

سُورَةُ الْفُرْقَانِ

Sūrah Al-Furqān

Al-Furqān is also a Makkan Sūrah and continues to discuss the same topic as the previous Sūrah An-Noor.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Blessed be **He Who** has sent down the Criterion to **His** bondman that he may be a warner to the worlds.
2. **He** it is **Whose** is the dominion of the heavens and the earth, and **Who** has not taken a son, and for **Whom** there is not an associate in the dominion, and **Who** has created everything and measured it according to measurement.
3. And they have taken gods, besides **Him**, creating nothing and are themselves created, can neither hurt nor benefit themselves, and have no power of life, or death or resurrection.
4. And those who disbelieve say: This is nothing but a falsehood that he has fabricated and other people have associated themselves in it. Surely they have brought a wrong and falsehood.
5. And they say: Fables of the ancients which he has had

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ
لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ
وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا ﴿٢﴾

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا
وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا
وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً
وَلَا نُشُورًا ﴿٣﴾

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرْتَهُ وَأَعَانَهُ
عَلَيْهِ قَوْمٌ مَاحْرُورٌ فَقَدْ جَاءُوكُمْ بِالْحَقِّ وَظَلَمْتُمْ أَزْوَاجًا ﴿٤﴾

وَقَالُوا الْمَسْجِدُ الْأَوَّلِيُّ كَتَبْنَاهَا

written down and they are dictated to him morning and evening.

6. Say you: He has sent it down Who knows the secret of the heavens and the earth; verily He is ever Forgiving, Merciful.
7. And they say: What is the matter with this Messenger; he eats food and walks about in the market! Why is not an angel sent down on him that he may be along with him a warner.
8. Or why is not cast down unto him a treasure or unto him a garden whereof he may eat? And the wrongdoers say: You follow merely a man bewitched.
9. See how they propound similitudes for you! So they have strayed and cannot find a way.

فَهِىَ تُمَلَّى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾
قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ
وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾
وَقَالُوا مَا لِي هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ
وَيَسْجُدُ فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْنَا مَلَكٌ
فَبُكْرَتٍ مَعَهُ نَذِيرًا ﴿٧﴾
أَوْ يُنْفَخَ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ
يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ
إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾
أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ مَبِيلًا ﴿٩﴾

Secrets of Revelation

Prophethood of the Holy Prophet^{SAW} is Universal

Blessed is Allah, the Owner of all goodness, Who revealed unto His servant a Book which clearly distinguishes truth from falsehood and draws a line between the two. The Holy Prophet^{SAW} forewarned the entire universe of the consequences of wrongdoings, as his Prophethood is not only for this world but for the entire universe. The accountable creation, that is, human beings and Jinn are obliged to obey his commands, while everything else respects and venerates him in the same manner as is required of any of his followers. The preceding Sūrah foretold the onset of trials as a consequence of defying the orders of the Holy Prophet^{SAW}. Here, it is explained that human being is a sentient being who by pledging *Shahadah* promises obedience as a Muslim. How can he then be spared if he fails to obey the Holy Prophet^{SAW} raised for Allah's entire

creation? Whenever any of them disobeys him, he will be seized by His punishment. The infidels by rejecting his Message have qualified for Hell for ever, while a disobedient believer will suffer humiliation.

It is Allah Who has revealed the Book, and raised the Holy Prophet^{SAW} with a status unmatched. He has also made these natural rules whereby defiance to his orders causes disaster. With Him lies the Command and Control of heavens and earth. He enjoys Absolute Authority, has created everything and has pre-determined the role each has to play in this world. He has no progeny who could interfere in His Commands, nor does He have any partner or equal who could dare even to whisper before Him. The rules He has formulated are inexorable and firm. Those who opt to worship others than Him and assume that their deities would fulfil their needs fail to realise the plain fact that everything else is a creation itself, given its qualities by the Creator. These deities do not have the capability to decide what is good or harmful even for themselves. They do what Allah has ingrained in their nature. The sun, the moon, the stars, the rocks, the trees, the rivers, all fall under this category. They have no control over death, nor do they share in giving life to anyone, nor can they interfere in establishing the Day of Judgment. The entire System has been organised by the Almighty Allah and everything is simply trailing its course. But the infidels are sceptical of Allah's Book and assert that it is merely a collection of fables; some handed down through time, while the rest put together by mutual consultation.

O' Reader! Just see how unfair and untrue it is when they accuse the Holy Prophet^{SAW} of having invented these tales with the help of his followers! The fineness of this Scripture, the secrets of creation, the pearls of wisdom, the solutions to the universal problems, the determination of human needs and the most decent ways of fulfilment, the effects of human actions on the society as well as their eternal results; can all these be merely a collection of tales? Or are these His Revelations, He Who is Aware of all secrets of heavens and the earth and is indeed Forgiving and Most Merciful? Indeed the very revelation of this Book is a manifestation of His Omnipotence.

Humbled and left without an answer the infidels resort to another argument. They ask as to what kind of Messenger is the Holy Prophet^{SAW}, who eats, drinks, and engages in business like ordinary human beings. Had he been Allah's Messenger, an angel would have escorted him and made people submit to what he said. He should have had escorts like the royal chieftains have or heaps of wealth or a big treasure or numerous orchards, so as to be free of any concern for a livelihood. These transgressors assert that as he does not enjoy any of these distinctions, he is probably enchanted because of which he is

claiming to be a Prophet^{AS} and as such has no credibility. Allah declares that they are ignorant, completely devoid of any understanding about the Office of Prophethood, its magnificence, its symbols and its proofs. That is why they revile the Holy Prophet^{SAW}, and as a result have gone astray to an extent that they can no longer find the right path.

Section 2

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| 10. | Blessed be He Who, if He willed, will assign to you something better than that; gardens with running water, and will assign palaces to you. | تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ
لَكَ قُصُورًا ﴿١٠﴾ |
| 11. | Aye! They belie the Hour, and for him who belies the Hour We have prepared a Flame. | بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ
بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ |
| 12. | When it sees them from afar, they will hear it raging and roaring. | إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا
وَزَفِيرًا ﴿١٢﴾ |
| 13. | And when they shall be flung into a strait place thereof, bound up, they shall call therein for death. | وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ
دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ |
| 14. | Call not today for a single death, but call for death manifold. | لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَاَدْعُوا ثُبُورًا
كَثِيرًا ﴿١٤﴾ |
| 15. | Say you: Is that better or the Garden of Abidance promised to those who fear Him. It shall be theirs as a recompense and as a retreat. | قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ
الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾ |
| 16. | Therein shall be all that they wish for, as abiders: a promise from your Rabb to be asked for. | لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ
كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٦﴾ |
| 17. | And on the Day when He will gather them and what they worship besides Allah and will say: Are you the ones who sent My these bondmen astray or | وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ
فَيَقُولُ مَا أَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ
أَمْ هُمْ صَلُّوا السَّبِيلَ ﴿١٧﴾ |

strayed they themselves from the way?

18. They will say: Hallowed be You! It behove us not that we should take besides You any patron, but You allowed them and their fathers enjoyment until they forgot the admonition and they were a people doomed.

19. So now they belie you in regard to what you said; so now you are not able to obtain diversion nor help. And whoever of you does wrong, him We shall cause to taste a great torment.

20. And We have not sent before you any of the Messengers but they did eat food and did walk about in the market-places. And We have made some of you a temptation to some others; will you have patience? And your Rabb is a Beholder.

قَالُوا مُبِحَحْنِكَ مَا كَانَ يَلْبِغِي لَنَا أَنْ نَتَّخِذَ
مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ
وَمَا أَبَاءَ هُمْ حَتَّى نَسُوا الذِّكْرَ
وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ
فَمَا نَسْطَعِيْمُونَ صَرَفًا وَلَا نَصْرًا وَمَنْ يَظْلِمِ
مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ
لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ
وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً
أَنْتَصِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

Secrets of Revelation

The infidels fail to understand that had the Creator of the entire universe wanted, He could have blessed His Prophet^{SAW} with ever green gardens, far greener and beautiful than they can imagine. He could have given him treasures, heaps of wealth and palaces of grandeur far beyond their dreams. It is by His Wisdom, and for the benefit of the masses that He has blessed him with such a nature that he prefers to live as a common man. It is by His Mercy that He gave him a common life so that people can easily access him and benefit from him, he being mercy for all creations. Had he been a king like Prophet Sulaiman^{AS}, only his commands would have reached the common man, without any personal interaction. Even after conquering the entire Arabia,

establishing a vast Islamic State and becoming its ruler, the Holy Prophet's^{SAW} lifestyle remained like a common man.

Effects of the Holy Prophet's^{SAW} Words

Allah gave the Holy Prophet^{SAW} the choice between wealth and modest living. He himself says: "Had I desired, mountains would turn into gold and escort me, but I prefer to live with the common man." He had said it metaphorically, but the effects of his words are so incredible that the mountains actually became laden with gold. These deposits have since been discovered and gold mining is going on in some, while others have been preserved.

The infidels are actually not concerned about the affluence or the modest lifestyle of the Holy Prophet^{SAW}. They seek to deny the Day of Judgment on one pretext or the other though Allah has decreed the punishment of Hell for those who deny it. It is this denial which is causing them to deny Allah's Magnificence as well as the Prophethood of the Holy Prophet^{SAW}. They will surely face the consequences in the form of chastisement in Hell. They shall witness the atrocities of Hell while gathered for Reckoning. Its thunderous roar and awesome bellowing would send shudders into them. They will be enchained and pushed into its dark and narrow dungeons. It is only then that they will realize what a mortifying place they had ended up at and will cry out for death but it would not come to their rescue and redemption even if they do so a hundred times.

The infidels may be asked if they preferred this fate over the rewards Allah has promised to the righteous; permanent stay in ever green gardens and a handsome reward for their faith and virtuous deeds. They will abide therein and will never be expelled nor will the gardens ever wither out. All their wishes would be satisfied, a promise Allah has vowed to fulfil.

The idolaters and the polytheists will be dumbfounded when they and their deities will be summoned face to face and Allah will question the latter if they had misled His people and forced them into worshipping them. Or was it that the people had themselves opted for it out of waywardness? All the idols will call out: "O Allah! Glorified be You, Your Knowledge is Perfect. How could we have ever dared to declare ourselves or anyone else as God or Provider of the creation, turning away from You and Your Magnificence? These are the people, who instead of being grateful for Your blessings, had corrupted. You gave them and their forefathers bounties and respite, yet they exceeded in neglect, completely forgetting all about Your Magnificence and Zikr. This became the very reason for their destruction and a tragic end. It was their neglect that made them worship others than You.

Allah will now address the wrongdoers: Your deities and those whom you had been worshipping have testified against you. So you have no excuse to evade the punishment or to put the blame on anybody else. No one will now come for your rescue". In fact, all those who had acted as leaders and had been a source of deluding others, would be punished more severely; firstly for their own deeds and secondly for beguiling others. Indeed, all objections raised by the infidels are absurd both in terms of logic and knowledge. All the Messengers and Prophets^{AS} who preceded the Holy Prophet^{SAW} also led a normal human life. They ate and worked for their livelihood like ordinary people and the infidels did believe in the Prophethood of some of them.

Allah has made human beings a source of trial for one another. Affluence and poverty, health and sickness, power and authority are all variables to discover the true servants of Allah sticking to their faith and emerging successful through the upheavals of time. 'And 'O' Prophet^{SAW}, your Rabb is Vigilant over everything.'

Section 3

21. And those who look not to their meeting with Us say: Why are not angels sent down to us, or why we see not our Rabb? Assuredly they have proved stiff-necked in their souls and have exceeded the bounds with great excess.

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَ مَا لَوْلا أَنْزَلَ عَلَيْنَا
الْمَلَائِكَةَ أَوْزَرَىٰ رَبِّنَا لَقَدْ اسْتَكْبَرُوا
فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٦١﴾

22. The Day they will see the angels there will be no joy for the culprits on that Day, and they will say: away! away!

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ
وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٦٢﴾

23. And We shall set upon what they worked, and shall make it as dust wind-scattered.

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ
هَبَاءً مَّنْثُورًا ﴿٦٣﴾

24. Fellows of the Garden shall be on that Day in a goodly abode and a goodly repose.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا
وَآحْسَنُ مَقِيلًا ﴿٦٤﴾

25. And on the Day when the sky shall be rent asunder from the

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمِيمِ وَنُزِّلَ الْمَلَائِكَةُ

clouds and the angels shall be sent down with a great descending.

26. The dominion on that Day shall be the true dominion of the Compassionate, and it shall be a Day hard on the infidels.
27. On the Day when the wrongdoer shall gnaw his hands saying: Would that I had taken a way with the Messenger!
28. Ah! Woe unto me! Would that I had not taken such a one for a friend!
29. Assuredly he led me away from the admonition after it had come to me; verily Satan is to man ever a betrayer.
30. And the Messenger will say: Rabb! Verily my people took this Qurān as a thing to be shunned.
31. And even so We appointed to every Messenger an enemy from among the culprits. And suffices your Rabb as Guide and Helper.
32. And those who disbelieve say: Why is the Qurān not revealed to him entire at once? We revealed it thus that We may strengthen your heart with it and We have repeated it with a repetition.
33. And they come not to you with a similitude but We bring you the truth and an excellent interpretation.
34. They who shall be gathered prone on their faces into Hell -

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ
وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ
يَلْبِسَنِي أُتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

يَتَوَلَّنِي لِيَتَوَلَّنِي لَمْ أَتَّخِذْ فَلَانَا خَلِيلًا ﴿٢٨﴾

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي
وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا
هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ
وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً
وَّاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ
قُرْآنًا كُورًا نُنزِّلُ تَرْتِيلًا ﴿٣٢﴾

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ

those shall be the worst in respect of place and the most astray in respect of path.

أُولَئِكَ شَرُّ مَكَانٍ وَأَضَلُّ مَسِيلًا ﴿٧١﴾

Secrets of Revelation

There infidels do not confine their objections to Holy Prophet^{SAW} only. The denial of the Ākhirah and Reckoning has made them arrogant and impudent. They even ask why the Archangel visits the Holy Prophet^{SAW} only and does not come and speak to them. They dare speak like that out of sheer arrogance and self conceit. Yet there will be a Day when they shall see the angels face to face; firstly at the time of death and secondly on the Day of Judgment. However, the time to embrace Islam and deliberately choose a path would then have run out. Of course, the appearance of angels would hardly be a source of comfort and rejoicing for these wrongdoers. Rather they would cry out and seek refuge from the Divine Punishment unleashed upon them. Allah will scatter like dust their life time deeds, which they presumed to be meritorious. These will have no value being not carried out to obey His Commands, or those of the Holy Prophet^{SAW}. These indeed were concoctions by the infidels and the heretics. A person who denies Ākhirah yet acts piously, does it only for some worldly gain. So he is rewarded for it in this world, leaving nothing for the Ākhirah.

On that Day, only those who qualify for Jannah because of their faith and obedience will enjoy the comforts. That Day, the heaven would be rent asunder sending a cloud down and the angels would continuously descend. According to the Commentators, when after the destruction of the heavens and the earth, these will be relaid for the purpose of reckoning; a cloud like thing would descend carrying Allah's Refulgence escorted by the angels. It is then that everyone would confess that the real Sovereignty belongs to Allah Alone, Who is the Truth and Most Merciful. It would be an extremely hard Day for the deniers.

The Company of Evil People

On that Day a non believer, or a transgressor shall bite his fingers in anguish, and regret wistfully if only he had not befriended so and so. If only he had cultivated a link with Allah's Prophet^{SAW}, and obeyed him! If only he had never known so and so who alluded him away from the right path after the advent of the true faith, raising of the Holy Prophet^{SAW} and the revelation of the

Qurān. Indeed, the Satan abases and humiliates mankind and betrays them thoroughly, and befriending evil-doers is indeed a Satanic act.

Renouncing the Qurān - a Great Crime

On that Day the Holy Prophet^{SAW} will testify: 'O Allah these were the people who had completely ignored the Qurān, and had refused to believe in it. So pay no heed to any of their pleas'. Whereas this is a word of admonition for the non-believers and the refuters, it also warns Muslims who do not act accordingly. And those who assert that Qurān is no longer applicable have indeed driven themselves out of Islam. This word of warning is also for those who believe in Qurān but practically fail to adhere to its teachings. According to Ḥadīth, the believers who read the Qurān but keep it away adorned in a niche, neither ponder over nor practise it, the Qurān will complain against them in the Divine Court.

It is also a form of Divine Punishment for a sinner who gradually exceeds all limits so as to become enemy of a Prophet^{AS}. This happened through times and such transgressors did exist. So the Holy Prophet^{SAW} need not worry, for His Rabb provides guidance only to the seeker and is Powerful enough to help him against the deniers.

The Gradual Descent of Lights

The infidels also question why was the Qurān not revealed in one go? They, of course, have no knowledge of the wisdom embedded in its gradual revelation. For instance, Allah gradually energized the sacred Qalb of the Holy Prophet^{SAW} with His Refulgence attending the words of the Qurān. Had it descended all at once it could not have been tolerated. Same is the case with the seekers of the sublime Ṣūfī Path. If a seeker is pulled up to the higher stations in one go, he might well become a Majzoob (out of senses). However, if he is gradually brought up, it enhances his tolerance level. The second aspect of wisdom behind the progressive revelation of the Qurān was to render its recitation and memorizing easy. As every Āyah was revealed with reference to a specific event, it also served as a context to correctly determine the meanings thereof.

Karamah

These cavilling infidels ask the Holy Prophet^{SAW} questions after due deliberation and mutual consultations. Allah always guides him to the most beautiful and logical answers. They can, therefore, never outwit him. This special favour is also bestowed upon some Aulia' of high calibre because of the Barakah of the Holy Prophet^{SAW} whereby they enjoy extensive knowledge from Allah.

Actions and Punishment

These infidels raising crafty objections will realise only when due to their perverted conduct, they will be dragged, prone on their faces, into the Hell; indeed a very morbid place. They, being very distant from the right path, will be condemned correspondingly to the distant corners of the Hell. And just as their objections were twisted, they will be hurled into the Hell upside down.

Section 4

35. And assuredly We gave the Book to Mūsa and We placed his brother Harūn with him as a minister.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ
وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

36. Then We said: Go you twain to a people who have belied Our Signs. Then We annihilated them utterly.

فَقُلْنَا أَذْهَبًا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا آيَاتِنَا
فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾

37. And the people of Nūh! When they belied Our Messengers We drowned them and made them a portent for mankind. And We have prepared for the ungodly an afflictive torment.

وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ
وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعَدْنَا
لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

38. And the A'ād and the Thamūd and the dwellers in Ar-Rass and many a generation in-between.

وَعَادَ وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا
بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

39. And for each of them We propounded a similitude and each We ruined completely.

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا نَبَّيْنَا
تَنْبِيرًا ﴿٣٩﴾

40. Assuredly they have passed by the town on which was rained the evil rain. Are they not used to seeing it? Aye! They expect no resurrection.

وَلَقَدْ أَنْزَلْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا السَّوْفَ
أَفَلَمْ يَكُونُوا يَرَوْنَ أَنَّهَا بَلْ كَانُوا
لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾

41. And when they see you, they hold you up for mockery: is he

وَإِذَا رَأَوْكَ إِذْ يَتَّخِذُونَكَ إِلهًا هُزُوا

the one whom Allah has sent as an envoy?

42. Well-nigh he had led us astray from our gods if we had not persevered towards them. Presently they shall know, when they see the torment, who was more astray in respect of path.

43. Have you seen him who has taken as his god his own desire? Will you be a trustee over him?

44. Do you think that most of them hear or understand? They are but like the cattle; nay, they are even farther astray from the path.

أَهْدَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿١١﴾

إِنْ كَادَ لَيُضِلَّنَا عَنْ إِلَهِنَا
لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ
بِمَنْ يَرْوُونَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿١٢﴾

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ
عَلَيْهِ وَكِيلًا ﴿١٣﴾

أَمْ تَحْسَبُ أَنْ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَفْقَهُونَ
إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿١٤﴾

Secrets of Revelation

The infidels insist why Qurān was not revealed in one go. The events of Prophet Mūsa^{AS} may be recalled. He was blessed with the Divine Book at one time and was assisted by his brother Prophet Harūn^{AS}. Both were deputed to the nation of Pharaoh; who had denied Allah's Magnificence and its symbols. They had wandered so far away from truth that they also denied the miracles and persisted on infidelity until annihilated by Divine punishment. Although the Pharaoh had perished before the revelation of Torah yet the infidels coming after did not believe in the Book despite the fact after that it was revealed in one go. Prophet Nūh's^{AS} people similarly refused to accept the teachings of Allah's Messenger. As a result they were devastated by the Deluge and reduced to a symbol of admonition. This sequel of their wickedness was for the worldly life while an extremely painful doom awaits them in the Ākhirah. Similar was the fate met by the 'Ād, the Thamūd, the dwellers of Ar-Rass and also by many other nations who refuted the teachings of the Prophets^{AS}. For them Allah had revealed the teachings in the most effective manner backed by examples, but they did not accept and were ultimately destroyed.

And now these infidels who deny the teachings of the Holy Prophet^{SAW}, often pass by the ruins of Prophet Lūṭ's^{AS} nation, upon whom stones had been pelted from the heavens. Is this site not sufficient for admonition? The real reason for

their waywardness is the denial of the Ākhirah and the Resurrection. They just do not believe that they will be quickened once again to face accountability. Therefore, they take the destruction of past nations as mere accidents and not as a sequel of infidelity. And the blindness of their hearts may well be gauged by their behaviour towards the Holy Prophet^{SAW}. They taunt and mock him, and say "look who has been appointed as Allah's Prophet?" How blind of hearts they are that they can neither behold his grace, nor appreciate his excellence. Rather they respect only the influential and wish that someone from amongst their chieftains had been appointed as a Messenger. They proudly boast that had they not been resolute on idolatry, the Holy Prophet^{SAW} would have certainly misled them. In other words, they deem themselves as rightly guided and assume that the Holy Prophet^{SAW} was misguided. This misconception will end as soon as the Divine punishment catches them up; both at the time of death and on the Day of Reckoning. They will surely find out who indeed had been misguided.

The Holy Prophet^{SAW} must have observed the lifestyles of these infidels and discovered that all of them were the slaves of their desires. Indeed the ungodly rituals concocted in the name of religion stem from the philosophy that it fulfils human aspirations. So they worship an idol hoping it will give wealth, or another will bestow health. In fact they simply worship their own vain desires and false hopes. The Holy Prophet^{SAW} has no responsibility to guide such people. His only task is to convey Allah's Message that calls for wisdom and sagacity of which they have been divested because of their sins. They are no longer receptive to any reasoning, and have lost the capacity to ponder over. They live like animals; eating when hungry, having a shelter, procreating and passing away. Rather they are worse having lost their human attributes into the quagmire of lust and sin. The Western society is a typical example where all values of human relationships are now limited to money or sex, and the real source of happiness in life has gone with the wind.

Section 5

45. Have you not observed your Rabb – how He has stretched out the shadow? And if He had willed, He would have made it still. Then We have made the sun for it an indication.

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا تُرْجَعًا إِلَىٰ الشَّمْسِ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

46. Then We draw it towards Us with an easy drawing.
47. And it is He Who has made for you the night a covering, and the sleep a repose, and has made the day a resurrection.
48. And it is He Who sends forth the winds as a herald before His Mercy: and We send down from the sky pure water.
49. That We may quicken thereby a dead land, and We may give drink from it to what We have created of the cattle and human beings in large number.
50. And We set it forth among them that they may be admonished, but most men begrudge anything save infidelity.
51. And had We willed, We would have raised a warner in every town.
52. So obey not you the infidels, but strive against them with a great striving.
53. And it is He Who has mixed the two oceans; this, sweet and thirst-quenching; that, saltish and bitter, and has placed between the two a barrier and a partition complete.
54. And it is He Who has created man from water, and then made kinship for him by blood and wedlock. And your Rabb is ever Potent.
55. And yet they worship besides Allah, what can neither benefit

نُرَقِبْضِنَهُ إِنَّا قَبْضًا بَسِيرًا ﴿١٦﴾

وَهُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِيَأْسَا وَالنَّوْمَ مُبَآئِنًا
وَجَعَلَ النَّهَارَ نُشُورًا ﴿١٧﴾

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ
رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿١٨﴾

لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا
أَنْعَامًا وَأَنَاسِيًا كَثِيرًا ﴿١٩﴾

وَلَقَدْ صَرَّفْنَا فِيهِمْ لِيَذَكَّرُوا
فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٢٠﴾

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٢١﴾

فَلَا تُطِيعُ الْكَافِرِينَ
وَجَاهِدْهُمْ بِهِ جِهَانًا كَبِيرًا ﴿٢٢﴾

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ
وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَحِجْرًا مَحْجُورًا ﴿٢٣﴾

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ
نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٢٤﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ

them nor hurt them; and the infidel is ever a helper of the devil against his Rabb.

وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

56. And We sent you but as a bearer of glad tidings and a warner.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

57. Say you: I ask of you no wage for this, save that whoever wills may take a way unto his Rabb.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ

أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾

58. And trust in the Living One Who dies not, and hallow His Praise. It suffices that He is Aware of the sins of His bondmen.

وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ

بِحَمْدِهِ، وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾

59. Who created the heavens and the earth and whatever is in-between them in six days, then He established Himself on the Throne – the Compassionate! So concerning Him, ask any one informed.

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ

فَسْأَلْ بِهِ خَبِيرًا ﴿٥٩﴾

60. And when it is said to them: Prostrate yourselves before the Compassionate, they say: What is this Compassionate? Shall we prostrate ourselves unto what you command us? And it increases in them only aversion.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ

أَنْسَجُدُ لِمَا نَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

Secrets of Revelation

'O' Reader! Don't you observe that your Rabb has established a network linking everything in a universal system of cause and effect. Contemplate the link between sunshine and the shadow how it stretches out. Had He willed it would have remained constant, but He related its stretching and contraction to the sun light? As the sun rises higher, the shadows begin to contract and vice-versa. These links, and these causes and effects have been created by Allah for the world to become habitable and a source of comfort for mankind. He was by

them nor hurt them; and the infidel is ever a helper of the devil against his Rabb.

وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿٥٥﴾

56. And We sent you but as a bearer of glad tidings and a warner.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

57. Say you: I ask of you no wage for this, save that whoever wills may take a way unto his Rabb.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ

أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾

58. And trust in the Living One Who dies not, and hallow His Praise. It suffices that He is Aware of the sins of His bondmen.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ

بِحَمْدِهِ، وَكَفَىٰ بِهِ إِذْ تُؤَيَّبُ عِبَادُهُ خَيْرًا ﴿٥٨﴾

59. Who created the heavens and the earth and whatever is in-between them in six days, then He established Himself on the Throne – the Compassionate! So concerning Him, ask any one informed.

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ

فَسْأَلْ بِهِ خَيْرًا ﴿٥٩﴾

60. And when it is said to them: Prostrate yourselves before the Compassionate, they say: What is this Compassionate? Shall we prostrate ourselves unto what you command us? And it increases in them only aversion.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ

أَنْسَجُدُ لِمَا نَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

Secrets of Revelation

'O' Reader! Don't you observe that your Rabb has established a network linking everything in a universal system of cause and effect. Contemplate the link between sunshine and the shadow how it stretches out. Had He willed it would have remained constant, but He related its stretching and contraction to the sun light? As the sun rises higher, the shadows begin to contract and vice-versa. These links, and these causes and effects have been created by Allah for the world to become habitable and a source of comfort for mankind. He was by

no means obliged to do so. These are the wonders of **His** Creativity and Omnipotence. **He** created the night to overwhelm everything, in order to provide mankind an opportunity to sleep, be comfortable and regain the energies lost during the day. The night does not stay on but is followed by the day, prompting people to wake up and tend to their chores afresh. If these links become unstable and the transition of days and nights does not take place, a night hangs on for years or the day prolongs for centuries, imagine how arduous would the human life be!

He also created a link between the clouds and the winds, aridity and the rainfall. A certain wind heralds a downpour and people know that rain is in the offing, and then it pours down pure and refreshing water from various heights, a source of life. It enlivens the barren lands to bring forth greenery, crops, flowers and fruits, and satiates the entire cycle of life. Many people rely entirely on rainfall having no rivers and springs around. All this depends on the links **Allah** has established between the causes and effects in this world and has sustained it ever since. Even a slight alteration by **Him** brought devastation for mankind; sometimes in the form of floods and at others fire from the clouds.

These links invite mankind to ponder over the very important and precious relationship between them and the Creator especially when **He** is so beautifully honouring **His** part of the deed by creating, shaping and balancing human being with youthfulness, power and wealth. It is, therefore, imperative for mankind to perform perfectly the role of devoted servants, honouring their end of relationship. If this relationship is severed, how devastating it would be for the human life? And most of the people have already done it through denial, infidelity and ingratitude, subjecting human life to confusion and distress.

This denial and ingratitude is widespread in the world leading to innumerable malefactions in the human society, making eradication of evil a formidable task. Had **He** willed, **He** would have raised a Prophet^{AS} for every settlement to forewarn people of the evil effects of disobedience and its painful consequences. Yet the Holy Prophet^{SAW} has to undertake the daunting task all by himself. In other words, he is blessed with power and intensive knowledge to solve all problems, to remedy all evils of mankind and to answer all questions. Therefore, **Allah** desires that he should pay no heed to what the infidels say for, in their opinion, they control the whole world and he alone cannot combat them. He must continue to convey and explain the Message of **Allah** with full vigour and diligence. According to the Commentators, Jihād had not yet been enjoined and this Divine Command related to exerting maximum effort in propagating the Message, which is also a form of Jihād. But

today, when the injunction for Jihād with sword is very much there, taking to propagation while overlooking Jihād can never be proper.

He is so Omnipotent that He created two types of water; bitter and sweet, both are available with their peculiar properties, yet never intermingle to render the entire water bitter. Rather there is an invisible dividing line between the two, faithfully performing its role. Three quarters of earth is covered by deep blue seas with extremely bitter water. However, when He wills He causes the clouds to rise therefrom and pour down to make springs, cascades and rivers of sweet, cool water flow and also places some in the form of snow on mountain tops as reserves. Can the quality and enormity of seawater prevent this process? Surely not.

So the Holy Prophet^{SAW} must also continue his task of conveying Allah's Message, and whoever accepts it, Allah is Potent over redeeming him from the ocean of disbelief and changing him into a spring of sweet water. The Commentators beautifully assert that the bitterness of the sea is also Allah's creation and a source of life on earth. It is also purposeful and beneficial, though the details cannot be accommodated here.

The discussion now diverts to human beings. It is through similar causes and effects that Allah has ordained relationships amongst them. He created the physical body from a sperm through a long process and established many relationships like parents, in-laws and children. Allah is indeed the Owner of Absolute Authority. All these relationships are of great importance, and where these are strained they hurt. Similar is the bond between the Creator and the created, the Provider and the provided. How can they break this nexus and begin to worship others than Allah, who cannot even make up for the losses resulting from the termination of this bond? On the other hand, if these deities are not worshipped no loss is incurred because no relationship or bond is compromised in any way, as they have no rights in the first place. The non-believers are indeed unfortunate to have turned away from Allah. They neither listen to His Commands nor ponder over His creations and the very System of Creativity.

It is befitting to the good offices of the Holy Prophet^{SAW} to convey the glad tidings to those who obey, believe in his Message and honour their bond with Allah. And those who are bent upon breaking this nexus must be warned of the dire consequences. He must also let them know that he does not expect any return from them in the form of rank or wages. He is Allah's Messenger and rightly expects a return only from Him. He is pleased when people accept the Message and establish a bond with their Provider, in their best interest. Anyone not prepared to accept his teachings is not harming him the least.

The Holy Prophet^{SAW} must only rely on Allah, the Eternal, the Everlasting, Who can never change nor can be affected by any cause. He is eternally the Owner of Absolute Omnipotence and is forever the Most Powerful. Only He is worthy of reliance, and not others undergoing changes themselves. So the Holy Prophet^{SAW} must only eulogise Him and dwell on His Greatness alone. Those who refuse to listen and persist in denial and sin are well known to Him and cannot possibly escape.

He created the entire universal system in six days and being the Sovereign can create anything He desires without any delay. He maintains the link between timings and changes, and has declared 'Arsh as the Control Centre wherefrom the strings of the universal system are pulled. The invocations and aspirations of people are directed towards this 'Arsh and the orders are also issued from there. He indeed is the Most Merciful. O' Reader! Ask those who have the knowledge or the scholars of the preceding Divine Books about the Magnificent Rabb. Yet these infidels are so estranged that when asked to prostrate before the Most Magnificent and Merciful Being they enquire from the Holy Prophet^{SAW} who is the Rabb after all, and what is he talking about? Does he take them as ordinary folk, who would prostrate before whoever they are told to? Thus the aversion in their hearts is intensified and they continue to draw away from the truth.

Section 6

61. Blessed be He Who has placed big stars in the sky and has placed therein a lamp and a moon enlightening.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿١١﴾

62. And it is He Who has assigned the night and the day a succession, for him who wishes to consider or who wishes to be grateful.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَن أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿١٢﴾

63. And the servants of the Compassionate are those who walk upon the earth meekly, and when the ignorant address them, they say: peace.

وَيَعْبُدُوا الرَّحْمَنَ الدَّيْمَ بِسُوءٍ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿١٣﴾

64. And those who pass the night before their Rabb prostrate and standing up.
65. And those who say: Our Rabb! Avert from us the torment of Hell; verily its torment is anguish.
66. Verily ill it is as an abode and as a station.
67. And those who when they expend are neither extravagant nor stingy; and it is a medium in-between.
68. And those who do not call on other gods along with Allah, and do not slay any soul which Allah has forbidden, save in justification; and do not commit adultery. And whoever will do this, shall pay the penalty.
69. Multiplied for him shall be the torment on the Day of Resurrection, and he shall abide therein disgraced.
70. Save he who repents and believes and works righteous works. Then these! For them Allah shall change their vices into virtues. Verily Allah is ever Forgiving, Merciful.
71. And whoever repents and works righteously, then surely he repents toward Him with a true repentance.
72. And also those who do not witness falsehood, and when they pass by some vanity, they pass by with dignity.

وَالَّذِينَ يَسْتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿١٤﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿١٥﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿١٦﴾

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿١٧﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿١٨﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿١٩﴾

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٢٠﴾

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٢١﴾

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٢٢﴾

73. And also those who when reminded of the revelations of **Allah**, fall not deaf and blind thereat.

وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ
لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

74. And those who say: O our **Rabb**! Bestow on us coolness of eyes from our wives and our offspring, and make us a leader unto the God-fearing.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

75. Those shall be rewarded with the highest apartment, because of their fortitude; and there they shall be met with a greeting and salutation.

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا
وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾

76. Abiders therein; excellent it is an abode and as a station.

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

77. Say you: My **Rabb** does not care for you were it not for your prayer whereas you have ever belied, so presently this denial shall come as cleaving punishment.

قُلْ مَا يَعْزُبُ عَن رَّبِّي لَوْلَا دُعَاؤُكُمْ
فَلَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

Secrets of Revelation

Blessed is **He**, Who has established a vast system for human life in the most methodical manner. **He** has even pressed the celestial bodies into the service of mankind; each meticulously performing its duties ever since. **He** created the heavens and determined the stations and orbits of the celestial bodies. The astronomy, dealing with the movements of the stars and the planets, their features and effects is an enormous subject by itself especially in an era when man claims to have stepped on the moon, and is discussing the space around it, its speed and effects. It would not be appropriate to get into details here. However, it is worth asking whether this research has given man any control over these celestial bodies or over any of their characteristics? Certainly not! Rather their existence, their speed and the effects they generate together with the perfect balance maintained between them further substantiates His

Absolute Omnipotence. It has proven beyond doubt that things happening accidentally can never be so synchronized, systematic and everlasting. This system is not based on fortuity but has been created by **Him** and **He** is also running and maintaining it.

Now the question is whether research into this system should be undertaken at all. It must be clearly understood at the very outset that Islam is a code of life for humanity and deals with its needs and benefits. Research which is related to the service of mankind must be undertaken as distinct from efforts to gain supremacy over others through intimidation, destruction or threats, such as the Americans star war programme. To counter any evil designs against mankind, it is, however, imperative to acquire the relevant technology in order to challenge the dominance of the non believers, as a matter of obligation.

Allah declares that of these heavenly bodies **He** has made the sun, a lamp. It dissipates the light of life to all creatures. **He** has assigned the moon to reflect this very light, in a different mode. The rays of light coming directly from the sun ripen a fruit, while those reflected from the moon add sweetness to it. It is Allah, the Most Magnificent, Who has organised the exquisite system of days and nights to fulfil multifarious needs of life. Anyone keen to know **His** Magnificence can easily see it by observing this cycle; how beautifully it has been programmed, and how meticulously it is being run to sustain life. If anyone wishes to show his gratitude to **Allah**, a deliberation into **His** creations provides the basis for recounting **His** favours.

Servants of the Compassionate

These deniers have lost all links with the Most Compassionate, with **His** Exalted Name and with **His** worship. Yet **His** servants do not wish to gain a tyrannical control over the land; rather they are always exerting to prove their own servitude and bondage to **Him**. They forego their own choices and take on the preferences of their **Owner**. The second quality is that their every step on land is marked with moderation and grace. They do not walk in conceit and arrogance. Thirdly, when they come across the ignorant, they answer their absurd objections with a note of goodwill invoking peace if they were to accept it. The term ignorant here does not refer to the unlettered but to all those who have diverted from the path of **Allah's** obedience. The fourth distinctive feature of these men of **Allah** is that when others retire at the end of the day tired and weary, they get engaged in **His** worship and **Zikr** keeping the night vigil. Their fifth quality is that the acts of worship do not inculcate vanity or conceit in them, rather enlightens them further on **Allah's** Magnificence. They consider their worship un-worthy of **His** Exalted Court, beg **Him** not to drive them away and to protect them from the torments of Hell.

The sixth attribute is that the wealth Allah has favoured them with, is neither squandered away by them on foolish activities, nor do they act niggardly. Rather they spend it according to His wishes with moderation and grace. Their seventh quality is that they do not consider anyone at par with Allah, giving in to his choice or spending to please him. They act solely for Allah's Pleasure and abstain from everything forbidden by Him. They do not kill without Allah's leave, this being their eighth quality, while their ninth trait is that they do not commit adultery. Of all the human instincts, two are the most overwhelming. Firstly, the instinct of anger which drives people to killing. Second is the instinct of sex, and a person overpowered by it ends up in adultery. However, the Most Beneficent endows His servants with control over these powerful instincts and they stand protected. In other words, the non-believers will commit murders and will always be transgressors as justice and fair play are the traits of the believers. Moreover, the non-believing society will always remain under the curse of debauchery, which cannot be curbed by their rulers even if they want to, because chastity is an attribute enjoyed only by a believer. And all those who at individual or collective level indulge in such heinous crimes are deprived of virtue and driven far away from guidance while their inflictions are intensified manifold. On the Day of Reckoning they will not only be seized by a tormenting doom but will also have to live with it eternally, because they had dedicated all their time to sin and fornication in this world.

Repentance

Nevertheless there also exists a way out of this quagmire of sin in this temporal life; and that is through repentance. It involves remorse over the past follies or a realisation of ones faults and reformation of one's conduct in the future. Since conduct is always ruled by ideologies, therefore, repentance is in fact a reformation of both precepts and practices. Whoever supports it with his actions will be accepted as truly repentant and enlisted amongst His servants. Such repentance cancels past sins which are substituted by good deeds by His Grace. The tenth attribute of these servants of the Compassionate is that they do not participate in ungodly activities and gatherings where Shari'ah is violated such as those of Shi'ites or the festivities and fairs of the polytheists or the musical and dancing concerts and cocktail parties. The eleventh quality they possess is that if per chance they happen to pass by such gatherings they walk away gracefully. They have no inclination or desire to join in. And yet another quality is that when Allah's Revelations are read out they do not act like the blind or the deaf. The latter would not pay any attention at all to what is said

while the former would believe in whatever he is told in **Allah's** Name, without a question just as a he would hold anyone's hand and walk away.

The problem today is that some people make their own interpretations of the Qurān while others follow blindly. It is, therefore, imperative to understand the Qurān and to know that whatever is being interpreted conforms to the interpretation given by the Holy Prophet^{SAW}, as the Companions^{RAU} understood, and later practised by our noble precursors. This shall also thwart the nefarious designs of those who wish to harm Islam. The truly devoted and sincere servants of **Allah**, of course, act wisely. And they also beseech the Provider to make their spouses and off springs and other relations a source of pleasure for them, that is, helpful in attaining **Allah's** Nearness, lest they become a hindrance in **His** Path, or drive them towards bribery, loot, or other vices. They remain pious, patient, contented and devoted seekers of the Divine Path, steadfast in learning **Dīn** and worshipping **Him**, and finally act as leaders of the virtuous.

Imām

Every believer seeks to be a leader in piety for the guidance of his children and friends. As mentioned earlier, the term **Imām** means a leader. He maybe a leader of the virtuous if he is of their kind, or *Imām ul Kufr* (the leader in disbelief) if he leads the non believers or the evil doers. The Qurān makes a mention of "*Aima tul Kufr*" (leaders of disbelief) and enjoins fighting against them on the believers. So **Imām** is not an office in **Shari'ah** as the Shi'ites believe. Had it been so the term would have never been used for leaders of the non believers.

The servants of the Compassionate are adorned with the above mentioned attributes in their practical lives, and exert to excel in these throughout their lives. They will be duly rewarded for their endeavours and provided abodes in lofty mansions in **Jannah**, fraught with **His** choicest bounties; a manifestation of **His** Nearness. This is because they persevered on piety in the mundane life and subjugated their desires to the Will of **Allah**, giving their own aspirations no importance against **His** Commands. They remained steadfast on the obedience of **Allah** and **His** Prophet^{SAW}, as well as **His** Zikr even in times of adversity, without caring for hardships, ill health or turmoils. They lived in **His** pursuit and died as seekers of **His** Pleasure. They will be awarded lofty stations, and will be congratulated and felicitated there. The angels will greet them. The glad tidings of eternal salvation will not only be rejuvenating enough to remove weariness of the entire worldly life, but they will also inwardly desire if only they had strived harder in **His** Cause! The Holy Prophet^{SAW} is reported to have said that the dwellers of **Jannah** will have no regrets except the

wish for more in piety and Allah's Zikr. They would regret that very breath void of His Zikr.

The Holy Prophet^{-SAW} must let the infidels know that his Rabb neither needs their worship nor their adoration. Rather it is their need to worship Him. They will soon have to bear the consequences of their disbelief which shall lead them to an eternal doom in the Hell. May Allah protect us against His displeasure and the fire of Hell!