

سورة إبراهيم

Sūrah Ibrāhīm

Sūrah Ibrāhīm is also a Makkan Sūrah. The hallmark of all Makkan Sūrahs is the lavish evidence they present of the authenticity of the Prophethood and the Unity of **Allah**. The Madni Sūrahs are comparatively richer in terms of injunctions. This Sūrah presents the story of Prophet Ibrāhīm^{AS} as evidence and is thus named after him.

Section 1

In the Name of **Allah**

The Most Gracious, The Most Merciful.

1. Alif. Lām. Rā. This is a Book which **We** have sent down to you that you may bring forth the mankind from darkness to light, by the Command of their **Rabb**, to the path of the Mighty, the Praiseworthy.
2. **Allah**, **Whose** is whatever is in the heavens and whatever is in the earth, and woe be to the infidels because of a torment severe.
3. Those who prefer the life of this world to the **Ākhirah**, and hinder people from the way of **Allah** and seek crookedness therein, these are in error far-off.
4. And **We** sent not a Messenger but with the speech of his people that he might expound the Message to them. Then **Allah** sends astray whom **He** will and guides whom **He** will. **He** is the Mighty, the Wise.

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

الرَّكِيكَتَبْ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ
الْعَزِيزِ الْحَمِيدِ ﴿١﴾

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا
أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ
لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي
مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

5. And assuredly We sent Mūsa with Our Signs saying: bring forth your people from darkness into light, and remind them of the annals of Allah. Verily therein are Signs for everyone patient and thankful.
6. And recall when Mūsa said to his people: remember the favour of Allah upon you when He delivered you from the house of the Pharaoh who were imposing upon you evil torment, slaying your sons and letting your women live, and in it was a terrible trial from your Rabb.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا
 أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ
 إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ الَّتِي
 فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ
 عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ
 يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْحِقُونَ آيَاتَكُمْ
 وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَلِكَ
 بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾

Secrets of Revelation

The Magnificent Book

Allah has revealed a magnificent Book unto the Holy Prophet^{SAW} so that he may with His Permission lead mankind out of the darkness into the light.

First of all it highlights its own magnificence as Allah's Own Word and a perfect example of the proverb that the word of Kings is also the king of words. From the literary point of view its excellence is such that no one ever dared to compose a single phrase that could match it. It provides guidance over each and every aspect of human life and is workable for the entire mankind simultaneously. It is the Final Word for all times, over all issues, be it politics, economics, administration, moral values, rules of war and peace, pursuit of knowledge or scientific research, the relationship between human beings or between man and his Creator. The Qurān is indeed a complete guide on all issues for all times to come.

The Exaltation of Prophethood

It also establishes the magnificence of Prophethood of the Holy Prophet^{SAW} unto whom was revealed this superb and unique Book. It is also his prerogative to explain its meaning and to illuminate the hearts of people by its

blessings and wipe away the darkness of evil and disbelief by the light of **Allah's** Cognition. Just as only the Holy Prophet^{SAW} receives the Revelation, it only befits his exalted status to understand it. So only that interpretation of the Qurān will be valid which he taught to the Companions^{RAU}, they practised before him and which he approved of. And thus, they became the custodians of this Divine Message which they devotedly conveyed to the entire mankind. Even today, any interpretation of the Qurān that contradicts the practice of the Companions^{RAU} will not be considered valid. Rather, such an effort will tantamount to interpolation in Dīn.

The Qurān has been revealed for the very purpose that people recite, understand, and practise it. It is not merely a Book of incantations, but a Message of life. It is not only to be read by the side of a patient to alleviate his agony, or to ease the difficult moment of death or for the forgiveness of the dead, but the real aim is to understand and practise it.

Effects of Recitation of Qurān

The Qurān contains within itself a light which can be acquired just by recitation. Even if the reader is unaware of its meanings, continuous recitation generates a light in the heart which inclines him towards piety, and repels sin. But this is only possible if the Qurān is learnt the way it has been taught by the Holy Prophet^{SAW}.

Allah's Providence has blessed us with a physical entity, and has, in order to provide for it, created an extensive system. The sun, moon, stars, clouds, rain, air, mountains, valleys, plains, deserts, oceans, rivers and the unlimited variety of creation; the fruits, flowers, vegetables and all kinds of food, the alternation of day and night, the weather changes, are all sources of fulfilling the bodily needs of human beings. Then there is the Realm of Angels, a vast invisible world, assigned the management of the affairs of this universe, as predestined by **Allah**. These affairs include a wide range of activities from birth to death, provisions, health, sickness etc.

A human being also has a Rūḥ, which in fact deserves to be called the real human being. The physical body may well be called a robe, or a carriage, or an instrument for the Rūḥ to stay and function in this world. The human Rūḥ originates from the 'Alam-e-Amr which begins where the 'Alam-e-Khalq ends. Amr (the Command) is a Divine Attribute and only **Allah** knows about its relationship or link with **Him**. However, **He** has told us that the Rūḥ is by **His** Command. It would not have befitted the Magnificent Provider, **Who** has created such an extensive network of provisions for the physical body, had he

ignored the Rūḥ, leaving it without any nourishment and care. Even logically it seems impossible that the inferior be so meticulously provided for and the superior be ignored.

So the Mighty Provider catered for all the spiritual needs by revealing His Book. In this world of matter, all actions of the human body impact the Rūḥ. So Allah issued such regulations following which the actions may generate the best possible impact. And if one may stagger by virtue of being human, Allah has prescribed the medication of repentance. It was simply not possible for every individual to receive and understand the Divine Scripture, as it required greater purity and subtlety than enjoyed even by the angels. So Allah graced His Messengers^{AS} with this honour. Time and again they were deputed to convey His Message to mankind, until the final and the most exalted Prophet^{SAW} was raised. He is not only the leader of all the Prophets^{AS} but has also been blessed with such a magnificent Book as to suffice for the guidance of entire mankind for all times to come. It is enriched with such light as is sufficient for all the Arwaḥ to attain ultimate level of excellence and Divine Nearness. Obviously, this state can only be attained by following the fountainhead of this light unto whom it has been revealed. Thus His objective of Providence will be met. So the Holy Prophet^{SAW} must lead the people from darkness to light, which is the Path of the Unseen and the Praiseworthy Allah, the Sole Owner of the heavens and the earth and all that lies therein.

Darkness and Light

These two words do not stand for the darkness or light perceived by the physical eye. Rather, these denote the darkness or light of beliefs, thoughts and actions of an individual. If the beliefs are incorrect, darkness is generated in the heart which darkens further with every evil action. So the heart of a non believer keeps sinking deeper into darkness until it reaches the point of no return. Such are the people who shall never be guided. And when someone embraces Islam, it is such an exalted act that its light washes away the darkness of disbelief and sins of a lifetime. This light is received from the most sacred heart of the Holy Prophet^{SAW}. It brightens for the believers with every step taken in his obedience and they continuously receive this light.

The Companions^{RAU} received the greatest level of illumination in the company of the Holy Prophet^{SAW}. A single glance by him was enough not only to illuminate their hearts but also to make every cell of their bodies to ceaselessly engage in Allah's Zikr. So the obedience of Allah became a passion with them. The righteous scholars invite people to believe in Allah and motivate them to obey Him. Those who take Shahādah and exert to obey are blessed

with light according to their individual craving. The Ṣūfi Masters practise the third aspect. They themselves attain the light from the hearts of their predecessors and dispense it to the seekers. Anyone so blessed begins to improve in beliefs and practices. This is also known as receiving Faidh. As a result the heart transforms in a way that it accepts only the truth and tries its utmost to abstain from **Allah's** disobedience. As for the non believers who opted for darkness asked for their own devastation and will have to face a tormenting punishment. But why did they dare this?

The Basic Cause of Disbelief and Disobedience

The Qurān declares the love for this world as the basic cause, for faith dictates that both the earning as well as the spending must be regulated in accordance with **Allah's** Will. But man tends to follow his own desires. So those overpowered by mundane love refuse to accept faith. In other words, they prefer the ephemeral life over the eternal. Having made this choice, they then try to justify their decision and also begin to invite others to their viewpoint, which amounts to impeding others from the Path of **Allah**. It is a deadly sin that they twist the facts and try to misguide people by raising baseless objections and present the straight Path as crooked.

Those Who Twist Qurānic Meanings to Suit Personal Opinion

Such people are indeed misguided. Not only the infidels but those believers are also guilty who try to interpret the Qurān to suit their own fancies, to acquire wealth, or to prove their personal opinions as correct. They apply themselves to mould the real meaning and interpretation of the Qurān, or the decisions taken in the light of Shari'ah. This evil is widespread today. May **Allah** protect us!

The infidels objected to the revelation of Qurān in Arabic, which was the Holy Prophet's^{SAW} mother tongue. They suggested that it should have been revealed in any language other than Arabic so that no one could have ever doubted him of having composed it. History answers this objection and shows that the Prophets^{AS} they believed in were also blessed with Scriptures in their native languages. Since Messengership and Prophethood is for the guidance of mankind, everyone of them brought unto his respective nation a Divine Scripture in the language they spoke. Had it been revealed in any foreign language, the entire nation would have been put to trouble by having to translate it first into their native tongue in order to understand it, depriving many in the process. So **Allah** made it easier for people and revealed Scriptures in their respective languages. Similarly the Holy Prophet^{SAW} was an

Arab. His nation had the honour of being the very first addressee of the Qurān and was entrusted with the task of conveying it to others. Therefore, this Message had to be in their own language. Moreover, all the preceding Prophets^{AS} were only raised unto a particular nation, so their Books were in their languages. But the Holy Prophet^{SAW} was raised for the entire mankind, a multilingual multitude of nations. Had a separate Book been revealed in each prevalent language, none of them could have inspired contemplation. Many of the languages spoken at that time later became obsolete, which would have further complicated the matter. Therefore, it was important that the Qurān be revealed in a language, to be the source of guidance for the entire mankind. So **Allah** chose Arabic, as this indeed is the real language of humanity, to be spoken in Jannah, the eternal abode of mankind.

Allah had blessed the Arabs with a special quality. In spite of their many drawbacks once they embraced Islam they became totally committed and crossed all limits of dedication. They quickly learnt and swiftly conveyed it to others. So much so that they sacrificed their lives and wealth, honour and children in the Cause of **Allah**. Because of this quality **Allah** raised **His** final Prophet^{SAW} amongst them, and blessed him with **His** Book in Arabic language. Also, no other language can boast of such a rich vocabulary as Arabic. Nor can it be matched in fluency and grammatical excellence. The Arabs duly proved themselves to be a nation worthy of Qurān, revealed in their language. Within twenty-three years of its completion, they took its Message across the globe to every nation. History provides a decisive and honest testimony of their supernatural valour. Hence the objection over Arabic is fully answered. As for the question why some people still remained deprived, the answer is simple. They were so unfortunate that even if the Qurān had been revealed in any other language, they would still have remained faithless, because **Allah** had denied them guidance. It was because repeated sinning had obliterated the urge for it from their hearts. **Allah** is all Powerful and Wise. **He** may bestow or withhold guidance at Will. **He** has, however, decreed that **He** will guide only those who desire it from the core of their hearts.

Allah had assigned Prophet Mūsa^{AS} the same exalted task of leading his people out of darkness into light. He was given clear Signs such as the Torah and magnificent miracles, instructed to inform his people of the Divine Favours promised to the obedient and the ill-fate awaiting the disobedient. "Annals of **Allah**" refers to the days, when either a Divine Favour was sent or punishment met to a particular nation. Either aspect can be presented as an

example when inviting people to guidance. Obedience earns favours, which is an incentive for good acts, while the punishment promised on disobedience is a word of caution.

Patience and Gratitude

It is added that the impatient and the ingrate remains unmoved by the Annals of Allah. These can only benefit those who can sensibly analyze the circumstances with a sense of gratitude for the Divine Blessings they already enjoy. For them are clear Signs in the Annals of Allah, yet those who lack contentment are always bent upon usurping whatever others have and fail to appreciate the favours in their own possession. Such are the people who never learn a lesson. Usually they are seen repining against Allah. This is why Şabr is defined as one-half of faith, as it means contentment over one's rightfully acquired means without snatching away the rights of others. The essence of gratitude is that one should at least appreciate the existing favours. Given this realization, one expresses his gratitude, which in turn facilitates obedience. Deprived of these two qualities, miracles and other Signs seldom help.

So Prophet Mūsa^{AS}, reminding his people of the Divine Favours they had enjoyed, said: See how Allah has delivered you from the tyranny of the Pharaoh who made you work like donkeys, treated you as slaves, assassinated your sons and spared your daughters to serve him and his people. Allah, the Munificent indeed delivered you of this terrible turmoil.

Section 2

7. And recall when your Rabb proclaimed: if you give thanks I will increase you, and if you disbelieve, My torment is severe.

وَإِذ تَأَذَّتْ رَبُّكُمْ لَئِن شَكَرْتُمْ
لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي
لَشَدِيدٌ ﴿٧﴾

8. And Mūsa said: if you disbelieve – you and all those on the earth – then verily Allah is Self-sufficient, Praiseworthy.

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا
فَإِنَّ اللَّهَ لَغَنِيٌّ جَمِيدٌ ﴿٨﴾

9. Has not the tidings come to you of those before you: the people of Nūḥ and the 'Ād and the Thamūd and those after them? None knows them save Allah.

الَّذِي بَانَ كُمْ نَبُوءًا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ
وَإِسْرَائِيلَ وَتَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ
لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

There came to them their Messengers with evidences, but they put their hands to their mouths, and said: verily we disbelieve in that with which you have been sent, and regarding that to which you call us we are in doubt disquieting.

10. Their Messengers said: What! Is there doubt about Allah, the Maker of the heavens and the earth? He calls you that He may forgive you of your sins and retain you till a term fixed. They said: you are but like us; you mean to turn us aside from what our fathers have been worshipping; so bring us a manifest authority.

11. Their Messengers said to them: we are nothing but human beings like you, but Allah bestows favour on whom He will of His bondmen, and it is not for us to bring you a miracle except by the Command of Allah. On Allah then let the believers rely.

12. And why should we not rely on Allah when He surely has guided us on our ways. And we shall surely bear with patience that with which you afflict us; and in Allah then let the trustful put their trust.

قَرَدُوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا
بِمَا أُرْسِلْتُمْ بِهِ، وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا
إِلَيْهِ مُرِيبٍ ﴿١٠﴾

﴿١٠﴾ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ
السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ
مِنْ ذُنُوبِكُمْ وَيُخَوِّجَكُمْ إِلَىٰ أَجَلٍ
مُّسَمًّى قَالُوا إِنَّا أَنشَأَ إِلَّا بَشَرًا مِّثْلَنَا تُرِيدُونَ
أَنْ تَصُدُّونَنَا عَمَّا كَانَتِ بَعِيدًا مَا آؤُنَا فَأْتُونَنَا
بِطُلُوتٍ مُّبِينٍ ﴿١١﴾

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ
وَلَكِنَّا اللَّهُ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَمَا كُنَّا لِنَأْتِيَٰكُمْ بِطُلُوتٍ إِلَّا بِإِذْنِ
اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَىٰ اللَّهِ وَقَدْ هَدَانَا
سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا أَدْبَتُمُونَا وَعَلَىٰ اللَّهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

Secrets of Revelation

Prophet Mūsa^{AS} also reminded his people of **Allah's** Promise that **He** would increase **His** Favours further if they displayed gratitude.

The Essence of Gratitude

The essence of gratitude is to try one's level best to obey **Allah**, be diligent in worships, conduct mutual interactions and to earn and spend within the perimeters of Shari'ah. And one must also verbally express gratitude, which will certainly increase **His** Favours. This increase can be in terms of quantity as well as the duration. However, if people resort to ingratitude, in which disbelief tops the list followed by bad conduct, **His** Afflictions are indeed tormenting. However, if beliefs are straight, laziness or negligence in actions can also lead to trouble. This may include losing the bounties being enjoyed or a hindrance in their flow or may be punishment in the **Ākhirah**. Nevertheless, **He** has left room for Mercy, and may forgive at **His** Will.

Prophet Mūsa^{AS} also made it clear to his people that regardless of whether they were grateful or not, the Magnificence of **Allah** was to remain unaffected. Not only they but even if the entire creation also resorts to ingratitude it would make no difference to **Him**. It would only harm the ungrateful while the Glory and Magnificence of **Allah** will remain absolutely unaffected. He also reminded his people of the performances of the nations gone by. The People of Prophet Nūh^{AS} or the **Ād** and the **Thamūd**, or many other nations known only to **Allah** have been wiped off from the pages of history. Today people do not even know their names. **He** blessed them all with Prophets and Messengers^{AS} with spectacular miracles. But the unfortunate people not only refused to accept the faith but also exerted all their energies in impeding the Prophetic mission. They disdainfully announced their defiance adding that they did not even remotely consider their doctrines of Monotheism, Prophethood and Resurrection to be correct; rather it all appeared dubious and confusing to them. They wondered how could it be possible that the Creator and Sustainer of the entire universe was only **One Being**? It was totally bizarre, they said.

Their Prophets and Messengers^{AS} were appalled by their ignorance. It was amazing how could they ever doubt the existence and the Omnipotence of **Allah** when the heavens and the earth and myriads of **His** creation therein, and the smooth running of the universe, all endorse **His** Creativity and Omnipotence. So the question or doubt over **His** Existence does not even arise. As for the Prophethood, **He** had made their appointment a source of

blessing their nations with **His** Mercy, because till then they had grossly erred by living slavish to their desires, denying **His Being** and **His Attributes** and ascribing partners to **Him**. **He** wished to relent and invited them to obedience lest their sins invoked the looming havoc and they are destroyed before completing their natural term of life. **Allah's** Mercy does not deprive anyone; so **He** sent the Prophets^{AS} to invite people to **His** obedience, in order to complete their normal span of life and to safely return to **Him** to enjoy eternal salvation.

Yet those unfortunate nations failed to pick up the point. They argued that they too were human beings like them with similar needs of food, shelter, clothing and sleep, and could not possibly be accepted as **Allah's** Messengers^{AS}. In their opinion the Prophets^{AS} were trying to divert the masses away from the path of their forefathers merely to become leaders. Had they truly been **Allah's** Prophets^{AS} they would have been above human needs. It has already been discussed that Prophethood has been conferred only on human beings, but humanity of the Prophets^{AS} is par excellence. The ordinary human beings, full of weaknesses, evaluate them by their own standards and thus deny them. One group refuses to believe asserting that a human being cannot be **Allah's** Messenger^{AS}, while the other accepts but negates his humanity. Both of these schools are misguided. May **Allah** protect us! A similar opinion is held by the ignorant regarding the Şūfi saints and the Aulia' who are believed to be supernatural beings. Anyway, the defiant nations asked them to substantiate their claim with some clear miracle, and the Prophets^{AS} could only regret their obstinacy.

Miracle and Karamah

The Prophets^{AS} said that it was indeed foolish to demand super human acts from them as they, too, were created human and possessed human traits similar to them. It is **Allah Who** may shower **His** Blessings on whom **He** Pleases. **He** has blessed them with the light of Prophethood and elevated them to a level of sanctity and **His** Nearness beyond the very imagination of even an angel. This Divine Favour further augments their passion for obedience and submission to **Him**. As for the manifestation of a miracle, it is not at their discretion, but by **Allah's** Command. **He** may make it happen at their hands if it pleases **Him**. A miracle or a Karamah are Divine Acts manifested respectively at the hands of a Prophet^{AS} or a Wali. These Prophets^{AS} added that they would never claim to perform a miracle only to uphold their authenticity. If the people expected such a claim from them it meant that they

had not appreciated the very essence of faith, which demands total submission and not to establish ones personal superiority.

Tawakkal

Tawakkal means to gear into action all available means for the fulfilment of a task and leaving the results to **Allah**, rather than demanding the outcome one desires. It can never be expected of the Prophets^{AS} not to rely on **Allah** as they are being fully acquainted with the Divine Path, unlike those stranded in the quagmire of doubts. They are given the opportunity to present themselves before **Him** several times a day. It is this ecstasy derived from **His** Nearness, which overshadows the pain inflicted by their opponents. Otherwise it could never have been possible for a single person, or a small group to stand up against the atrocities of the majority. It became possible only due to the pleasure of beholding **His** Splendour. Remember that whoever is so blessed will only rely on **Him** without paying any heed to anything else.

Section 3

13. And those who disbelieved said to their Messengers: we will surely drive you forth from our land, or else you shall have to return to our faith. Then their **Rabb** Revealed to them: We will surely destroy the wrong doers.

وَقَالَ الَّذِينَ كَفَرُوا الرُّسُلِ هُمْ لَنُخْرِجَنَّكُمْ
مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي بِلَدِنَا فَأَوْحَىٰ إِلَيْهِمْ
رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

14. And We will surely cause you to dwell in the land after them: that is for him who fears standing before **Me**, and fears **My** threat.

وَلَنُكَفِّرَنَّكُمْ مِنَ الْأَرْضِ مِنْ بَعْدِهِمْ
ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾

15. And they besought judgment, and disappointed was every tyrant obstinate.

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

16. Behind him is Hell, and he shall be made to drink of fetid water.

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَٰدِرٍ ﴿١٦﴾

17. Which he gulps, but can scarce swallow. And death comes upon him from every side, and yet he

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسَبِّغُهُ، وَيَأْتِيهِ
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِحَيِّتٍ

is not dead, and behind him is a torment terrible.

18. The likeness of those who disbelieve in their **Rabb** is: their works are like ashes upon which the wind blows hard on a stormy day; they shall not be able to get anything of what they have earned. That is a straying far-off.
19. Do you not see that **Allah** has created the heavens and the earth with a purpose? If **He** willed **He** would make you pass away and bring a creation new.
20. And for **Allah** that is not hard.
21. They all shall appear before **Allah**; then those who were counted weak shall say to those who were stiff-necked: verily we were unto you a following, are you going to avail us at all against the torment of **Allah**? They will say: had **Allah** guided us we would have guided you too; it is now equal to us whether we become impatient or bear patiently; for us there is no place of escape.

وَمِنْ وَرَائِهِمْ عَذَابٌ غَلِيظٌ ﴿١٧﴾

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ
انْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ
مِمَّا كَسَبُوا عَلَى شَيْءٍ وَذَلِكَ
هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ
مُعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ وَقَالُوا
لَوْ هَدَّ نَنَا اللَّهُ هَدَىٰ بِنُكْرِكُمْ سَوَاءٌ عَلَيْنَا
أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ﴿٢١﴾

Secrets of Revelation

The disbelievers were obstinate on denial despite clear Signs and logical persuasion. In fact they went one step ahead in arrogance and threatened the Prophets^{AS} to return to their faith. It was foolish of them to assume that they held ungodly beliefs similar to theirs before raising.

The Wilayah of a Prophet^{AS}

A Prophet^{AS} never ever indulges in any brand of infidelity and polytheism even before his raising. There is a special sanctity ingrained in his nature, known as the Wilayah of the Prophets^{AS}. This is superior to the Wilayah of the saints in the same way as a Prophet^{AS} is superior to a Wali. Grace and elegance mark the demeanour of the Prophets^{AS} even before they are raised. But the ignorant believed that they had invented a new religion so it was best for them to revert to the original one, otherwise they would expel them from the country. This was the crime for which they were not given any respite. History shows that **Allah** tolerated when nations disobeyed **Him**, but did not put up with it once the people threatened the Prophets^{AS} of expulsion. **Allah** informed them that **He** will destroy the transgressors while obedient followers of the Prophet^{AS} will be given the opportunity to flourish on land. The Divine Promise to let the believers prosper was not only to the obedient people mentioned above, but also extends to every individual who believes in the Prophets^{AS} and abstains from **His** disobedience, fearing **Ākhirah**. In other words, the criterion for selection to positions of authority is not self-proclaimed piety but noble character. A country in which men with high morals are in majority and piety is a pre-requisite for authority, the noble will obviously rise to power. Otherwise, the impostors pretending to be pious as well as the openly corrupt both depend on mundane means. As soon as they have the means they are hauled to power, only to be given more opportunities to sin.

The people after listening to their Prophets^{AS} demanded a final verdict, calling upon them to bring about the doom they had so vehemently foretold about. So **Allah**'s Punishment struck and uprooted the stubborn and the defiant. This punishment is not confined to destruction in this world but will ultimately usher them into Hell, which is a terrible abode; a tormenting house of horror and misery where the residents are offered festering water. The condemned will have to sip blood and pus, forced by their thirst, and it will be extremely hard to swallow the putrid liquid. They will be wrapped in tormenting inflictions, which will be far more dreadful than death; yet these unfortunate people will not even die. They will be subjected to an ever increasing torture.

Although these people were not blessed with faith, yet they must have done some good works to deserve a reward. But unfortunately, the winds of disbelief would blow away any good works, leaving them hapless on the Day of Judgment, crushed under the weight of their disbelief and sins because the basis of all piety is faith. Only a noble act done with firm belief in the **Ākhirah** and an intention to earn eternal reward can be termed as virtuous. However,

when people who do not believe in the Ākhirah do something good, it is only pretence intended to gain some mundane benefit. Sometimes they manage to obtain it while at others they fail, for their act does not carry enough weight even for worldly purpose. The non believers being totally off the track will stand empty handed on the Day of Judgment. The Law of Nature visible in every creation, may it be the earth or the heavens, is that it fulfils the purpose of its creation. Similarly the deeds of a non believer will also bear fruit depending upon the intentions behind them. As for their disbelief in the Resurrection, they must ponder over the marvellous creation of the universe by the All Powerful Allah. He, Who created it once is quite capable of bringing it back to life including the non believers who doubt it. It is very much in His Powers that He may destroy the human race altogether and replace them with some other creation, which indeed is equally easy for Him.

If one disobeys Allah hoping to be rescued from Allah's Punishment on the Day of Judgment by his ancestors or mentors, he is indeed sadly mistaken. Let the non believers know today what is to befall them on that Day. When mankind will be gathered before Him, the weaker amongst the non believers will request their leaders and chieftains for help. The former shall remind the ruling lot of their loyalty and service, and will beg for their intercession in order to alleviate some of the torment. The leaders will regret that since they themselves were misguided and are today in the same boat, they cannot help them in the least. Their misery will remain undiminished whether they scream or bear quietly; nothing will avert the torture. To die as a non believer is synonymous to an everlasting mortification.

Section 4

22. And Satan will say, after the affair has been decreed: verily Allah promised you a promise of truth, and I also promised you, then I failed you; and I had over you no authority, save that I called you and you responded to me, so do not reproach me but reproach yourself; I am not going to help you nor are you going to help me; surely I deny your having associated me

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَمْ أَنْفَسِكُمْ مَا أَنَا بِمُضِرِّخِكُمْ وَمَا أَنْتُمْ بِمُضِرِّخِي إِيَّيْكُمْ كَفَرْتُمْ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

before. Verily for the wrong-doers there is a torment afflictive.

23. And those who believed and worked righteous works shall be made to enter Gardens with running streams, abiding therein by the Command of their Rabb, their greeting there will be: peace!
24. Do you not see how Allah has propounded the similitude of the clean word? It is like a clean tree, its roots firmly fixed, and its branches reaching the heaven.
25. Giving its fruit every season by the Command of its Rabb. And Allah propounds similitudes for mankind that perhaps they may be admonished.
26. And the similitude of a foul word is a foul tree, uprooted from upon the earth; there is for it no stability.
27. Allah keeps firm those who believe by the firm word in the life of the world and the Ākhirah, and Allah sends astray the wrong-doers. Allah does whatever He will.

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا
فِي السَّمَاءِ ﴿٢٤﴾

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ
اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ
مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ
الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

Secrets of Revelation

As a last ray of hope, the condemned lot will turn to their false deities for help, whom they had worshipped all their lives. So on the Day of Judgment when

the final verdicts will be pronounced, the non believers will gather around the Satan. They will blame him for their fate and call upon him to ask the idols and also himself help them out of their misery. The Satan will speak out the truth at least on that Day. He will reprimand them and say that **Allah** had made a true promise to them for eternal salvation, supporting it with undeniable evidence. He will admit that he too had made promises but he had lied to them. **Allah** invited them to **His** Worship and promised them Jannah in return, while he intervened by alluring them into worldly pleasures and made them repudiate the **Ākhirah**. Moreover, he had no control over them except that he could only whisper. It was they who accepted his lie and rejected the true Promise of **Allah** and the forthright teachings of **His** Prophets^{AS}. So who indeed was to be reproached? To be honest, he would say, they should blame themselves for their distress rather than him. He would be of no help to them as he himself will be seized by **Allah**'s Wrath, nor will they be of any help to him. Moreover he will not acknowledge that they used to worship him as a partner with **Allah**, for they had no reason to do so. Now they must bear the brunt of their deeds and realize that nothing is in store for the transgressor, save a painful doom.

Those qualifying for the rewards and the levels of **His** Nearness are the believers who act righteously by obeying **Allah** and **His** Prophet^{SAW}. Every action taken in compliance with the Holy Prophet's^{SAW} instructions will be an act of piety. They will be admitted to Jannah, a land of eternally green gardens and flowing rivers. The lushness of these gardens will never wane and the residents will never be expelled, as **His** Providence rewards the faithful and the pious stupendously. They will receive greetings of peace and eternal salvation from everywhere.

In order to have a glimpse of **His** Gracious Providence, we may take a look at an analogy. Faith is like a beautiful tree which originates from the depths of the heart. It is like a tree growing in the centre of a garden with its roots deep inside the soil while its trunk high up as if touching the sky. And it is laden with fruits by **Allah**'s Grace all the time. Similarly the roots of faith are very deep wherefrom sprouts the plant of noble deeds. It keeps on growing taller and taller and bears the fruit of **Allah**'s Pleasure, **Who** presents such brilliant similies for people to understand.

The heretic beliefs are foul words based on superstitions, like a wild plant growing on a barren piece of land which can be easily uprooted by a casual touch. It has no roots for support and bears no fruit. **Allah** blesses the believers with **Şabr** through the **Barakah** of **Kalimah-e-Ṭayyebah** and because

of this they stand fast in this world and at the time of death, in Barzakh as well as on the Day of Reckoning. And all those who choose the path of transgression, rejecting Kalimah-e-Tayyebah, are condemned. These are the natural results of actions as predetermined by the Almighty Allah; Who is the Most Powerful and does whatever pleases Him. No one can even dare to speak in His Exalted Court.

Section 5

28. Do you not see those who returned the favour of Allah with infidelity and caused their people to alight in the dwelling of perdition?

﴿الَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كَفْرًا
وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾ (٢٨)

29. Hell, in which they will roast. How ill is the settlement!

﴿جَهَنَّمَ يَصَلُّونَهَا وَنَسَّ الْقَرَارُ﴾ (٢٩)

30. They have set up compeers to Allah, that they may lead men astray from His Path. Say you: enjoy, then verily your vending is to the Fire.

﴿وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ﴾ قُلْ
تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ﴾ (٣٠)

31. Say you to those of My bondmen who have believed, let them establish Şalāt and spend privately and publicly of that with which We have provide them before the Day arrives when there will be no bargaining or befriending.

﴿قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ
لَا يَبِيعُ فِيهِ وَلَا يَخْتَلَى﴾ (٣١)

32. Allah it is Who has created the heavens and the earth, and sent down from the heaven water and has thereby brought forth fruits as a provision for you; and He has subjected the ships for you that they may run in the sea by His Command; and He has subjected the rivers for you.

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الشَّرَابِ
رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ
فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ﴾ (٣٢)

33. And **He** has subjected for you the sun and the moon, both in constant toil; and **He** has subjected for you the night and the day.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

34. And **He** has granted to you some of everything you asked **Him**. And if you count **Allah's** Favours you cannot compute them. Verily man is a great wrong-doer, highly ungrateful.

وَمَا آتَاكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا
نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ
كَفَّارٌ ﴿٣٤﴾

Secrets of Revelation

In order to observe the functioning of Nature and **His** Providence, we may take a look at the people, who inspite of enjoying **Allah's** Blessings, opt for defiance instead of gratitude. From amongst the visible blessings, the human body containing innumerable faculties, the resources of life at its disposal and the knowledge to exploit them speak volumes on **His** Greatness. But **His** blessings crossed all bounds when **He** deputed **His** Messengers^{AS} with **His** Scriptures for the mankind. A human being, given the special faculties and understanding, should have simply contemplated over **His** Blessings and bowed down to **Him**. But the ignorant chose to defy, and led their nations through the path of denial and misfortune straight into Hell; a tormenting abode indeed.

These transgressors ascribed Divine Attributes to their self proclaimed deities and idols. They took them as partners with **Allah** and became a source of misguidance for others. The Holy Prophet^{SAW} must inform them that the system of the universe will keep running as programmed by **Allah**. It is because of this system that they leisurely avail the rewards of this world like health and the provisions of life etc. But they must remember that ultimately they will have to enter Hell because of their heretic and polytheist beliefs.

An Evidence of Divine Pleasure

Temporal wealth or power is no indication of **His** Pleasure. Rather, the correct beliefs and one's resolve to act piously win **His** Approval. If these two aspects are missing, there is no hope for salvation.

Allah wishes the Holy Prophet^{SAW} to inform the believers that they must establish **Ṣalāt**, which is symbolic to **His** worships. The very aim of worshipping is to strive for intensifying the desire for **Allah's** Nearness; to an extent that one can no longer even think of disobeying **Him**. As soon as one commits a mistake, the urge to repent overwhelms him. Thus one constantly progresses on the Path of **Allah's** Nearness. Often the affluence, power or other human achievements impede the way and one may fall prey to conceit and arrogance. **He**, therefore, prescribed the remedy, that beside meticulous worships, one must spend whatever is given to him in accordance with **His** directions. This is sometimes done overtly like in **Jihād** on the battlefield or other noble endeavours, and sometimes covertly like voluntary alms, and helping the needy etc. This way one does not become vain over blessings he enjoys, rather the feeling of gratitude increases in him. He begins to realize that whatever he possesses is not in fact owned by him but the real Owner is **Allah**, Who has entrusted him. And holding these favours as a sacred trust, he dispenses them only in accordance with **His** Commands, fully conscious of an approaching Day when neither bargaining nor friendship will be of any help. In other words, at the time of death or on the Day of Resurrection, if one realises that he squandered away all his energies or wealth in a wrong way, he will not be able to negotiate his way out of the situation. Or if he did so to please a friend, his friendship will not come to his rescue. These **Āyāt** do not negate the intercession by the Prophets^{AS} or the noble who invite people to piety, but refer to the friendship which invites to evil.

If one begins to feel that whatever he has is his own, he must look around to see who has created the earth and the heaven with such amazing characteristics. It is **He Who** Commands the water to pour down from the clouds as a source of life and fertility, growing myriad of fruits to nourish man. So when man's existence and survival itself depends on nourishment provided by **Allah**, his associations are conditional on his being. **Allah** gave man the intellect. **He** builds different kinds of ships to cruise over oceans and harnesses the rivers to irrigate lands and run turbines. Besides, **Allah** has also tasked the sun, the moon and other planets to serve man. **He** made days and nights for satisfying human needs; and each movement of the universe is dedicated to his service. Certainly **He** is the Creator of the mankind, and of the universe including its entire system. So when all human achievements depend on this system, how can any excellence be deemed as personal?

He is so Munificent that **He** has fulfilled every human need. "Whatever you asked" denotes all needs of human existence: the seasons, transition of days

40. **Rabb!** Make me establisher of Ṣalāt and also from my progeny, our **Rabb!** And accept **You** my supplication!

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَقَبَّلْ دُعَاءِ ﴿٤٠﴾

41. Our **Rabb!** Forgive me and my parents and the believers on the Day when will be set up the reckoning.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ ﴿٤١﴾

Secrets of Revelation

The Makkans claimed to be the followers of their forefathers, of them the most exalted was Prophet Ibrahīm^{AS} whom they also claimed to follow. But he was a person whose obedience to **Allah** was exemplary. He had abandoned his devoted wife and beloved child in the wilderness by **His** Command, when the city of Makkah did not exist. He had then prayed to **Allah** to make this a city of peace and prevent him and his progeny from idolatry.

Method of Supplication

In Prophet Ibrahīm's^{AS} prayer, improvement in worldly condition has more prominence, and has been sought in a unique way. He did not pray for the habitation of this barren area but spoke as if the city was already existing. This was seen by his Prophetic vision that the stay of his chaste wife and Prophet Ismā'īl^{AS}, a little boy then, would certainly lead to the foundation of a mayor city. So he prayed for a city of peace, as the foremost requirement of humanity is peace. The very purpose why a government is formed, is to maintain peace by punishing the culprits. The establishment of peace and harmony is not only imperative for leading a happy life but also for practising Dīn. In a society torn with strife, practising faith becomes impossible. Therefore, for prosperity or religious progress of any city or country or nation or society, peace is the real guarantor. Without peace, no social or welfare programme can be undertaken. So Prophet Ibrahīm^{AS} asked for one thing, that is, peace. Secondly, he begged for himself and his progeny to be spared from idolatry. This was followed by the request for protection from all forms of Divine disobedience and waywardness and from the very root cause thereof.

It is obvious that because of Prophetic innocence, he did not fear idol-worship for himself. Yet a rule for supplicating is laid down. When **Allah's** pious

people are included in a prayer, its acceptance is ensured, for it does not befit **His** Magnificence to accept a part of the request and reject the rest. Secondly, according to the Aulia' anything which detracts from **Allah's** obedience is an idol. Maulāna Rūmī^{RUJA} terms every temporal desire as an idol, which hinders a person from **Allah's** obedience. So Prophet Ibrahīm^{AS} prayed for Divine Protection from all kinds of idols. It also proves that a father is not only responsible for the Dīn of his children but also for the provisions of life.

He explained that he was praying for refuge from idols because a large number of people had been misled by them. He had seen how his nation had indulged in idolatry and become wayward. Besides, polytheism and associating hopes with others than **Allah** by itself deprives from **Allah's** Forgiveness. Otherwise, it is not unusual for humans to make mistakes, as they can never become angels. However, if their relationship with **Allah** remains intact, then the mistakes are closely followed by repentance and reformation of conduct. Hence Prophet Ibrahīm^{AS}, in two brief sentences, asked for a comprehensive package of blessings both mundane and eternal, for himself, his posterity and the City of Makkah. Since man is free to choose his course in life, the chances remained that some people would abandon his path. So he implored: "O **Allah!** All those who follow my teachings will be mine, but those who desert will still remain **Your** humble creation, and **You** indeed are Forgiving and Clement". Although it is not permissible to pray for forgiveness of the non believers, yet this sentence is a manifestation of Prophetic affection. He did not pray for their forgiveness, but reminded **Allah** of **His** unfathomable ocean of Mercy. Of course, the Prophetic way is to show clemency and care towards mankind.

Supplication must be Reiterated

Prophet Ibrahīm^{AS} repeated his prayer in the same sagacious manner. The very first step of a supplication is obedience to **Allah**. It is certainly not proper to practically disobey **Allah** and present a long list of invocations at the same time, as done today. Rather, practical submission to **His** Commands must precede the prayer, just as Prophet Ibrahīm^{AS} left his beloved wife and son in the barren desert as ordered and walked away. According to Ḥadīth, when they were out of his sight, he prayed, "O our **Rabb**, the all-Knowing and the Omnipotent! I have in compliance to **Your** Command, abandoned my family in the desert near **Your** auspicious and Sacred House." This refers to K'abah which did exist then. It was built by Prophet Ādam^{AS} and its Ṭawāf had been going on through the ages. It was lifted up during the Deluge. Leaving the foundation intact. The Prophets^{AS} of nations subjected to Divine Punishment

would move to K'abah and go around the remains of its foundations for the rest of their lives. Many of them passed away and in due course of time were buried around it. Our illustrious Shaikh Allah Yār Khan^{RUA} used to say that more or less ninety-nine Prophets^{AS} could be spiritually seen buried there. So Prophet Ibrahim^{AS} who had left his spouse and child near the K'abah prayed: "I am leaving my offspring near **Your** House for **Your** worship. So make this deserted land flourish by turning the hearts of some of **Your** servants towards it. And bless the dwellers of this land with fruits so that they may show gratitude."

Just appreciate the wisdom in the manner of Prophet Ibrahim's^{AS} invocation. First he executed Allah's Command and then raised his hands in prayer. He requested for a relationship with Allah and an alienation from idols. As he prayed for his descendants to persevere on worship he did not overlook their temporal well being. He did not ask for the entire mankind to turn to Makkah, lest believing and non believing, good and bad would all rush there. Rather, he used the words "From amongst the people," and left it to Allah to incline some hearts towards it. Certainly those chosen by Him will be better and so good people will gather here, not by force but because their hearts will be attracted to it. They will visit K'abah and the city out of love, making any mischief impossible. And while asking for provisions, he requested fruits not the agriculture and irrigation system. Allah is Omnipotent and could have made the mountains of Makkah green and tillable. But Prophet Ibrahim^{AS} asked for fruits. This is why todate Makkah offers fruits from all over the world all the year round. And it is a commodity that guarantees the flow of abundant supply of other amenities of life. Obviously when Allah's Blessings will be in abundance and easily available, there will be opportunity to be ungrateful so the inhabitants of the town may show gratitude, he concluded.

"So our Rabb! **You** are well Aware of not only what we utter but also of the states of our hearts. The natural apprehension and sorrow gripping my heart while abandoning my loving and loyal wife and my little son in such a desolate place is in **Your** Knowledge. And also what I speak is Known to **You**. The remarks of my wife that 'Allah will not waste us' are also in **Your** Knowledge. Our prayer is only an opening to have the honour to talk to you. Otherwise what we need, what state we are in, is already in **Your** Knowledge. I thank **You** for blessing me with posterity at an age when it apparently seemed impossible, and favoured me with noble sons like Ismā'il^{AS} and Ishāq^{AS}. Undoubtedly, my Provider answers my supplications. It is a part of etiquettes of supplication to first praise Allah, then to put up the request

followed by recount of **His** Favours already conferred. This indeed is a way of showing gratitude over what one already enjoys and leads to the acceptance of the prayer.

Prophet Ibrahīm^{AS} now turned to the end result of this life, which means that one should not ask for worldly needs alone but every prayer must be concluded with a request for eternal salvation. And since eternal salvation rests on obedience in worldly life, he added: 'O my Master! Grant me and my posterity the capacity to persevere in **Your** worship, a state possible only through **Your** Grace. And please accept my prayer, and forgive me; my parents and all the believers on the Day of Judgment.' Mark that as he prayed for eternal salvation he made it conditional with faith, as it is not permissible to pray for salvation of the non believers.

Section 7

42. Do not consider **Allah** heedless of what the wrong-doers do: **He** only defers them to a Day when eyes shall remain staring.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ
الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ
فِيهِ الْأَبْصَارُ ﴿١٢﴾

43. They will be hastening forward, their heads unpraised staring but seeing nothing and their hearts vacant.

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ
وَأَفْتَدَتْهُمْ أَسْوَابُهُمْ ﴿١٣﴾

44. And warn you mankind of the Day when the torment shall come unto them: then the wrong-doers shall say: our **Rabb!** Defer us to a term near at hand; we will answer to **Your** call and we will follow the Messengers. Were you not used to swear before that for you there was to be no decline?

وَأَنْذِرِ النَّاسَ يَوْمَ يَا نَبِيَّ الْعَذَابِ لِقَوْلِ الَّذِينَ
ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ
وَتَسْبِيحِ الرَّسُولِ أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ
مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ ﴿١٤﴾

45. You dwell in the dwellings of those who have wronged themselves and it was clear to you how **We** had dealt with

وَمَا كُنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا
أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ
وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿١٥﴾

them, and We had propounded for you similtudes.

46. Of a surety they plotted their plot, and with Allah was their plot, though their plot was such as to remove mountains thereby.
47. So imagine not you that Allah is going to fail His Promise to His Messengers. Verily Allah is Mighty, Rabb of vengeance.
48. On the Day when the earth will be changed into another earth, and the heavens also; and all creatures will appear before Allah, the One, the Subduer.
49. And you will see the guilty on that Day bound in fetters.
50. Their trousers shall be of pitch, and the fire shall cover their faces.
51. All this in order that Allah may requite each soul according to what he has earned; verily Allah is Swift in Reckoning.
52. This is a preaching for the mankind, that they may be warned thereby, and that they may know that there is only one God, and that the men of understanding may be admonished.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ
وَإِنْ كَانَتْ مَكْرُهُمْ
لِنُزُولٍ مِنْهُ الْجِبَالِ ﴿١٦﴾

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدِهِ رُسُلَهُ
إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٧﴾

يَوْمَ تَبْدُلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ
وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٨﴾

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ
مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿١٩﴾

سَرَائِبُهُمْ مِنْ قَطِرَانٍ وَتَغْشَى
وُجُوهُهُمُ النَّارُ ﴿٢٠﴾

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢١﴾

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ، وَلِيَعْلَمُوا
أَنَّ هُوَ إِلَهُهُمُ الْوَاحِدُ وَلِيَدَّكُرُوا لَوْلَا أَلْتَبَسَ ﴿٢٢﴾

Secrets of Revelation

It must never be assumed that those indulging in disbelief and polytheism are leading a happy life, so one does not need to obey **Allah**. Rather, it must be remembered that **Allah** is well Aware of the transgressors. Life of this world is very short, actually given for **His** obedience, which they are wasting in defiance. They will know only when the Day of Judgment will be upon them. It will be so horrifying that their eyes will fail to blink as if petrified. They will run amock towards accountability terrified, staring blankly, with hearts gripped by fear. Though apparently they live a life of luxury and find themselves in great comfort, yet in fact they are moving towards a horrifying doom.

The Holy Prophet^{SAW} must warn people about the horrors of the Day on which they will ruefully cry out: 'O our **Rabb!** Return us to our worldly life once again and see how will we accept **Your** Message and serve **Your** Prophets^{AS}.'" They will be told that they have passed through the phase of worldly life and the given respite was over. The Prophets^{AS} were sent unto them but they insisted on denial and presumed that they would continue to enjoy the affluence endlessly.

They did not reflect even for a second that they were not the first to live in the world. There had lived before them people much stronger, and some amongst them extremely disobedient. And it was well known how **Allah** annihilated them, making them a Sign of admonition for all.

It was not that they had not worked out any plans. They certainly employed all possible tactics, enough to make the mountains move, but these did not work against **Allah**. And O infidels! You leave no stone unturned to check the spread of Islam, and vex the believers. Do take note that your tactics can shake the mountains but not the Qulūb enlightened with **Allah**'s Name. They remain unaffected by your tricks as **He Himself** is capable of fouling your plans. You must also not harbour any doubts that the promised Day when disbelief will meet a gruesome fate, may not come. No! It will surely be. **Allah** is the Most Powerful and Predominant; **He** shall not spare the disbelievers from requital.

On that Day the earth and the heavens will no longer remain the same. The former will cease to be a place of comfort, shelter or provisions. According to Ḥadīth, it will be flattened out like a desolate plain. The heavens will no longer dispense light or rain. Rather, the function of both will change in such a way that to the non believers these will be a source of affliction while to the believers, of solace. It may also mean that both the earth and the heaven will

be altogether replaced with something having the aforementioned characteristics. And people will hasten to present themselves before the Mighty Court of **Allah**, **Who** is the Only One and the Most Wielding.

‘O’ Reader! You will witness the guilty fettered together with criminals of their kind. They will be clad in trousers of pitch and the flames of fire shall cover their faces. May **Allah** protect us! This congregation will be held in order to requite every individual of his deeds. Undoubtedly **Allah** is Quick at reckoning.

The Holy Prophet^{-SAW} is being told to describe to people the events sure to take place on the Day of Judgment, so that they may take heed and accept that **He** Alone is worthy of worship and only **His** obedience is beneficial. The people of understanding will definitely learn a lesson from this forewarning.