destined end. It will then be announced, that the abode for both of these groups is Hell where they shall dwell forever. No one save **Allah** can rescue them and **He** has already decided that **He** shall never let any non believer out from there. **His** decisions are always accurate as **He** is the Wisest and the Most Prudent.

Company in Hereafter

We keep the wrongdoers with their own kind because of their identical deeds. The Commentators have given many explanations. Firstly, on the Day of Judgment, the reckoning shall not be based upon lineage, colour, nationality or language but on the basis of beliefs and practices. The non believers will be with the non believers, while the believer shall be with the believers no matter how different they had been in their worldly lives in terms of colour and caste or how separated they were in time and space. This is why for certain sins, the **Hadīth** warns of requital along with the Pharaoh and **Hāmān** on the Day of Judgment. The non believers will be classified in accordance with their deeds, though generally they will all be the same being disciples of Satan, whose association played havoc with them. Similarly the believers will be with the believers of their kind; some with those who excelled in worship, others with those who fought for **Allah**, yet some with those who toiled in the field of knowledge, while some with those who spent in **Allah's** Cause. In short, the mundane classification on the basis of party, colour and caste is neither dependable nor will it be of any significance there.

The second explanation is our daily observation that persons associate themselves with those of their own taste. If the heart desires virtue Allah ushers the seeker into the company of the righteous where the capacity to do good increases and the heart opens up to guidance and enlightenment. But if the heart is rusted with sin, the person gets involved in bad company which misleads him even further. According to Ḥadīth, if Allah is pleased with a ruler, He provides him noble deputies and ministers. The Government is run with justice and as a result prosperity prevails. And if He is annoyed, He assigns the ruler evil governors who do not let him do any good even if he wants to.

Identical is the case of wrongdoing nations that in punishment an evil ruler is imposed on them. The third version is that evil begets evil and a wrongdoer of a higher degree is imposed as a ruler on the malefactors and so on, until the Divine Punishment grips all. The temporal life reflects the fate in the Hereafter, with only one difference; here the option to repent is open. If someone wishes to turn back from evil the door of penitence is not closed unto him, whereas the Hereafter is a place of no return.

Section 16

130. O' company of Jinn and mankind! Did not there come to you Messengers from amongst you recounting to you My Āyāt and warning you of your meeting of this Day? They shall say: we witness against ourselves. Indeed the life of the world has deluded them, and they shall bear witness against themselves that they had been infidels.

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ الْتَرِيَاتِكُمْ رَسُولٌ مِنْكُمْ
يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ
يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمْ
الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا
كَافِرِينَ ﴿١٣٠﴾

131. This is because your Rabb is not One to destroy townships arbitrarily for its wrongdoing while their people are unaware.

ذَلِكَ أَنْ لَمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ
وَأَهْلَهَا غَفْلُونَ ﴿١٣١﴾

132. For all there will be degrees in accordance with what they did,

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ

- and your **Rabb** is not unaware of what they do.
133. And your **Rabb** is Self-Sufficient, the Owner of Mercy. If **He** Wills, he can take you away, and make those succeed you, after you, whom **He** pleases, even as **He** raised you from the seed of another people.
134. Certainly what you are promised is sure to arrive, and you cannot escape.
135. Say you: O my people! Go on acting in your way; indeed I am going to act in my way; presently you shall know for which of us will be the happy abode in the end, and surely the wrongdoers shall not fare well.
136. And they set aside* for **Allah** a portion of the tilth and cattle **He** has produced, and they say according to their fancy: this is for **Allah** and: this is for our associate gods. Then what is for their associate gods does not reach **Allah**, while what is for **Allah** reaches their associate gods; vile is the way they judge!
137. And even so their associate gods have made seem fair to many of the idolaters the killing of their offspring, so as to cause them to perish and to confuse them in their faith. And had **Allah** so willed they would not have done

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ
مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ
ءَاخَرِينَ ﴿١٣٣﴾

إِنَّ مَا تُوْعَدُونَ لَأَتِي وَمَا أَنْتُمْ
بِمُعْجِزِينَ ﴿١٣٤﴾

قُلْ يَتَقَوْمِ اعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ
فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ
الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ
وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ
بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ
لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ
وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى
شُرَكَائِهِمْ سَاءَ
مَا يَحْكُمُونَ ﴿١٣٦﴾

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ
المُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ
شُرَكَاءَهُمْ لِيُرْذُوهُمْ وَلِيَلْبِسُوا
عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ

it. Therefore, you leave them alone and what they fabricate.

138. And they say according to their fancy: such cattle and tilth are taboo; none shall eat of them save whom we allow. And there are camels whose backs are forbidden, and cattle over which they do not pronounce the Name of **Allah**: a fabrication against **Him**. Accordingly **He** shall requite them for what they were accustomed to fabricate.

139. And they say: what is in the bellies of such cattle is for our males alone, and is forbidden to our wives, and if it be born dead, then they all are partakers of it. Surely **He** shall requite them for their attribution; **He** is Wise, Knowing.

140. Assuredly lost are they who slay their offspring foolishly and without knowledge; and have forbidden what **Allah** had provided for them, a fabrication against **Allah**, surely they have strayed and have not become the guided ones.

فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

وَقَالُوا هَذِهِ أَنْعَمٌ وَحَرَّتْ حِجْرٌ
لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرِزْقِهِمْ
وَأَنْعَمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَمٌ لَا يَذْكُرُونَ
أَسْمَاءَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ
بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ
خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا
وَإِنْ يَكُن مِّمَّةً فَهُمْ فِيهِ شُرَكَاءُ
سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ
عَلِيمٌ ﴿١٣٩﴾

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ
عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

Secrets of Revelation

On the Day of Judgment, the non-believers both from the Jinn and mankind will be directly questioned if **Allah**'s Messengers^{-AS} had not arrived to forewarn them on the accountability of this Day? They will have no option but to confess, and acknowledge their guilt. However, if the non believers try to deny they will be confronted with the testimony by the Prophets^{-AS} and the

Muslim Ummah. This is clear insofar as mankind is concerned, but the scholars argue on the Prophethood amongst the Jinn. They all agree on one point that after the descent of Prophet $\bar{A}dam^{AS}$ to earth, no Jinn has ever been raised as a Prophet^{AS}. Rather, all the Prophets^{AS} were from mankind and the Jinn were also obliged to obey them. But the question is that the Jinn inhabited this earth thousands of years before the advent of Prophet $\bar{A}dam^{AS}$, so there must have been Prophets^{AS} among them. Some Commentators referring to Yousaf bin Yāsif assert that he was a Jinn and a Prophet. Tafsīr-e-Mazharī reflects over a possibility that the religion practised by the Hindūs could be the teachings of a Prophet^{AS} from amongst the Jinn, which were later corrupted into polytheism. This hypothesis is supported by the fact that the idols they worship have strange shapes; some having numerous hands and heads, yet others having trunks like those of elephants. May be these were the physical features of the Jinn. Besides, their religious myths are also ghostly; but all this is a conjecture, as there is no evidence to substantiate this theory.

Prophets Amongst the Jinn

The fact is that the capacity of Prophethood was given only to the Children of $\bar{A}dam^{AS}$, and **Allah** took an oath from the Prophets^{AS} in the 'Alam-e-Amr. They were all human beings, and Prophet $\bar{A}dam^{AS}$'s progeny. Besides, the influence of this capacity of Prophethood is visible in the entire mankind, whereby whoever believes in them, his heart becomes the recipient of Divine Lights. Given the company of an accomplished Shaikh, a person can attain all the stations of spiritual excellence. This is the secret of the superiority of human beings over other creation. If the Jinn too, had Prophethood, they would not have been deprived of the capacity to absorb Divine Lights, whereas experience shows that the Jinn can simply not bear and are burnt when exposed to them. However, the Jinn who carried the message of the Prophets^{AS} to their fellow Jinn have been termed as messengers, i.e. messengers of the Messengers^{AS}. According to Aḥādīth, before the advent of Prophet $\bar{A}dam^{AS}$ the Jinn often created mischief on the earth and **Allah** would depute angels to punish the criminal and to nominate a noble one as their ruler, who ensured peace for some time. These noble amongst the Jinn who were appointed as the rulers have been termed as messengers, as they conveyed the Message of the Prophets^{AS}.

With this background, when **Allah** informed the angels of **His** intention to raise **His** deputy on earth, (Al Baqarah) they speculated mischief and bloodshed on earth. In this context, take note that Prophet Mūsa's^{AS} mother was blessed with Ilhām. But the Qurān uses the word revelation: *Wa Oḥaina*

ilā Umme Mūsa (And **We** revealed unto Mūsa's mother). In terms of Shari'ah, Revelation is peculiar to Prophets^{-AS} only while she was, for sure, not a Prophet. Besides, in the Qurān there is no indication of Paradise for the Jinn; only through obedience can the sinners save themselves from Hell. Had there been Prophethood amongst the Jinn, there would definitely have been a promise for Paradise. This is why the scholars assert that the Jinn shall not live forever. Those punished shall be condemned to Hell, while the rest will be Commanded to extinction. **Allah** knows the best! The reason for the waywardness of both man and the Jinn was that they were beguiled by the charm of worldly pleasures, and made its attainment their sole aim. The life given to attain the nearness of **Allah** was wasted in seeking the pleasures of this mortal world and now on the Day of Judgment they are left with no option but to confess that they were disbelievers.

Allah addresses the Holy Prophet^{-SAW} using the words: "**Your Rabb**". Praise be to **Him**! This is an honour conferred directly upon the Holy Prophet^{-SAW} and because of him upon every believer in general. It is such a great honour that only a person with an enlightened heart can value it. **Allah** does not destroy anyone in spite of his negligence without giving him ample warning. Every nation has been given guidance and is forewarned against evil in every Age. Thereafter those who reject the Message are seized by Divine Wrath and every one is requited according to his or her deeds. People sharing similar levels in piety or in crime would be grouped together because **Allah** is well Aware of the conduct of every individual.

He does not care whether people obey or disobey **Him** since it does not affect **His** Greatness. **He** is the **Rabb** of Mercy and is in no need to create anyone nor is **He** dependant on **His** creation's obedience. It is only out of pure Mercy that **He** created and blessed **His** creation with countless bounties. The human endeavour on the other hand is only motivated by vested interests. The poor serve the rich for money and the rich depend on them for labour. When someone feels that the other can be of no service to him, he becomes totally indifferent. Human beings are constantly in need of one thing or the other, whereas **Allah** Alone is above all needs. He has no vested interests; it is merely **His** Benevolence that **He** created man from nothing and blessed him with physical, mental, spiritual and innumerable other capacities. To crown these blessings **He** raised Prophets^{-AS} for guidance, with **His** Revelations and Scriptures. He promised wonderful reward in the form of **His** Nearness and Pleasure. The system of this universe is right in front of the people! While they consider themselves to be the center of all activity they fail to reflect that

those who lived before them also thought so. Yet they departed while the system goes on. Similarly these people shall leave one day and will be forgotten too, their departure leaving no void. But **Allah** is all Powerful and if **He** wants to, **He** can exterminate everybody in a second, and bring new people in their place. So be heedful, O' People! When you cannot alter the system of this temporal life, how can you influence the eternal results thereof? Certainly you cannot do it. In fact the Day of Judgment, predestined by **Allah**, shall come and no one can dare stop it.

Allah asks **His** Beloved Prophet^{SAW} to tell the people, that if his obedience is not acceptable to them, they may continue to act according to their own desires while he keeps going his way. Soon the result will be out and everyone shall know it. While eternal result is sure to materialize, in this world too people will witness how the truth prevails and the darkness of disbelief of the disbelievers meets a gradual yet agonizing end. This is because **Allah** never helps the transgressors and polytheism is the worst form of transgression.

Just see how these people assign portions from their earnings, their wealth and cattle: a share for **Allah** and a portion for their idols or individuals whom they falsely deem as **His** partners. And if the yield drops, they do not decrease the share of their deities, but balance it out from the portion intended for **Allah**. They never, however, assign the share of their idols to **Allah**. While ascribing partners to **Allah** is a grave transgression by itself, they have gone further ahead to prefer their idols over **Allah**. This behaviour is an evidence of their wickedness.

Killing Progeny is a Heinous Crime

The effect of wickedness was so grave on their hearts that they took pride in killing their own children. The worst form of cold bloodedness and brutality in the world is the murder of innocent children. But when the parents themselves start killing their off springs, the intensity of evil is multiplied manifold. Yet the viciousness of polytheism made them take pride in killing them. Thus their entire religion was corrupted and reduced to a pack of evil rituals. This is only physical killing, while those blinded by mundane desires keep their children ignorant of **Dīn**, persuading them to seek only the knowledge of physical sciences in order to build fortunes. They are the ones guilty of spiritual murder. Today's Muslims are gripped by this evil. The slain children of the polytheists will obviously be spared Hell, whereas those spiritually killed are at a higher risk of eternal loss. Thus the latter form is a greater injustice. May **Allah** guide us all!

Had those people established a relationship with **Allah** they would never have indulged in such atrocities. Their virtue would have helped them in reforming their generations, but since they renounced the straight path of the Prophets^{-AS}, the Holy Prophet^{-SAW} should also ignore them. This indeed is a stern warning that whoever ignores **Allah**'s Dīn has no importance in the noble court of the Holy Prophet^{-SAW}. Now, just look at the rituals which these polytheists take as their religion! They impose restrictions upon the use of certain grain, a fruit, and some time an animal for a particular class of people merely on conjecture without any authority. They allow only men to eat from a certain offering and forbid the women, or they prohibit riding an animal, dedicated to their idols. And on some animals they would neither allow to invoke **Allah**'s Name while slaughtering, nor dedicate it to **Him**. All this is indeed fabrication and blasphemy because Dīn comprises Divine Injunctions. To coin rituals and call it Dīn is malicious misrepresentation. Probably the present day gifts and offerings to *peers* (saints) by setting aside animals or the food grains to be used only by them; or dedicating animals in their names like the horse dedicated to Ḥadhrat Imām Hussain^{-RAU} by the Shi'ites which no one else is allowed to ride, is a reflection of the rituals of the Age of Ignorance. Such malefactors will certainly be punished.

They also observe another ritual. If they redeem an offspring alive when slaughtering a pregnant animal, they also slaughter the little one and declare it permissible for men only and forbidden for the women. If, however, the offspring comes out dead, it is permissible for everyone. They shall for sure be punished for all this nonsense as **Allah** is well Aware of their deeds. The respite they enjoy is because of Divine Wisdom, as **He** is the Wisest.

Rituals of the Era of Ignorance

Out of sheer ignorance, the murder of children and the declaration of **Allah**'s bounties as forbidden were already no less crimes. But to cap it all, they also declare these rituals as Dīn, which indeed is blasphemy and drifting far away from the path of guidance.

The offerings made to deities in those days comprised the following: (1) They would keep a portion for **Allah** from the income of their lands, and some for their idols and Jinn. If yield fell short, they would deduct from the share of **Allah** on the ground that **Allah** was rich, but they would meticulously guard the shares of all partners ascribed to **Him**. If by mistake, a portion of **Allah**'s share got mixed up into the shares of others, they did not mind but if the converse happened, they would immediately return the share of their false

deities. Similar is the situation we face today! If we have some engagements, or are taken ill, the first thing adversely affected is our worship. The Ṣalāt is not offered because of sickness but the business is conducted, the food is enjoyed, time is spent in relaxing and resting. While the only victim of ill health is the Ṣalāt. May **Allah** forgive us and guide us! (2) They dedicated animals to the idols by name, such as Baḥeera, Saiba; believing it to be a source of **Allah**'s Pleasure. (3) They would bury their daughters alive. (4) They would dedicate certain farms and gardens to deities barring women to share. (5) They would dedicate certain animals to their idols giving no right or share to their women. (6) They would not ride the animals dedicated to the idols. (7) It was forbidden to take **Allah**'s Name on certain animals while slaughtering or milking or mounting them. (8) They slaughtered the animals dedicated to their idols, and if one was pregnant and bore a live offspring, that too was slaughtered and only offered to men. If it was found dead, it was permissible for both men and women. (9) The milk of some cattle was considered permissible for only men and forbidden for the women. And lastly the animals, which they had dedicated to their idols had to be held in high esteem, for they considered it to be an act of worship.

Considering all these rituals of the Era of Ignorance, let us reflect where do we stand today!

Section 17

141. And it is **He Who** has produced gardens, trellised and untrellised, and the date-palm and the corn of varied produce, and the olives and the pomegranates alike and unlike. Eat of the fruits when they ripen and give what is due of them on the day of harvesting; and waste not; **He** does not approve the wasters.

﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾

142. And of the cattle **He** has created beasts of burden and small ones. Eat of what **Allah** has provided for you and follow not the

﴿ وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ﴾

footsteps of Satan, for he is a manifest foe to you.

143. **Allah** has created eight pairs; of the sheep a twain, of the goats a twain. Say you: is it the two males **He** has forbidden or the two females, or what the wombs of the females contain? Declare to me with knowledge if you are truth tellers.

144. Of the camels **He** has created a twain and of the oxen a twain. Say you: is it the two males **He** has forbidden or the two females, or what the wombs of the females contain? Were you present when **Allah** enjoined this on you? Who then does greater wrong than he who fabricates a lie against **Allah** that he may lead people astray; surely **Allah** does not guide a wrong doing people.

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ
وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَأَلذَّكَرَيْنِ حَرَّمَ
أَمْ الْأُنثِيَيْنِ أَمْ مَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
الْأُنثِيَيْنِ نَشِئُونِي بِعِلْمٍ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٤٣﴾

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ
ءَأَلذَّكَرَيْنِ حَرَّمَ أَمْ الْأُنثِيَيْنِ أَمْ مَا اشْتَمَلَتْ
عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ
إِذْ وَصَّيْكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ
أَفْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ
عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

Secrets of Revelation

Offerings for others than Allah

Dedicating offerings to idols and others save **Allah** would have been justified, if they too had contributed to the process of creation, or had **Allah** sought their assistance in creating things. But this is not so at all. **He** Alone is the Creator, and the entire universe is **His** creation. It is **His** Omnipotence that **He** has created fruit bearing creepers that climb upwards and the higher they go the better is the quality of the fruit, for instance, the grapes. Some of the creepers are spread out on the ground. Were these enjoined to climb, there would have been either no fruit, or its weight would be unbearable for the plant, for

example the water melon etc. **He** sprouts the trees from the same soil, which are altogether different from the creepers and also grows the crops.

The soil, the water and the weather are the same, yet the orchards provide evidence of **His** dexterity. Look at the trees laden with olives full of oil and of pomegranates packed with delicious juice. Though some of the fruits look alike yet their flavours and effects are different. And some of them, though they appear dissimilar, yet have similar taste and effect. Then there are seasonal fruits highly beneficial for the human body; all bear witness to **His** Absolute Authority. Can the idols or the Jinn or others worshipped beside **Allah** alter any of these laws of nature? Not at all! Then why should offerings be made in their names? All orchards yielding fruits are there to serve mankind and must be enjoyed but beware that **He** has put people to trial by making some rich and others poor. If someone owns orchards and fields, he should not forget the have-nots and must share with them some of his riches in the Name of **Allah**. He should not squander away his wealth for pomp and show as **Allah** does not like the prodigal. Just as the fruits have different properties, so is the nature of beneficence showered on every seeker. People cannot be the same but it is imperative that everyone must thank **Allah** for **His** Rewards and abstain from arrogance and pride. The best way to thank **Allah** for **His** blessings is by sharing them with others.

This **Āyah** also establishes the law of Zakāt on land yields. The Islamic System of Zakāt is so equitable that it protects the rights of the worker, though the yield depends on the Divine Will. So if someone hits a treasure or a gold/silver mine, he shall pay one fifth of his fortune in Zakāt. However, the Zakāt on orchard or land yield is one tenth in case of non-irrigated and one twentieth in case of irrigated lands. Similarly one fortieth of earnings from a business or a service is payable in Zakāt because effort put into these professions is much more. Possession of silver less than 52.5 tolas, gold less than 7.5 tolas, goats less than a hundred, and camels less than five are all exempt from Zakāt.

Allah is the Creator of all plants and animals. Some of the cattle serve for commutations and carrying loads, while others provide meat and milk. **Allah** has created them all to serve mankind. Man must benefit from these Divine Provisions but must not follow Satan's guidance in utilizing them. It is not befitting at all in the light of the established fact that Satan is man's sworn enemy, whose enmity needs no evidence. He never guides anybody to anything good.

The mammals, which benefit man by providing meat and milk have generally been divided into eight groups. Of these half belong to the species of sheep and goat, while the rest belong to the category of cows, buffaloes and camels. The idolaters must be asked why do they believe that out of these cattle the male, or the female or the young ones, or the ones still in the wombs of the mammals are forbidden? They must provide some conclusive and logical evidence to prove it rather than mere guess work and conjectures. And if they do have some evidence, they must give out the source of information. Have they received a Revelation, or is it part of the teachings of any Prophet^{AS}? They have already denied both these sources. Now has **Allah** spoken to them directly? If this is not the case, then falsely declaring things as forbidden and permissible and taking rituals as worship without any authority is nothing but blasphemy against **Allah**. It must, therefore, be remembered that fabricating lies against **Him** is not only a grave transgression but also a source of misleading mankind. **He** never guides such miscreants who are doomed forever.

Section 18

145. Say you: I do not find in what has been revealed to me anything forbidden to an eater who eats thereof, except it be carcass, running blood or swine flesh, for that indeed is foul, or an abomination over which is invoked the name of other than that of **Allah**. Then whoever is driven thereto neither lusting nor transgressing, your **Rabb** is indeed Forgiving, Merciful.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ
يَطْعُمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا
أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ
لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

146. And to them who are Judaised **We** forbade every animal with cloven hoof; and of the bullock and the goats **We** forbade to them the fat thereof, save what is borne on their backs or entrails or what sticks to the bones. Thus **We** requited them

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ
وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا
أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ
جَزَيْنَهُم بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

for their rebellion and **We** are the Truthful.

147. Now if they belie you, say you: your **Rabb** is Owner of extensive Mercy, and **His** Wrath shall not be turned aside from the guilty people.

148. Soon will those who associate say: had **Allah** willed we would not have associated, nor our fathers, neither could we have forbidden anything Likewise belied those before them, until they tasted **Our** Wrath. Say you: is there with you any authority that you may bring it forth to us? You are following only your fancy and only conjecturing.

149. Say you: with **Allah** rests the argument evident. Therefore, had **He** so willed, **He** would have guided you all.

150. Say you: here with your witnesses; those who will testify that **He** has forbidden all this. Then even if they testify, testify you not with them. And follow you not caprices of those who belie **Our** Signs and those who believe not in the Hereafter while they ascribe equals to their **Rabb**.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ
وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١٤٧﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا
وَلَاءَ آبَاءُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا
قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَوْلَا
إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ
إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

قُلْ لِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ
أَجْمَعِينَ ﴿١٤٩﴾

قُلْ هَلْ مِنْكُمْ شُهَدَاءُ كُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ
حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ
وَلَا تَتَّبِعِ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ
يَعْدِلُونَ ﴿١٥٠﴾

Secrets of Revelation

The Holy Prophet^{-SAW} must inform them that **Allah** has honoured him with **His** Revelation, the highest source of knowledge, which does not corroborate the nonsense they practise. The plain Divine Verdict is that carcass is forbidden. By carcass are meant those animals which are declared as such and cannot become permissible even if slaughtered; or those animals otherwise permissible but die before slaughtering; or the flowing blood. And the swine is forbidden as it is filthy. Also forbidden is the meat of animals slaughtered in the name of others than **Allah**, both for men and women, except that someone may consume a portion to prevent death by starvation, but not to one's fill for pleasure. **Allah** is indeed Forgiving and Merciful.

For the preceding nations, for instance the Jews, the consumption of animal fat had been forbidden, except the fat at the backs or the entrails, or that stuck with bones, provided the goat or the cows etc were properly slaughtered. This restriction had also been invoked by their own attitude. Instead of simply following the Divine Commands they always resorted to cross questioning and probing into minor details. Thus the restrictions went on increasing and their wickedness turned into distress; for Divine Word is always true.

If these infidels deny the Holy Prophet^{-SAW}, encouraged by the fact that they have not been punished so far, they must be told that their Provider is the Most Merciful, who overlooks multifarious sins and gives respite. However, they must remember that if they did not mend their ways, the crimes always invoke punishment, and no power can alter this law or alleviate the agony of punishment from the criminals.

They will even argue that had **Allah** not willed, they would have never indulged in polytheism, nor would their forefathers have declared the forbidden as permissible at their own. This is a deluge to which many preceding non believers had fallen prey to. They had also made similar claims and were eventually destroyed. They must be asked to produce any logical evidence to back up their claim to avoid misguidance by mere assumptions. **Allah** has revealed the decisive Word and informed the people that this world is the place for action, with the right and wrong well defined. The Prophets^{-AS} have conveyed this clearly to all the nations, in all Ages. Now if someone opts for the path of evil, renouncing virtue, it is by his own choice. He should not console himself by the thought that **Allah** is making him act wrongfully. However, had they initiated a link with **Allah**, seeking **His** Pleasure, all of

them would have surely been blessed with guidance. But to obey Satan and blame **Allah** is obviously absurd.

Yes! If they have any evidence it must be brought forth in support of what they declare as forbidden. Is this claim based on some eye witness? So, **Allah** bids the Holy Prophet^{-SAW} that no matter how big a lie these infidels fabricate, his knowledge being a Divine Revelation is true and authentic, so he must not trust what they utter.

Repugnance of Evil Rituals

The Holy Prophet^{-SAW} must not trust those who concoct lies against **Allah** by taking self-invented rituals as acts of worship and rewards. They must not be listened to as they neither believe in the Day of Judgment nor the Magnificence of **Allah**. They, in fact, take others as equals to **Him**, and beg them for the fulfilment of their needs, and seek pleasure by making rituals their religion.

Section 19

151. Say you: come, I shall recite what your **Rabb** has forbidden to you: associate not anything with **Him** and show kindness to the parents, and kill not your offspring for fear of want – **We** it is **Who** shall provide for you and them – and approach not indecencies, whether openly or in secret, and slay not anyone whom **Allah** has forbidden, except for a just cause. In this way **He** exhorts you that perhaps you may reflect.

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطُنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

152. And do not approach the substance of an orphan save with what is best until he reaches the maturity, and fill up the measure and balance with equity. **We** burden not a soul except according to its capacity.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَأَنْكَلِفُ نَفْسًا إِلَّا أَوْسَعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ

And when you speak, be fair, even though it be against a kinsman: and fulfil the Covenant of **Allah**. In this way **He** enjoins you that perhaps you may be admonished.

153. And also that: this is my path, straight; follow it then, and do not follow other ways that will deviate you from **His** Way. In this way **He** enjoins you that perhaps you fear **Allah**.

154. To Mūsa **We** gave the Book, perfect for him who would do good and detailing everything and a guidance and a blessing, that perhaps in the meeting of their **Rabb** they would believe.

اللَّهُ أَوْفُوا ذَلِكُمْ وَصْنَكُمْ بِهِ، لَعَلَّكُمْ

تَذَكَّرُونَ ﴿١٥٢﴾

وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

ذَلِكُمْ وَصْنَكُمْ بِهِ، لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي

أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً

لَعَلَّهُمْ يَلْقَاءَ رَبَّهُمْ يُؤْمِنُونَ ﴿١٥٤﴾

Secrets of Revelation

O' Prophet^{SAW}! Do not bother about what they say. Rather inform them on the things and the actions **Allah** has forbidden, so that instead of banking on assumptions, they can gain authentic knowledge and pursue **Allah**'s Pleasure by acting accordingly, in order to attain peace and tranquillity of both the worlds. Although this address is for the misguided people of that era, yet the Injunctions are so articulate as to provide basis for the entire mankind for all times to come. According to the scholars, the teachings of all the Prophets^{AS} from Prophet **Ādam**^{AS} to the Holy Prophet^{SAW} are founded on this Manifesto. Never had there been a conflict on these Commandments in any Shari'ah. To act upon them with a firm faith leads to salvation in both the worlds, though the temporal benefits can be had even without faith. The direct address to the Holy Prophet^{SAW} to tell the people makes it very clear that Dīn is what he teaches and the task of all saints is to guide people to his Sunnah rather than to rituals.

Another aspect clarified is that although the aim here is to spell out the forbidden, yet the mode of expression is positive, i.e. the positive aspects of various practices are addressed which ought to be followed. Thus forbidden aspect shall automatically stand out. The preachers and the teachers must always recount the advantages of virtue and righteousness and not describe evil in detail, lest people are lured to indulge in it. Besides, mud slinging on others is not something desirable.

Categories of Polytheism

The first and the basic issue is the Unity of **Allah**. Under no circumstances should any partners be ascribed to **Him**. All evils stem from a laxity in the concept of Unity, and the gravest of all sins is polytheism, which has two branches. Firstly, the worship of idols like the polytheists of Makkah practised, or believing the Prophets^{AS} to be **Allah**'s sons like the Jews and Christians did or ascribing partners in Divine Attributes, for example, believing that the Aulia and Prophets^{AS} have control over relief and distress, as do the ignorant. Therefore, they indulge in oblations and offerings in their names and believe that they are aware of their affairs in absentia. This is polytheism manifest.

The second kind is covert, a very delicate matter, as it relates to the heart; the trust within. A person may reiterate belief in the Unity of **Allah**, that **He** Alone controls good or a bad, but practically obeys others than **Allah** for the sake of temporal gains or losses. This is polytheism concealed. So much so that when a person follows his fancies, and is deprived of Divine obedience, he is said to have taken his desires as his God. It is a very delicate matter wherein one must not give up the means and at the same time not rely on them entirely. One should employ means in obedience to **Allah** and accept the results of his endeavours as emanating from **Him**. This honour is indeed acquired through Zikr-e-Qalbi and only its attainment shall usher in the peace of mind.

Obedience to Parents

The second Injunction is to treat the parents kindly. It is forbidden to go against this Injunction. It is not mentioned here whether the parents are believers or not, only the term parents is used. Parenthood alone is enough to entitle them to the obedience and service of their children in a manner pleasing to them. This must be done with sincerity. Many Ahādīth amply emphasize the virtues of serving the parents. After polytheism, the gravest sin is the disobedience of parents. While details may be seen in Ahādīth, it is necessary

to recount the main points: (1) There is no obedience against violation of **Allah's** Commands, though respect shall not be lost sight of. For example, if the parents forbid offering the obligatory *Ṣalāt*; they will not be obeyed. However, one must still not be rude to them and silently continue fulfilling his obligations towards **Allah**. (2) Some people tend to neglect the rights of their wives in their endeavour to obey their parents. But they must remember that **Allah** has granted certain rights to wives, which must not be ignored in the process. (3) The parents of the wives are equally respectable and liable to obedience. Not only should the wives be made to respect the parents of their husbands, but the husbands, also must respect the parents of their wives. (4) The parents are also human and as such liable to err, yet the children must continue to serve them sincerely. Nevertheless, if they get annoyed due to misunderstandings or intrigue by relatives, **Allah** is well Aware of every one's intentions. Hence such annoyance will not be harmful as is generally feared.

Rights of Children

The third Injunction pertains to the rights of children. Not only parents but the children also have their rights. The parents must not kill their children for fear of poverty, as they do not fend even for their own food. It is **Allah's** Domain **Who** evolves a grain seed into a sheaf and makes trees and plants bear fruits and vegetables. Health, vigour, intellect, senses and all the organs are **His** Gifts. When **He** is providing for the parents, **He**, surely, will provide for the children. The mode of expression conveys the Message that the provisions people have are not only theirs but also belong to their children. Every new arrival brings its own fortune. This also refutes the paganistic custom whereby baby girls used to be buried alive. It was done primarily out of fear of starvation or simply out of false pride, for they felt belittled by taking a son-in-law. Another custom forbidden is the selling or mortgaging of children practised to date in India. And as for abortion, once the foetus has become viable, aborting it without a genuine excuse is taken as a murder. Similarly sterilization of any of the spouses is not allowed. All these are various forms of patent murder.

A more brutal murder is the failure to provide proper guidance to the children. Their upbringing, provision of lawful food, and education of both spiritual as well as the physical sciences to the best of their resources, the former being more important, is the parents obligation. Those buried alive are at least spared the punishment in the Hereafter, but the children not properly guided will be doomed eternally and be a source of embarrassment in the Hereafter for their parents. To educate the children only in the physical sciences and

skills, leaving them ignorant of Prophetic knowledges or keeping them away from both; or putting them to a profession forbidden by **Allah**, such as singing and music, to earn a livelihood are various forms of murder.

The fourth Injunction is that obscenity, whether overt or covert must be renounced. Whatever the form, whether noticeable by the people or observed only by the Creator, is totally forbidden. Not only this but to think of it or harbour it in the heart, or visit places which offer an opportunity for vulgarity is also forbidden. The general applicability of this Injunction extends to every sin, hidden or manifest; for anything disliked by **Allah** is obscenity and what could be more obscene than the disobedience of **Allah**? Therefore, not only should one abstain from sin but also avoid situations which may lead to it. To adopt such ways which may lead to sin is itself forbidden. Another interpretation of this Injunction also seems to be correct that there are certain actions which are generally accepted as wrong by everyone; for example, swindling the wealth of others, lying or abusing etc. These are the vices manifest. While there are certain actions disliked and not permitted by **Allah** but are taken as a normal feature in the society, these are the concealed sins. For instance, adultery is an evil manifest but evil intentions, evil thoughts and inner pollution is obscenity concealed. Thus one must always feel **Allah**'s Presence believing that **He** is well Aware of every thought and must abstain from wrongdoing.

Fifthly, although a general warning against evil has been given leaving no room for repetition, yet the gravity of certain sins calls for specific mention such as the murder of one human being is like the murder of entire mankind with **Allah**. Every individual, being a component of the human community, the entire mankind is affected by this act. The family of the victim is directly and immediately affected but once killings begin to avenge the murder the entire society is enshrouded by mischief. Therefore, cold blooded murders must be avoided at all costs. However, in Jihād or when a culprit is sentenced to death according to Shari'ah, it is for the prevention of mischief by **Allah**'s Command. Under normal conditions, no one is allowed to kill another fellow being, even a non believer.

Allah directs that people must use their intellect as the five Injunctions of Islam discussed above are exactly what the common sense demands. Even if a non believer studies these basic principles with an unbiased mind, he too shall appreciate their importance and necessity.

The sixth Injunction is that wealth of orphans is not to be squandered away, as they do not have parents and depend on their guardians. If they have inherited the resources, these should be spent on their education and upbringing in a decent way. Under no circumstances should the quality of education be compromised, nor should their wealth be unwisely spent and wasted. It should be properly managed and safeguarded until they come of age and are capable of bearing the responsibility. The seventh Injunction is to measure and weigh accurately. This not only applies to the fair sale of commodities, but also means that the duties entrusted to a person must be carried out honestly. It is not mere trading but the sense of responsibility. If a person does not carry out his duties properly, that too is a form of *Tatf'eef* (embezzlement). For instance, the salaries are drawn but the jobs are not done properly. If a person holds an appointment to serve the religion but is guilty of slackness or a person not connected to any *Şūfi* Order cheats people by claiming to be a saint, or an individual spiritually gifted does not convey this wealth to others, or a labourer who gets his wages but works sluggishly: all these situations connote different facets of embezzlement and are forbidden. Yet there is no need to work beyond one's capacity, neither should one worry about it, as accountability is proportionate to capability. When the matters are beyond one's control, he or she are no longer accountable.

The eighth Injunction pertains to upholding the truth. One must always speak fairly and squarely, even if it annoys a very close relative or a friend, or results in any loss to a near one. Whether it is testimony in a Court of Law or a family dispute, or a matter of national interest such as casting the vote; one must never let personal relations vitiate his judgement. One must always speak what he feels is correct as it eventually pays. The ninth Injunction is to honour the promise made to **Allah**. There are many interpretations of this but the quintessence of all is to stand fast on faith, and after having accepted the Unity of **Allah** to abstain from practical disobedience. The believers must remember that once they have accepted the Prophethood and have promised **Allah** that they will be obedient to the Holy Prophet^{-SAW}, they must not, for the sake of mundane pleasures, breach this promise. They must prove by their conduct that they are Muslims. These guidelines are to lead them to the straight path.

The tenth Injunction is that Islam is the only path approved by **Allah**, so it must be practised with full devotion and followed completely. The believers must not blindly follow anyone who comes their way, lest they drift away from **Allah**'s Path. This final Injunction is to encourage them to strive for the attainment of **Allah**'s Nearness. And this can very precisely be termed as the

Manifesto of Humanity. Fourteen centuries ago there was no peace and tranquillity on the face of earth. There was no concept of righteousness or worship, and people had forgotten **Allah**. These Injunctions provided the basis for a new society and the earth charred by the fire of wickedness transformed into a lush green oasis. Now beware of the sequence: -

- (1) No indulgence in polytheism.
- (2) Obedience to the parents.
- (3) No killing of the children.
- (4) No lewdness.
- (5) No cold blooded murders except for just cause.

The one who practises these five basic Injunctions is indeed sensible and will be blessed with sound wisdom. He will then: -

- (6) Not waste the wealth of the orphans.
- (7) Measure accurately.
- (8) Speak the truth.
- (9) Stand fast on the promise made to **Allah, Who** will bless him with guidance. He will indeed become virtuous and his capacity to abstain from sin will be multiplied.
- (10) If a person moulds his life according to the tenets of Islam, he or she will be blessed with **Allah's** Nearness, and will be reckoned amongst those who fear **Allah**.

Prophet Mūsa^{AS} was also blessed with Divine Scripture so that he could guide his people on the above lines, and at the same time make them realize the importance of these Injunctions to enable them to obey **Allah**. In his Scripture too, every detail for leading a noble life was available. Every single word was a blessing, but his people altered and added their own words to it. And now they want to prove it as part of their religion. But these foolish people fail to realise that these were the Divine Injunctions aimed at making them aware of the fact that one Day they will have to stand before their Creator and ought to make necessary preparations. The need to send a mentor with the Book is two fold: Firstly, because he explains the meanings of the Book, and secondly his company instils in the hearts of believers the ability to accept the truth. Together with the teachings, every Messenger^{AS} dissipates these feelings too.

In short, the aim of all the Messengers and Prophets^{AS} has been the same, that is, to give people an awareness of Allah.

Section 20

155. And this is a Book **We** have sent down, blessed; follow it then and fear **Allah**, that you may be shown Mercy.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

156. Lest you should say, the Book was only sent down to the two factions before us, and we were in fact unaware of their readings.

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

157. Or lest you should say: if only the Book had been sent down to us, we should surely have been better guided than they. So now surely there has come to you an evidence from your **Rabb** and a guidance and a Mercy. Who then does a greater wrong than he who belies the Signs of **Allah** and shuns them? Soon **We** will requite those who shun **Our** Signs with an evil chastisement, inasmuch as they were accustomed to shun them.

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

158. They await indeed that the angels should come to them or that your **Rabb** should come, or that certain of the Signs of your **Rabb** should come. On the Day when certain of the Signs of your **Rabb** will come, belief will not avail any person who had not believed before or had not earned any good by his

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِنْتَ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انظُرُوا إِنَّا مُنظِرُونَ ﴿١٥٨﴾

belief. Say you: well, wait and we also are waiting.

159. Assuredly, those who have split their religion and become sects, you are not amongst them in anything: their affair is only with **Allah**. Then **He** will declare to them what they used to do.

160. Whoever will come with a virtue, for him there shall be ten like thereof, and whoever will come with vice shall not be requited save with the like thereof, and they shall not be wronged.

161. Say you: as for me, my **Rabb** has guided me to a straight path, a right religion, the faith of Ibrahīm, the upright, and he was not of the polytheists.

162. Say you: surely my Ṣalāt and my rites and my life and my death are all for **Allah**, **Rabb** of the worlds.

163. No associate has **He**. To this I am bidden, and I am the first of the Muslims.

164. Say you: shall I seek a **Rabb**, other than **Allah**, while **He** is the **Rabb** of everything? And no person earns anything save against himself, and no bearer of burden shall bear another's burden. Thereafter, to your **Rabb** shall be your return and **He** shall declare to you that

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ
مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم
بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ
لَا يُظْلَمُونَ ﴿١٦٠﴾

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

قُلْ أَغْبِرَ اللَّهُ أُنْبِيَ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ
كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزْرُ وَاِزْرَةً وَلَا نُزْرُ أُخْرَى
ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

concerning which you have been disputing.

165. And **He** it is **Who** has made you vicegerents in the earth, and has raised some of you over others in degrees, that **He** might try you in what **He** has bestowed on you. Surely Swift is your **Rabb** in retribution, and surely **He** is Forgiving, Merciful.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ
فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

Secrets of Revelation

Allah has revealed the Qurān replete with blessings. The era of all the preceding Scriptures is over. Though they are not to be denied being Divine Revelations, yet they will no longer be practised. Now the blessings can be received only by following the Qurān. The believers must appreciate the Greatness of **Allah** so as to receive **His** Mercy and Forgiveness. Now they can not say that the Divine Books had only been revealed unto the Jews and the Christians, which were beyond their comprehension because of the language or interpolation. Nor can they say that if only they were blessed with a Divine Book they would rightfully follow it. For **Allah**'s Revelation, full of logic and clarity, with correct answers to all possible questions of life, has been sent unto them and is a major source of attaining **Allah**'s Favours.

It validates its own self and has guidance for the entire mankind through all Ages to come. And it is a treasure of Divine Mercy. Now whoever turns away from this Book is indeed the worst kind of transgressor. Beware that all those who are denying it are only planning for their own destruction and will soon be seized by a terrible doom. May **Allah** protect us!

The Finality of Prophethood

The raising of Prophet Muḥammad^{-SAW} and the Revelation of the Qurān carry so many Signs that there is no room for any new evidence. The unfortunate people who still waver may be waiting for the Day of Judgment. In other words, from the raising of the Holy Prophet^{-SAW} until the Last Day no other Prophet^{-AS} or Divine Book shall be sent. Those who fail to believe in him will either witness the angels and the secrets of Barzakh at the hour of death or on

the Day of Resurrection, when Paradise and Hell will be brought nigh and the Almighty **Allah** will manifest **Himself**. If the non believers decide to believe at this juncture it would be of no avail. No one can dare to refute when all the realities will be laid bare under everyone's observation. It was in this world that they, using their intellect and wisdom, should have opted for the obedience of **Allah** and **His Prophet**^{SAW}, by placing full trust in the Message conveyed by the latter. Now that the death has lifted the veils and mankind has reached the site of Resurrection, there is no room for repudiation. We believe that **Allah** will reveal **Himself** on that Day; but how, is beyond our comprehension. Having faith in this fact is imperative while any argument in its nature is forbidden.

It is also clear that the time to repent is over once the Hereafter is revealed or some of its Signs are manifested in this world. Among these is the rising of the sun from the West. When the cycle of the systems of the Universe will be reversed and the door to repentance closed. The Holy Prophet^{SAW} has recounted a number of symbolic events which will appear before the Doomsday. However, once the sun rises from the West, the door to repentance would be closed forever. Only that faith will be of any avail, which is embraced before the sun rises from the West; and only those righteous deeds will be acceptable, which are done before this event. Because if after witnessing the Signs someone accepts the faith, it is not out of his trust in the Holy Prophet^{SAW} but because what he sees, leaves no room for denial. The same rules apply once the shadows of death overtake a person. So O' Prophet! Tell the non believers to wait, while you are also waiting. The magnanimity of your Message and the consequences of their denial will be manifest when the Appointed Hour is struck!

Shi'ān-e-'Ali

It was revealed to the Holy Prophet^{SAW} that people who had split into groups in the matter of Dīn were none of his concern. The clearest examples are the Jews, the Christians and the polytheists who invented rituals and gave these the religious sanctity. Since these rituals were based on human choice which obviously varies from person to person, so the like minded got together to form religious groups. All such factions were far removed from the true religion, and therefore, the Holy Prophet^{SAW} had nothing to do with them. The Qurān uses the word Shi'ah for such misguided groups. It is, therefore, not proper to assume that Hadhrat 'Ali^{RAU} had created such a group and named it Shi'ān-e-'Ali. This is a fabrication of the anti-Islam Movement. The literal

meaning of Shi'ah is a group and in the Qurānic terminology it is used for a religiously misguided faction.

The Agony of Bid'ah

This is not only true of the nations gone by but also of the Muslims. Those who followed their own opinions in the fundamentals of Islam, in contravention of the Sunnah of the Holy Prophet^{-SAW} and the practice of the Companions^{-RAU}, ought to be termed as Shi'ah. In lesser degree are those who practise Bid'ah in the hope of earning reward. All such Bid'atis form groups far away from guidance and as a result are deprived of the Holy Prophet's^{-SAW} affection. It is indeed such an agony that nothing worse can even be imagined. However, in the interpretation of Divine Injunctions within the frame work of Shari'ah, a sincere difference of opinion is a blessing, because due to such discourse, an Injunction is highlighted for practical purposes. But to discard the opinion of our pious precursors for ulterior motives in order to attain fame or funds is indeed futile and amounts to deprivation. Those who do so are accursed by the Holy Prophet^{-SAW}. **Allah** shall deal with such people directly when they face **Him**, with their sheet of conduct exposed.

Yet, **His** Mercy is so vast that for every good the reward is at least ten times greater, or even more, as much as **He** pleases. It must be noted that every action taken in obedience to the Holy Prophet^{-SAW} is a noble act, be it a personal, domestic, social, national or an international issue. To prove its merit, it must be endorsed by the Sunnah of the Holy Prophet^{-SAW}. Only then will it earn a reward ten times greater. And the sinner will get a punishment proportionate to his crime. No one will be wronged whereby his virtue goes unrewarded or an evil is requited disproportionately.

O' Prophet^{-SAW}! Tell the people that **Allah** has guided you to the straight path by revealing the best way of leading the life. From the beliefs to the practices of life right until death, **He** has imparted the most appropriate way of doing things, as expected of **Him** as the **Rabb**. Life is a combination of the physical body and the Rūḥ. A human being applies his mind and intellect in order to maintain his existence, but Rūḥ is neither visible nor discernable. Thus it is quite possible, that while fulfilling the needs of the physical body, one ends up destroying the Rūḥ. **Allah** is not only the Creator of our physical selves but also of the Rūḥ. The Code of Life revealed to the Holy Prophet^{-SAW} caters for the requirements of the physical body in such a beautiful manner that it automatically provides means for spiritual uplift. This is the most comprehensive and **Allah**'s favourite Path, which was also the path of Prophet

Ibrāhīm^{-AS}. The term Millat-e-Ibrāhīm does not suggest the subordination of the Shari‘ah of Prophet Muḥammad^{-SAW} to that of Prophet Ibrāhīm’s^{-AS} but reflects that the aim of both Prophets was the same. The Shari‘ah of Prophet Muḥammad^{-SAW} aims at the same purpose for which Prophet Ibrāhīm^{-AS} struggled all his life. The Christians, the Jews and the polytheists of Arabia, who claim to be followers of Prophet Ibrāhīm^{-AS} are all liars, because he never indulged in polytheism and was amongst those who walked straight on the path of **Allah**.

O’ Prophet^{-SAW}! Tell them that your physical and fiscal worship, your life and your death are all for **Allah, Who** is the Creator and the Owner of the entire universe. **He** provides for everyone and is the Maintainer of all; no one can ever be **His** partner in any way. No one can dare to speak before **Him**. And that you have been told to obey, and you are the first of the believers. You are also the first to receive the Divine Revelation. The world witnessed how on the entire face of earth a single soul ardently obeyed his Creator, and challenged the prevalent darkness of evil and disbelief, that its days had been numbered as he had been raised to enlighten the hearts of mankind with Divine Refulgence. Also in terms of spiritual states the Holy Prophet^{-SAW} the highest amongst the mankind and the level of faith he enjoys is only his lot. Chronologically also he is the first amongst the believers. Given this singular honour how could the Holy Prophet^{-SAW} look to anyone else for the fulfilment of his needs. Is it then possible that he may expect anything from anyone save **Allah**, whether out of hope or fear? Certainly not! For **Allah** is the **Supreme Being** while all the rest is **His** creation. **He** Alone is the **Rabb** of everyone; so how can anyone else be taken as the centre of all hopes?

And also remember that every sinner will be held accountable for his actions. The priests and the religious mentors who assure people that they may do anything they like as they would intercede for them, are only beguiling them. They will never share their burden of sins nor can anyone share anyone’s burden. The Jews and Christians enjoy this nonsense todate, in that their religious leaders charge fees for warding off their sins. Today this disease has even crept into the Muslims and the so called saints receive offerings from their disciples in return of approving their unlawful practices. But O’ people! Do not forget that you will not be accountable before these saints in the Hereafter, but before **Allah Who** is so Powerful that **He** would bring forth your forgotten sins, as **He** knows everything that you have done. You will then realise what disputing in the matters of Dīn meant, whether such feuds are self fabricated or induced by your religious chieftains.

O' people! Don't you realise that you are not the first to inhabit this earth? There had been people before, whom you have succeeded. **Allah** has placed various categories in you. Some of you are lettered, others illiterate; some are servants while others are the rulers; and this classification is only a trial to see how you meet your responsibilities. Soon you too will have to leave only to be followed by another generation. This is the Master Plan of **Allah**, the Only **Rabb**, while all the rest are **His** creation.

Remember that if **Allah** plans to inflict punishment, it does not take him long to do so, but **He** is extremely Beneficent and Merciful and people must make use of the respite given to them. They must repent, so that **He** may overlook their sins, and obey **Him** so that **He** may shower **His** Mercy on them!