

سُورَةُ الشُّعْرَاءِ

Sūrah Ash-Shu'arā'

(THE POETS)

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Ṭā. Sīn. Mīm.
2. These are the verses of a luminous Book.
3. Perhaps you shall kill yourself with grief because they do not become believers.
4. If We can send down to them a Sign from the heavens so that their necks would become submissive to it.
5. And there comes not to them any fresh admonition from the Compassionate but they are used to by turning away therefrom.
6. So they have surely belied; so presently there shall appear to them the truth of what they have been mocking at.
7. Do they not observe the earth – how We cause to grow therein every manner of fruit?
8. Verily therein is a Sign, but most of them are not believers.
9. And verily your Rabb! He is the Mighty, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾

بَلَدِكَ مَا بَدَأْتُ الْكِتَابَ الْمُنِينِ ﴿٢﴾

لَعَلَّكَ بَدِيعٌ قَفْسِكَ الْأَيَّ كُونُوا مُؤْمِنِينَ ﴿٣﴾

إِنْ نَشَاءُ نُنزِلُ عَلَيْهِمْ مِنَ السَّمَاءِ مَائِدَةً فَظَلَّتْ

أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ

إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا

بِهِ يَسْتَهْزِءُونَ ﴿٦﴾

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَرَأَيْنَاهَا تَتَنَزَّلُ مِنْ سُدُورٍ كَرِيمٍ ﴿٧﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

Secrets of Revelation

This has also been listed in the Makkan Surahs and continues discussing the topic of denial by the non believers. It explains the consequent inner feelings of the Holy Prophet^{SAW}. He knew very well that it was an outcome of their misdeeds, that had destroyed their innate capability. He also believed in the Absolute Omnipotence of Allah. If He wanted to make people believe, no one can dare refuse. He was further aware that his responsibility was to convey Allah's Message and not to ensure its acceptance by the people. Despite this, whenever they repudiated his Message the Holy Prophet's^{SAW} far reaching sight could focus on its eternal outcome, that is, the Hell. And compelled by his natural clemency he felt deeply anguished.

These Āyāt comfort him and draw his attention to the fact that Qurān is a manifest Scripture which provides clear evidence on Allah's Unity, Who is truly worthy of worship. To accept or not is the prerogative of the people. If a person prefers to go the other way by his free will, the Holy Prophet^{SAW} need not feel so aggrieved as to put his own life at stake. So if the infidels do not accept the Message, let them exercise their choice. Had it been Allah's Purpose to make them accept, He would have sent a Sign to humble them completely, such as unfolding the life after death or to suffocate them upon denial or to simply impose a severe headache. Had Allah exercised any such option, no one would have ever dared to deny. But people have been given the freedom to choose. It is not only the Holy Prophet^{SAW} who has experienced this opposition but whenever Allah, the Most Merciful, sent guidance and His Scripture, the infidels always callously denied it altogether, and derided the revelations. However, the Day is not too far when all those facts will be manifested to them and they will have to bear the consequences of their attitude.

They are blind enough not to ponder over the earth and its growth; how Allah brings forth so many plants and determines the function of each. The male and the female perform the assigned tasks and give the desired output in the form of flowers and fruits. How durable and magnificent is Allah's System that everything from beginning to the end, meticulously observes each and every Divine Code ordained for it. The end result of all is the service to mankind. So will the one being served by all, and personally undergoing different stages of life in His System, according to well defined laws in matters of genesis over which he enjoys discretionary rights, not believe? Is there any dearth of evidence in this entire system? Of course not. Every creation bears testimony to the Absolute Potence of the Creator. It is only the human being, of whom a majority denies the truth. So why must the Holy Prophet^{SAW} feel so deeply

distressed for them. Their conduct deserves annihilation. He is Mighty and capable of doing so, yet He gives them respite out of mercy. He has raised the Holy Prophet ^{SAW} with His Book, purely out of clemency for mankind as a whole.

Section 2

10. And recall when your Rabb said to Mūsa: Go you to an ungodly people.
11. The people of Pharaoh; they fear Me not.
12. Mūsa said: Rabb! I fear he will belie me.
13. And my breast straitens and my tongue moves not quickly: so send for Harūn.
14. And they have a crime against me; so I fear they shall slay me.
15. Allah said: By no means! So go both of you with Our Signs; I shall be with you listening.
16. So go both of you to the Pharaoh and say: We are the Messengers of the Rabb of the worlds.
17. Send with us the Children of Isrāil.
18. The Pharaoh said: Did we not bring you up among us as a child, and you stayed with us many years of your life?
19. And you did the deed you did; and you are of the ingrates.
20. Mūsa said: I did the deed when I was mistaken.
21. Then I fled from you when I feared you, and my Rabb

وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

قَوْمَ فِرْعَوْنَ أَلا يَنْفَعُونَ ﴿١١﴾

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ
إِلَىٰ هَارُونَ ﴿١٣﴾

وَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

قَالَ كَلَّا فَادْهَبْ بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾

فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾

أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾

قَالَ أَلَمْ نُرَبِّكَ فِيْنَا وَلِيدًا وَلِئْسَتْ فِيْنَا
مِنْ عَمْرِكَ سِنِينَ ﴿١٨﴾

وَفَعَلْتَ فَعَلْتَك الْتِي فَعَلْتَ

وَأَنْتَ مِنَ الْكٰفِرِينَ ﴿١٩﴾

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

فَقَرَّرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا

bestowed on me judgment and made me one of the envoys.

22. And the favour with which you did oblige me was that you had enslaved the Children of Isrā'īl.
23. The Pharaoh said: And what is this Rabb of the worlds?
24. Mūsa said: Rabb of the heavens and the earth and whatever is in-between, if you seek to be convinced.
25. The Pharaoh said to those around him in amazement: Do you not hear?
26. Mūsa said: Your Rabb and Rabb of your ancestors.
27. The Pharaoh said: The Messenger sent to you is mad indeed.
28. Mūsa said: Rabb of the East and the West and whatever is in-between, if you care to understand.
29. The Pharaoh said: If you will take a god other than me, I shall surely place you among the prisoners.
30. Mūsa said: What, even if I bring to you something evident.
31. The Pharaoh said: Forthwith it then, if you are of the truth-tellers.
32. Then he cast down his rod, and it was a serpent manifest.
33. And he drew forth his hand, and it was white unto the beholders.

وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿١١﴾

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ﴿١٢﴾

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿١٣﴾

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
إِنْ كُنْتُمْ مُوقِنِينَ ﴿١٤﴾

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ ﴿١٥﴾

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿١٦﴾

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿١٧﴾

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا
إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١٨﴾

قَالَ لَنْ أَتَّخِذَ إِلَهًا غَيْرِي لَأَجْعَلَكَ
مِنَ الْمَسْجُونِينَ ﴿١٩﴾

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٢٠﴾

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢١﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٢٢﴾

وَرَزَقَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٢٣﴾

Secrets of Revelation

The Holy Prophet's^{SAW} concern for the infidels may be measured by the agony he felt for them. A person so gracious towards his enemies can never deprive his friends. So Allah makes a mention of the Pharaoh, a tyrant and an infidel of high calibre who had claimed divinity, in order to pacify the Holy Prophet^{SAW}. But even he was not deprived. Allah sent His exalted Messenger^{AS} with evidences and miracles to guide him but he chose the other way. So the Holy Prophet^{SAW} need not feel distressed for the wretched who, by their own free will, wish to move in the opposite direction.

To Seek Means is not Prohibited

Prophet Mūsa^{AS} was commanded to go to the Pharaoh's folk to invite them to Him as they had become rebellious. He submitted: "O Allah! My bosom feels straitened and I cannot give a spontaneous answer. Also I cannot speak fluently. Do nominate Harūn^{AS}, my brother, as Prophet with me. Moreover, the people of Pharaoh consider me guilty of murder and I am afraid they will kill me immediately." Allah assured him that none of these factors would impede his way. He blessed him with an opening of the bosom, an inner enlightenment and fluency in speech, and his brother Harūn^{AS} with Prophethood. To seek means for facilitating a given task is not, therefore, only proper but also necessary. Allah provides the means and also makes things easy.

Believing in the Messenger is the basis for Believing in Allah

Now both of them were commanded to go to the Pharaoh and demonstrate the miracles and proofs before him, being fully conscious of the fact that Allah was with them, listening and beholding. They arrived at the Pharaoh's Court and invited him to Allah, the Sustainer of the entire universe, introducing themselves as His Messengers. They demanded that the Pharaoh and his people must end their rebellious conduct and submit to His obedience. And that the Banī Isrāīl, enslaved for the past four centuries must be allowed to return with them to their native land Syria. The Banī Isrāīl were 1.25 million in number at that time.

Debate and Absurd Reasoning

The practice of dialectic debate between Prophet Mūsa^{AS} and the Pharaoh is still in vogue. Often under its cover, absurd reasoning is put forward, where a party merely wishes to impose its opinion whereas the aim is to expound the truth by logical reasoning. The Pharaoh squabbled in the absence of logical argument to support his claim of divinity against the Unity of Allah, and to

keep the Banī Isrāīl enslaved. He said: 'Aren't you the one brought up in my household. Now you stand before me posing as a Prophet with a Message whereas you are guilty of a grave crime like murder. Now how could you invite others to reformation?' The Prophet^{AS} answered decently that it was indeed an unintentional mistake, he had only tried to stop a fight and in the process the aggressing Qibti got a blow which proved fatal. After the incident he fled Egypt knowing fully well that the country's law only favoured the Qibtis while any aggression against the Isrāīlis was not considered an offence.

He added that Allah had been extremely generous to have blessed him with Prophethood. His mistake was neither on purpose nor something that negated this office. Now he was here in the execution of his Prophetic mission. And as for the Pharaoh's recounting his favour of upbringing him, it was in fact his tyranny that ushered him into the royal household. How mercilessly he had enslaved the Banī Isrāīl and executed their male infants. His mother had entrusted him to the river by a Divine Plan wherefrom he was picked up and raised in the royal household. It can hardly be termed as a favour, rather it was an event which manifested Allah's Omnipotence to avenge the atrocities of the Pharaoh.

Outwitted, the Pharaoh changed the topic and asked Prophet Mūsa^{AS}: "Who, in his view, is the Rabb of the world?" He was told that the One Who sustains the heavens and earth and all that lies therein, was indeed the Rabb. The Pharaoh had asked about the Divine Being and His origin while the Prophet^{AS} answered him with reference to the Divine Attributes, adding that it was impossible to define His origin. If he had the capacity to believe in and understand the end results, he could observe that each and every atom in the universe was a witness to His Providence.

Now the Pharaoh turned to his courtiers and asked them to see how absurdly his question was being answered. Prophet Mūsa^{AS} continued: "He is also your Rabb, if only you ponder over to see who created you? If you claim divinity, then who created your forefathers? Certainly He is also their Rabb." This left no room for further argument by the Pharaoh. Flabbergasted, he labelled the Prophet as a lunatic. Prophet Mūsa^{AS}, however, added that He indeed is the Rabb of the East and the West, the One Who programmed the systematic rising and setting of the sun and controls all that the universe holds.

This enraged the Pharaoh, who threatened that if Mūsa^{AS} took anyone else as god besides him, he will face the gallows. He was logically humbled in the entire dialogue. Prophet Mūsa^{AS} now suggested that he could present stronger evidence in the form of a miracle. The Pharaoh asked him to bring it forth so that his credibility could be ascertained right away.

The Prophet^{AS} cast his staff which, by Allah's will, turned into a serpent. He placed his hand into the bosom of his robe, then drew it forth and it appeared as radiant as the moon.

Section 3

34. The Pharaoh said to the chiefs around him: verily he is a magician knowing. قَالَ لِلْعَمَلِ حَوْلَهُ إِنَّ هَذَا سِحْرٌ عَلِيمٌ ﴿٣٤﴾
35. He would drive you out of your land through his magic, what is it then that you command? يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾
36. They said: Put him off and his brother, and send callers to the cities. قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْعِثْ فِي الدَّائِرِ حَشِيرِينَ ﴿٣٦﴾
37. That they may bring to you every magician knowing. بِأَنفُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾
38. So the magicians were assembled at a set time on a day made known. فَجُمِعَ السَّحَرَةُ لِيَلْقَى يَوْمَ مَعْلُومٍ ﴿٣٨﴾
39. And it was said to the people: Are you gathering? وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾
40. Likely we are to follow the wizards if they are the winners. لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ ﴿٤٠﴾
41. Then when the magicians came they said to the Pharaoh: Will there be a big reward for us if we are the winners? فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَأْتِيَنَّكَ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾
42. He said: Yea; and you shall be of those brought nigh. قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَئِنَّمُ الْمُقَرَّبِينَ ﴿٤٢﴾
43. Mūsa said to them: Cast down what you have to cast. قَالَ لَهُمْ مُوسَى الْقَوْمَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾
44. Then they cast their ropes and their staves, and said: By the might of the Pharaoh we shall be the victors. فَالْقَوَا جِبَاهَهُمْ وَعِصِيَّتَهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾

45. Then Mūsa cast his rod, and lo! it swallowed up what they had invented.
46. Then the magicians flung themselves prostrate.
47. They said: We now believe in the Rabb of the worlds.
48. The Rabb of Mūsa and Harūn.
49. The Pharaoh said: You believed before I gave you leave. Surely he is your chief who taught you magic; so you shall surely come to know. I shall certainly cut off your hands and feet on opposite sides, and certainly I shall crucify you all.
50. They said: No harm! Verily to our Rabb we are to return.
51. We long that our Rabb shall forgive us our faults as we have been the first of believers.

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١٥﴾

فَأَلْقَى السَّحَرَةُ سَجِدِينَ ﴿١٦﴾

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٧﴾

رَبِّ مُوسَى وَهَارُونَ ﴿١٨﴾

قَالَ أَمْ نُمِيتُكُمْ قَبْلَ أَنْ آذِنَ لَكُمْ إِنَّهُ لَكَبِيرٌ كُ
الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ نَعْتَمِدُ لَأَقْطِعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أَصَلَتْكُمْ أَجْمَعِينَ ﴿١٩﴾

قَالُوا لَا ضَيْرَ لَنَا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٢٠﴾

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا إِنَّ كُنَّا

أَوَّلَ الْمُؤْمِنِينَ ﴿٢١﴾

Secrets of Revelation

The Pharaoh, instead of addressing Prophet Mūsa^{AS}, turned to his courtiers and said: 'What an expert wizard he was, with malafide intentions. It appeared as if he wanted to gain control of the empire and expel all of us from the land.' The Prophet^{AS}, on the other hand, had only invited them towards Allah and had demanded the freedom of Bani Israil without a word on the country or the Government. Since the Pharaoh had run out of all arguments, he took to twisting the facts in order to win over his chieftains against the impending threat. He sought their counsel that whatever they decided would be done. They suggested that for the time being both Mūsa^{AS} and Harūn^{AS} be allowed to return unhindered. And since there was no dearth of ace magicians in the country, a royal command be issued summoning all to compete with them. Prophet Mūsa^{AS} fixed a time for the contest. He did not insist that his miracles were not sorcery, leaving the final outcome to the proposed contest.

The Difference between Miracle and Sorcery

The miracles given to the Prophets^{AS} through time always matched the expertise of the contemporary people, so that they could evaluate and recognise that the feat was possible only by Allah's Powers. Moreover, a miracle or Karamah are manifested only to uphold the truth and to reinforce the authenticity of Prophetic Message while magic is confined only to worldly gains. And magic cannot change the reality of a thing, it only appears as changed to the viewers, whereas, whatever is manifested in a miracle is real. For instance, the ropes and rods of the magicians were seen as snakes by the spectators while the staff of Prophet Mūsa^{AS} actually became a giant serpent and physically swallowed all works of the magicians.

The magicians gathered on the time fixed and the event was well advertised by the Pharaoh to encourage the public to witness the contest, and buck up the magicians. And if the magicians won they were to be taken around in a procession, celebrating the victory. The reason why the Pharaoh's folk were so optimistic was that every magician claimed that he could make snakes and a single serpent of the Prophet^{AS} would obviously be no match to them.

The magicians demanded from the Pharaoh rewards commensurate to the victory in the great contest sponsored by him. They were justified as sorcery always aims at worldly gains. The Pharaoh encouraged them immensely and said that they would be rewarded beyond expectations not only in terms of wealth, but also by induction as royal courtiers.

The Effect of Respecting Prophethood

Prophet Mūsa^{AS} permitted the magicians to demonstrate their expertise first when asked whether he would like to take the lead or would permit them to do so. This respect was displayed taking him to be a magician par excellence whose expertise had prompted the Pharaoh to hold the contest. This unintentional courtesy towards a Prophet^{AS} provided them the capacity to see the truth. Though extended without acknowledging him as such, yet it did impact their hearts. Now they cast their ropes and rods brought along and soon the arena appeared infested with large snakes, hissing and crawling in all directions. The magicians proudly swore by the eminence of the Pharaoh that they were sure to win.

Swearing

They swore upon the Pharaoh, as is customary today, though totally wrong, to swear upon others than Allah. It is only proper to swear upon Allah. Again swearing upon Allah on falsehood is sinful, as it is upon others even on truth; for instance, 'I swear upon you, or on your head, or on my son etc'.

So when Prophet Mūsa^{AS} cast his staff, it turned into a huge serpent that swallowed all the other snakes and in no time cleared the arena. It reverted to its original state without any change in its size despite devouring all works of the magicians as soon as the Prophet^{AS} held it again in his hands.

Shaikh Allah Yar Khan^{RUA} comments that the magicians realised that had the Prophet^{AS} performed magic, it would have simply annulled their works, leaving at least their ropes and rods in tact. And he would have also demanded reward for his performance whereas he sought only the belief in Allah. Now assured that it was a Divine Act they fell prostrate in acknowledgement. Though everyone present had witnessed the contest, yet it was only the magicians who were blessed with the capacity to accept the truth as a reward for the respect shown to a Prophet^{AS}. They instantly proclaimed faith in the Rabb of the universe, the Rabb of Prophets^{AS} Mūsa and Harūn^{AS}.

The Authentication of Faith in Allah

Mark that the magicians were specific in their belief in the Rabb of Prophets Mūsa^{AS} and Harūn^{AS}. Similarly, according to Islamic Fiqh it is imperative to educate a child to believe in Allah, as introduced by Prophet Muḥammad^{SAW} son of 'Abdullah, born in Makkah and who later migrated to Madinah, to ensure that there are no misconceptions with regard to faith in Allah.

The Pharaoh was, however, exasperated. He had gathered a massive crowd being confident of victory of his magicians. But the tables had turned and the Prophet's^{AS} miracle could lead to large scale conversion of masses to faith. Therefore, he alleged that the whole episode was a conspiracy of his magicians and Prophet Mūsa^{AS} who was their mentor. It was aimed at letting the Pharaoh down, and that was why the magicians had made such a significant announcement without even consulting him for the next course of action.

This was obviously a baseless accusation. The Pharaoh knew fully well that while in Egypt, Prophet Mūsa^{AS} had lived in his palace. Then he had fled away from the kingdom, and could not possibly be the mentor of the magicians. He played on the peoples ignorance who, due to lack of knowledge, often tend to believe in such absurdities. Besides, he decided to punish the magicians severely, assuming that this would terrify the public into maintaining their belief in him. He announced chopping off their hands and feet on the alternate sides and crucifying them in pain so that they may taste the severity of punishment for defying him. The magicians declared that the proposed punishment was paltry as it would usher them into the Divine Court where the realization of their goal of His Forgiveness and elevation of their grades, awaits them. They wished that the Munificent Rabb may forgive all their past follies

for it were only they who enjoyed the honour to be blessed with faith amongst all the spectators.

Spiritual Link with a Prophet^{AS} leads to Prophetic Knowledges

The point worth considering here is that the magicians summoned by the Pharaoh had no prior knowledge of Prophet Mūsa^{AS}. When they entered the contest, they only took him as a magician. But once the truth dawned upon them and Allah blessed them with the capacity to embrace faith with such a deep sincerity that the Prophetic knowledges reflected upon their hearts directly without any overt means. And they spoke out that death was of no significance and that martyrdom in His Cause was a source of attaining Allah's Nearness, the eternal salvation and an elevation in the grades, which had become their sole aim. They talked of the Ākhirah in a way as if Allah had unveiled it before them and they were actually visualizing and narrating the reality although the Prophet^{AS} never got an opportunity of formally educating them. This honour was also enjoyed by the Companions^{RAU} later in history and the ignorant for years not only transformed into scholars and masters of various disciplines but also turned into Mujāhids, Ghazis and Martyrs.

Section 4

52. And We revealed to Mūsa: Depart by night with My bondmen; certainly you will be pursued.
53. Then the Pharaoh sent callers to the cities.
54. Verily these are but a small band.
55. And verily they have enraged us.
56. And we are the host well-provided.
57. Then We drove them from gardens and streams.
58. And treasurers and a noble station.
59. Even so. And We caused the Children of Isrāil to inherit them.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ ﴿٥٢﴾

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ خَاشِعِينَ ﴿٥٣﴾

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

وَإِنَّهُمْ لَنَا لَغَائِطُونَ ﴿٥٥﴾

وَإِنَّا لَجَمِيعٌ حَادِرُونَ ﴿٥٦﴾

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾

وَكَنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾

كَذَٰلِكَ وَأَوْرَثْنَاهَا بِنِيِّ إِسْرَائِيلَ ﴿٥٩﴾

60. And they pursued them at sunrise.
61. And when the two parties saw each other the companions of Mūsa said: Verily we are overtaken.
62. Mūsa said: By no means! With me is my Rabb; He shall guide me.
63. Then We revealed to Mūsa: smite you the sea with your staff. So it became separated, and each part was like a mighty mount.
64. And near We brought there the others on.
65. And We delivered Mūsa and those with him together.
66. Then We drowned the others.
67. Verily herein is a Sign, yet most of them are not believers.
68. And verily your Rabb! He is the Mighty, the Merciful.

فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿١٠﴾

فَلَمَّا تَرَاهُ الْجَمْعَانِ قَالُ أَصْحَابُ مُوسَى
إِنَّا لَمُدْرَكُونَ ﴿١١﴾

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿١٢﴾

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ
فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿١٣﴾

وَأَرْزَلْنَاهُمْ الْآخَرِينَ ﴿١٤﴾

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿١٥﴾

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿١٦﴾

إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٧﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٨﴾

Secrets of Revelation

When, despite witnessing such incredible miracles, the Pharaoh insisted on denial, Allah revealed to Prophet Mūsa^{AS} to escort My slaves” (the Banī Isrāīl had since become believers and Allah honoured them with the title of My slaves”) out of Egypt at night. He was also informed that the Pharaoh will follow in hot pursuit (and shall thus meet his tragic end). So when he heard that the Banī Isrāīl had fled over night and carried away lot of wealth and ornaments of the natives, he was outraged. He hurried his couriers to the other cities and summoned all the young fighters, with a message that the Banī Isrāīl, a worthless community, had invoked the Pharaoh’s wrath by fleeing from the country stealthily along with the wealth of people and ought to be taken to task. He set out in pursuit of Banī Isrāīl failing to discern that it was a Divine Plan to

drive them out of their beautiful cities, gardens and springs, laden with provisions and wealth to be taken over by the Banī Isrāīl later.

The army of the Pharaoh moved speedily and caught up with the Banī Isrāīl one fine morning, who had reached the Red Sea and were planning to cross over. The sudden appearance of the Pharaoh's Army unnerved them. They cried out: "O Prophet^{AS}! We have been caught", who firmly dismissed it, for the Prophets and Messengers are as steadfast as mountains. The knowledge they have is authentic and they enjoy complete trust in the information provided by Allah. So Prophet Mūsa^{AS} declared: "Certainly not. My Rabb is with me and will make a way for us".

Divine Company

Mark the words of Prophet Mūsa^{AS}: '*Ma'ee Rabbi*' (My Rabb is with me). The Divine Company is confined to his own self, and it relates to one of His Attributes and is thus **Attributive**. A similar situation was faced by Prophet Muḥammad^{SAW} during his migration, when the polytheists of Makkah pursued him. They arrived at the very mouth of Cave Thaur and his Companion Ḥadhrat Abu Bakr Ṣiddiq^{RAU} got extremely worried for his safety. Here the Banī Isrāīl felt anxious for their own safety and not of their Prophet^{AS}, whereas he was worried for the safety of the Holy Prophet^{SAW}, who said: 'Allah is with us', referring to the Company of the **Being Himself**, for both of them. By including Ḥadhrat Abu Bakr Ṣiddiq^{RAU}, this Company of the **Being** has in a way been extended to all those believers who can come up to the standard of devotion of the illustrious Ṣiddiq-e-Akbar^{RAU} (the greatest of all Ṣiddiq). Praise be to Allah!

Miracle of Cleaving of the Sea

So Prophet Mūsa^{AS} was commanded to strike the sea with his staff. As soon as he did, the water parted, creating many pathways separated by mountains of water. The Banī Isrāīl using these pathways crossed safely to the other side. It was not a matter of high or low tide. Any such assumption will tantamount to the denial of these **Āyāt** for it was a clear miracle manifested by His Omnipotence. Prophet Mūsa^{AS} and his followers had crossed the sea safely, while the Pharaoh and his army were on the pathways in hot pursuit, when the sea reverted to its normal state. Thus a superpower was wiped away without formal war. This event carries a great admonition, highlighting the fact how devastating the opposition to the teachings of the Prophets can be.

Despite this, O' Prophet^{SAW}! Very few people believe in your Message and a vast majority stands away. Your Rabb is indeed Mighty, and can, if it pleases Him, destroy these infidels as He had done the Pharaoh and his people. But

His Mercy is giving them respite and overlooking their mistakes. This story also carries a lesson for the believers that disobedience of the Holy Prophet's ^{SAW} commands does usher in humiliation and abasement.

Section 5

- | | | |
|-----|---|--|
| 69. | And recite to them the story of Ibrāhīm. | وَأَنْتَلِّ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ |
| 70. | When he said to his father and his people: What do you worship? | إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ |
| 71. | They said: We worship idols, and to them we are ever devoted. | قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُهَا عَنْكَ وَإِذْ تَعْبُدُونَ ﴿٧١﴾ |
| 72. | He said: Do they hear you when you cry? | قَالَ هَلْ يَسْمَعُونَكُم إِذْ تَدْعُونَ ﴿٧٢﴾ |
| 73. | Or do they benefit you, or do they hurt you? | أَوْ يَنْفَعُونَكُم أَوْ يَضُرُّونَ ﴿٧٣﴾ |
| 74. | They said: Nay, but we found our fathers doing in this way. | قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾ |
| 75. | He said: Have you observed what you have been worshipping. | قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾ |
| 76. | You and your forefathers? | أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾ |
| 77. | Verily they are an enemy to me, save the Rabb of the worlds. | فَالْتَمَسْتُمْ عَنْدِي إِلَهَ إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾ |
| 78. | Who has created me, and He guides me. | الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ |
| 79. | He Who feeds me and gives me to drink. | وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ |
| 80. | And when I sicken, then He gives me health. | وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ |
| 81. | And He Who will cause me to die, and then will quicken me. | وَالَّذِي يُبَيِّتُنِي ثُمَّ يُجَيِّبُنِي ﴿٨١﴾ |
| 82. | And He Who, I long, will forgive me my faults on the Day of Requital. | وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ |

83. Rabb! Bestow on me wisdom,
and join me with the righteous.
84. And assign to me an honourable
mention among the posterity.
85. And make me of the inheritors
of the Garden of Delight.
86. And forgive my father; verily he
is of the erring.
87. And do not humiliate me on the
Day when mankind will be
raised.
88. The Day whereon neither riches
nor sons will be of any avail.
89. Unless it be he, who shall bring
to Allah a whole heart.
90. And the Garden will be brought
nigh of the God-fearing.
91. And the Fierce Fire will be made
apparent to the seduced ones.
92. And it will be said to them:
Where is that which you used to
worship.
93. Besides Allah? Can they
succour you or succour even
themselves?
94. Then they will be hurled therein,
they and those seduced.
95. And the hosts of Iblis together.
96. And they while contending
therein will say.
97. By Allah, we have indeed been
in error manifest.
98. When we equalled you with the
Rabb of the worlds.
99. And none led us astray except
the culprits.

- رَبِّ هَبْ لِي حُكْمًا
وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾
- وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾
- وَلَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾
- وَأَغْفِرْ لَأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾
- وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾
- يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾
- إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾
- وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾
- وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾
- وَقِيلَ لَهُمْ آتِنَا مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾
- مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصُرُونَ ﴿٩٣﴾
- فَكُنِبِكُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾
- وَخَنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾
- فَالْوَاوِهِمُ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
- تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾
- إِذْ نُسَوِّبُكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾
- وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

100. So none we have as intercessors.
 101. Nor any loving friend.
 102. Were there for us a return, we
 would be of the believers.
 103. Verily in this story is a Sign, yet
 most of them are not believers.
 104. And truly your Rabb! He is the
 Mighty, the Merciful.

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

Secrets of Revelation

The polytheists of Makkah and Arabia as a whole professed to be the followers of Prophet Ibrāhīm's religion. Allah directed the Holy Prophet^{SAW} to recount to them the story of Prophet Ibrāhīm^{AS}, (1) who he was and (2) what he preached as compared to what they were doing. It may be recalled that Prophet Ibrāhīm^{AS} had questioned his father and his people who did they worship and what beliefs they held with regard to the idols? They said that they worshipped the idols and had dedicated their entire lives to them.

The Worshipped must have Absolute Knowledge and Powers

Prophet Ibrāhīm^{AS} asked them whether the idols were aware of their situation, could hear their invocations and help them. Or if they were not worshipped, could their annoyance do any harm? They obviously had no answer and confessed that they were just following their forefathers without any rationale. So he called upon them to realize that the practices of their ancestors were leading them to destruction, and if he did the same he too would be doomed. The Only One worthy of worship is the Rabb, the Creator of all the worlds and Who meets everyone's needs. It is He Who had created him and taught him the ways of life. In other words, the birth of a child and the subsequent development into a grownup intellectual, a scientist, a politician or an administrator, and the making of Prophets^{AS} and Messengers^{AS} into revolutionary personalities, are all manifestations of His Absolute Powers. While a human being needs food all the time, it is He Who arranges it. Health and sickness are also part of human life and when the latter takes hold, it is He again Who restores the health. He gives death and shall ultimately requicken all to face accountability, and Prophet Ibrāhīm^{AS} was no exception though "hopeful" that He would overlook his mistakes and forgive him.

It is a fact that Prophets^{AS} are innocent, free of errors. But here it is a confession of Allah's Magnificence and a display of extreme respect, that Prophet Ibrāhīm^{AS} has used the word 'hopeful'. Besides, it highlights a general rule of relationship or dealing with Allah, that everyone should only worship Him Who created them with inborn capacity to seek knowledge and practise it. And it is His Forgiveness for which one can hope for in the Ākhirah.

From Absence to Presence

As Prophet Ibrāhīm^{AS} praised Allah, he experienced a state of presence before Him, so he prayed directly. "O' Allah! Grant me *Ḥikm*," which according to Commentators means wisdom and knowledge.

To Seek Power to Enforce Truth

However, according to *Beḥr-e-Muḥīṭ* with reference to Imām Rāzi^{RIA} wisdom and knowledge are the traits of Prophethood, which Prophet Ibrāhīm already possessed. Here it means the power of enforcement whereby he could arbitrate between people, uproot falsehood and enforce the Truth. People are liable to go astray when they have powers to rule. The Prophets^{AS} are, however, an exception. For the sake of educating people, Prophet Ibrāhīm^{AS} added to his prayer: 'Bless me with power and authority and keep me amongst the righteous'. He sought power to enforce piety and virtue in a manner whereby his traditions would be practised by those who succeed him in time and also rule as a means of proclaiming Allah's Magnificence and not of deluding people. It was accepted in the form of raising of the Holy Prophet^{SAW} and the Muslim rule, especially the rule of the first four Caliphs. Besides, this invocation encompasses all those who will establish and implement piety until the Day of Judgment. He further begged Allah to accept his own actions to deserve Jannah and its bounties.

To Pray for an Infidel's Guidance is Legitimate

He also prayed for his father's guidance and forgiveness so that he may not be a source of embarrassment for the Prophet^{AS} on the Day of Reckoning. Though he did pray, yet guidance has to be sought by a person personally from the core of the heart, which was totally lacking in case of his father and as such he remained deprived. Prophet Ibrāhīm^{AS} also described the scenario of the Day of Judgment when affluence, power, pomp and show or children will be of no avail for they merely serve the purpose of mundane gains and render the heart heedless of Allah. Sure destruction awaits them while those blessed with Qalb-e-Saleem, will be emancipated.

Qalb-e-Saleem

In other words, their Qulūb remained alive with His Love and illuminated with His Lights. They used all their resources including children as means of enforcing Allah's Commands. Their affluence and progeny indeed served them well. And the source of attaining Qalb-e-Saleem is Allah's Zikr. The Qurān declares that it is through Allah's Zikr that the Qalb finds peace. And its fountainhead is the sacred Qalb of the Holy Prophet^{SAW} while a Shaikh is the custodian of his blessings, whose Tawajjuh engages a Qalb in Zikr and illuminates it.

On that Day, the Jannah shall be brought nigh duly festooned, the eternal abode of those who were conscious of and had obeyed Allah. And the Hell too shall be drawn closer so that the rebels could see their final destination. The infidels will be asked to look for their gods they had chosen to worship and see if they could rescue them or themselves. The idols and the infidels will together be hurled into Hell upside down as well as the entire legions of Iblīs. They will quarrel between themselves and the infidels swearing upon Allah will confess that it were they who erred by giving such disgraceful stones and devils the status of God. They will acknowledge that their wayward and heretic leaders had led them to destruction while being wrongdoers themselves. Today, there was no one even to intercede for them, nor was there a well wisher!

They shall desperately wish to return to the world once again, promising that they would become true Muslims. Despite the fact that these accounts offer much admonition, a majority of people remain deprived of faith. Similar was the state of the Makkans contemporary to the Holy Prophet^{SAW}. He must, therefore, know that his Rabb is Mighty and can destroy everyone of them if He so chooses. But He is Merciful and relents until the given respite is over.

Section 6

105. And Nūḥ's people belied Our envoys.

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

106. When their brother Nūḥ said to them: Do you not fear?

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

107. Verily I am unto you a trusted Messenger.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

108. So fear Allah and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٠٨﴾

109. And I ask of you no wage for it; my wage is but with the **Rabb** of the worlds.
110. So fear **Allah** and obey me.
111. They said: shall we believe in you when the meanest of us are your followers?
112. He said: I have no knowledge of what they have been working.
113. Their reckoning is upon my **Allah**, if you but know.
114. And I am not to drive away the believers.
115. I am not but a manifest warner.
116. They said: If you desist not, you shall be of those stoned.
117. He said: **Rabb!** My people have belied me.
118. So decide **You** between us and them, and deliver me and those who are with me of the believers.
119. Therefore, **We** delivered him and those with him in a laden Ark.
120. Then **We** drowned the rest thereafter.
121. Verily in this story is a Sign; yet most of them are not believers.
122. And your **Rabb!** He is the Mighty, the Merciful.

- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ
الْعَالَمِينَ ﴿١٠٩﴾
- فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١١٠﴾
- قَالُوا أَنْتُمْ مِنْ لَدُنْكَ وَأَتَّبَعَكَ الْأَلَذَّالُونَ ﴿١١١﴾
- قَالَ وَمَا عَلِمْتُ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾
- إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوَ تَشْعُرُونَ ﴿١١٣﴾
- وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾
- إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾
- قَالُوا لَئِن لَّمْ تَنْتَهِ بِنُوحٍ لِّنُكُونَ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾
- قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ ﴿١١٧﴾
- فَأَفْضَحْ بَيْنِي وَبَيْنَهُمْ فَتَحَاوَنَجْنِي
وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾
- فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾
- ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾
- إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٢١﴾
- وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

Secrets of Revelation

Denial of a Prophet^{AS} is the Denial of Prophethood

The people of Prophet Nūḥ^{AS} refused to believe in him. This indeed was the denial of the very office of Prophethood, rightly taken as denial of all the Prophets^{AS}. He was not a stranger for them, being one of them, and they were well acquainted with his personality. Yet when they raised a finger on his conduct, he reminded them that he was Allah's Messenger and as such trustworthy, for he tells them only what Allah Commands him to. So they must fear Allah, refrain from His defiance and obey him, which indeed was Allah's obedience.

Wages for Preaching and Worships

And they must also take note that he was not demanding any wages for his efforts in conveying Allah's Message. Rather he expected his reward from Him, the Sustainer of entire universe. This point has been discussed earlier that taking wages for propagation of religion and worships is not permitted. Mufti Muḥammad Shafi^{RUA} asserts in his Mu'arif-ul-Qurān that our righteous predecessors had declared such emolument as forbidden, though the later scholars allowed it only under compelling circumstances. The best course of action, however, is to adopt other permissible means of earning livelihood and not to look for wages on preaching or worships.

For the Worldly, Rich and the Poor are two Nations

Prophet Nūḥ^{AS} asked the people to refrain from Allah's disobedience and pay heed to his message. They refused on the ground that the few who had become believers were impoverished and ignoble, that is, they belonged to the lower strata of society. For lovers of the world, the rich and the poor are two separate nations. They see all the virtues in the affluent, while meanness for them lies in poverty. With Allah, however, virtue lies in obedience, regardless of the fact whether one is poor or rich and meanness lies in disobedience. So he told his people that their thinking was incorrect for it is Allah Who requites and is Aware of secrets of the hearts. And their condition that the poor be put aside so that they could become believers, was unacceptable. However, they too were welcome to embrace the faith and join those who had already done so. The decision was theirs while his assignment was just to forewarn them of the horrible consequences of evil precepts and practices. To adopt the means to avert destruction was, of course, their problem.

This straight talk infuriated them and they warned him against saying or doing anything incompatible to their social set up. They cautioned him not to introduce any new system, and threatened to stone him to death if he did so. After a very long time, when he had lost all hopes, he prayed to Allah: 'O Rabb! My people have decided to kill me as well as all the believers, and I have no hope that they will ever accept my message. So decide between us that the defiant are destroyed and we are saved from them as well as the infliction.' So Allah sent His punishment, which spared Prophet Nūḥ^{AS} and all those who boarded his Ark, while the rest perished in the Deluge. This story has been recounted as a great admonition and highlights the consequences of defying a Prophet^{AS}. However, majority of the people still remain deprived of faith whereas Allah is Potent over destroying them too. Yet He is Merciful that they enjoy a respite.

Section 7

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| 123. | The A'ād belied our envoys. | كَذَبَتْ عَادُ الْمُرْسَلِينَ ﴿١٢٣﴾ |
| 124. | When their brother Hūd said to them: Fear you not? | إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ |
| 125. | Verily I am unto you a trusted Messenger. | إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ |
| 126. | So fear Allah and obey me. | فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٢٦﴾ |
| 127. | And I ask of you no wage for it; my wage is but with the Rabb of the worlds. | وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾ |
| 128. | Do you build on every eminence a landmark in vanity? | أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾ |
| 129. | And do you take for yourselves castles that perhaps you may abide? | وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَعْلَدُونَ ﴿١٢٩﴾ |
| 130. | And when you seize you seize like tyrants. | وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ |
| 131. | So fear Allah and obey me. | فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣١﴾ |
| 132. | And fear Him Who has aided you with all that you know. | وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾ |
| 133. | He has aided you with the cattle and sons. | أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ |

134. And gardens and springs.
135. Verily I fear for you the torment of a mighty Day.
136. They said: It is equal to us whether you admonish or are you not of the admonishers.
137. This is but a custom of the ancients.
138. And we are not going to be tormented.
139. And they belied him; so We destroyed them. Verily in this story is a Sign; yet most of them are not believers.
140. And verily your Rabb! He is the Mighty, the Merciful.

وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٦﴾
 إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾
 قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ
 مِنَ الْوَاعِظِينَ ﴿١٣٦﴾
 إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾
 وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾
 فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ
 أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾
 وَإِنَّ رَبَّكَ لَهُو الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

Secrets of Revelation

The People of A'ād were no different, as they too denied the Message of Allah when Prophet Hūd^{AS} was sent to them, who was from their own race. He conveyed to them the message, to fear Allah and to reform their conduct. He told them that he had been raised as Allah's Messenger, and was conveying His Message to them with absolute honesty. So they should fear Allah and accept his message, for which he demands no wages. He expected his reward only from Allah, the Sustainer of the entire world.

Unneeded Construction of Big Buildings and Monuments Denounced

The Prophet^{AS} asked them to ponder over their own affairs; they construct grand monuments in every vale and raise colossal palaces, far beyond their needs, as if they were to live on forever. According to the Commentators, wasting millions on erecting monuments and huge palaces beyond requirement is contemptible and is denounced by Shari'ah. It is forbidden for a ruler to do so while his subjects are without the basic necessities of life.

The Prophet^{AS} told them that this pomp and show had hardened their hearts. And when they take someone to account, they deal him very harshly, to the

extent of cruelty. These arrogant ways impede faith. Therefore, it was best for them to give up such conduct and fear Allah. He urged them to pay heed and take his advice. They must recount the Divine favours they enjoyed in the form of wealth, progeny, luxurious homes, lush green gardens and springs. He was afraid that their misdeeds might invoke a doom that would destroy everything.

They told the Prophet^{AS} that his preaching meant nothing to them, for it comprises the fables of the past. In every era there were people who spoke likewise, but there had never been nor would ever be a doom, they added. So they rejected the Prophet's^{AS} word altogether. The promised doom ultimately took them on and they were completely routed. This story too has a glaring lesson, yet a majority remains deprived of faith. Allah is Potent over seizing, and it is by His Mercy that they are allowed to avail the given respite.

Section 8

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| 141. | The Thamūd belied our envoys. | كذبت ثمود المرسلين ﴿١٤١﴾ |
| 142. | When their brother Ṣāliḥ told them: fear you not? | إذ قال لهم أخوهم صالح ألا تفتنون ﴿١٤٢﴾ |
| 143. | Verily I am unto you a trusted Messenger. | إني لكم رسول أمين ﴿١٤٣﴾ |
| 144. | So fear Allah and obey me. | فأتقوا الله وأطيعوني ﴿١٤٤﴾ |
| 145. | And I ask you no wage for it, my wage is but with the Rabb of the worlds. | وما أسئلكم عليه من أجر إن أجرى إلا على رب العالمين ﴿١٤٥﴾ |
| 146. | Will you be left secure in what is before us? | أنتزكون في ما هنأنا آمين ﴿١٤٦﴾ |
| 147. | In gardens and springs. | في جنات وعيون ﴿١٤٧﴾ |
| 148. | And cornfields and palm-trees of which the spathes are fine? | وزروع ومخليل طلحها هضيم ﴿١٤٨﴾ |
| 149. | And do you hew out in the rocks houses skilfully? | وتنحسون من الجبال بؤنا فدهين ﴿١٤٩﴾ |
| 150. | So fear Allah and obey me. | فأتقوا الله وأطيعوني ﴿١٥٠﴾ |
| 151. | And do not follow the bidding of the extravagant. | ولا تطيعوا أمر المترفين ﴿١٥١﴾ |
| 152. | Who act corruptly in the land and do not rectify. | الذين يفسدون في الأرض ولا يصلحون ﴿١٥٢﴾ |

153. They said: You are but one of the bewitched.
154. You are but a human being like us. So bring you a Sign if you are of the truthful.
155. He said: Yonder is a she-camel; to her is a drink, and to you is a drink, each on a day known.
156. And do not touch her with an evil, lest there takes hold of you the torment of a mighty Day.
157. Then they hamstrung her; then they became regretful.
158. So the chastisement overtook them. Verily in this story is a Sign, yet most of them are not believers.
159. And verily your Rabb! He is the Mighty, the Merciful.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ﴿١٥٣﴾

مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ ﴿١٥٥﴾

وَلَا تَمْسُوهَا يَوْمَ فِيَأْخُذُكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾

Secrets of Revelation

The People of Thamūd^{AS} also refused to listen to Allah's Messenger, when Prophet Şāliḥ^{AS}, a fellow brother, was raised amongst them. He told his people to fear Allah, and that he, as a Messenger, was conveying His Message with utmost sincerity. The people must, therefore, concede to Allah's obedience. Besides, he did not seek any wages from them or aspire to become a ruler. Rather his reward was with Allah, the Provider of the entire universe. He reminded them that they would not be able to live forever and would have to, one day, leave behind their beautiful abodes, springs and date palms laden with fruit. They must acknowledge Allah's favour how He had given them the expertise whereby they hewed out of the mountains luxuriant homes.

Skilfulness

Expertise in any of the skills is a Divine favour and every epoch is marked by some particular art. History reveals the existence of certain arts and skills through time, which even today seem very challenging. For instance, the

construction of the Pyramids involved incredible expertise in the geometrised angles and judging the direction of rays from the sun. Similarly the lavish dwellings of Thamūd were hewed out of the mountains in multi-storeys, a task seemingly impossible even in modern times.

So to attain perfection in any skill which serves humanity is a Divine favour. However, if it is used for destruction, or it becomes a source of neglect towards Allah, it will invoke His punishment. In other words, the real issue is not the attainment of expertise but how it is put to use. So the people must fear Allah and obey him, said the Prophet^{AS}. They must not listen to those who disobey Allah, that is, the rulers and chieftains, who cause mischief on His land and were devoid of any aspect of virtue.

The people thought that being under strong influence of a magical spell, he was saying such weird things. And as a human being like them his claim to be Allah's Prophet^{AS} could not possibly be entertained. So they asked him to prove his credibility by manifesting a miracle. The Prophet^{AS} prayed to Allah and a she-camel miraculously emerged from a large rock.

He told them that this she-camel was the proof of his Prophethood. So now she will drink water from all the springs one day while their animals will take their turn on the following day. He also warned them against harming the camel lest they are seized by Divine punishment. Despite the miracle they were not to believe, save a few, and impudently hamstringed and killed the camel. So one morning the signs of an imminent devastation appeared. They repented in vain on what they had done but the respite was over and they were destroyed. Though it is an admonishing chapter of history, yet many refuse to become believers. Allah is Potent over everything and can punish the deniers but it is by His Mercy that they are given the respite.

Section 9

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| 160. | Then people of Lūṭ belied our envoys. | كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾ |
| 161. | When their brother Lūṭ said to them: Fear you not? | إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾ |
| 162. | Verily I am unto you a trusted Messenger. | إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ |
| 163. | So fear Allah and obey me. | فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمْرًا ﴿١٦٣﴾ |

any wages from them for his mission. Rather, he expected his reward from Allah Who is the Sustainer of all the worlds.

Sodomy is Forbidden

They must ponder over the depravity of having sex with males instead of their wives. They were the only people to practise such an abhorrent act in the whole world. The scholars assert that sodomy is forbidden even with the wife, and the Holy Prophet^{SAW} has accursed such an indulgent. Sexual relationship with the wife is permitted in the natural manner and any unnatural way is forbidden.

His people got annoyed and told him to mind his own business, lest he is banished along with his pious followers to establish his own settlement. He told them that no matter what they did to him, his disgust would endure and he could not possibly compromise with them. Prophet Lūṭ^{AS} also prayed to Allah to save him and his followers from the doom that lurked over this perverted society. As a result he and his followers were spared the disaster, except his wife, who had not accepted the faith and had stayed behind with the wretched lot. Their settlement was lifted up and smashed to ground, and also stoned from the heavens. This indeed was an extremely tormenting punishment.

Punishment of a Sodomite

The Hanfi School of Thought concludes that a sodomite is to be killed by pushing from a height, or by pushing a wall on him.

This story conveys ample warning, yet most of the people remain deprived of faith. Although Allah is Prevailing over everything, yet it is by His Mercy that the people avail the given respite.

Section 10

176. The dwellers of the wood belied
Our envoys.

كَذَّبَ أَصْحَابُ الْوَادِئِ الْمُرْسَلِينَ ﴿١٧٦﴾

177. When their brother Shu'aib said
to them: Fear you not?

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

178. Verily I am unto you a trusted
Messenger.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

179. So fear Allah and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٧٩﴾

180. And I ask you no wage; my
wage is but with the Rabb of the
worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ
الْعَالَمِينَ ﴿١٨٠﴾

181. Give full measure, and be not of those who cause others to lose.
182. And weigh with a straight balance.
183. And defraud not people of their things, and commit not corruption on the earth.
184. So fear Him Who created you and the former generations.
185. They said: You are but of the bewitched.
186. And you are but a human being like us, and we consider you to be of the liars.
187. So cause you a fragment of the sky to fall upon us, if you are of the truthful.
188. He said: My Rabb is the Best Knower of what you work.
189. Then they belied him. Wherefore there seized them torment of the Day of Shadow. Verily it was the torment of a mighty Day.
190. Verily in this story is a Sign; yet most of them are not believers.
191. And verily your Rabb! He is the Mighty, the Merciful.

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾
 وَزِنُوا بِالْقِسْطِ أَيْسَارًا يُسْقِطِ ﴿١٨٢﴾
 وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ
 مُفْسِدِينَ ﴿١٨٣﴾
 وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿١٨٤﴾
 قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾
 وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطُنُّكَ
 لَئِن الْكَذِبِينَ ﴿١٨٦﴾
 فَأَسْقِطْ عَلَيْنَا كِسْفًا مِنَ السَّمَاءِ إِنْ كُنْتَ
 مِنَ الصَّادِقِينَ ﴿١٨٧﴾
 قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾
 فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلُمَاتِ كَانَ
 عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾
 إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٩٠﴾
 وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾

Secrets of Revelation

The dwellers in the woods also belied the Messenger of Allah. They were the People of Prophet Shu'aib^{AS} who lived amidst beautiful forests. They have been termed as *Ashāb Al Aika* which means 'stationed in the forests.' They were asked by the Prophet^{AS} to fear Allah and obey him as he had been raised by Him. He told them that he did not seek anything in return from them,

neither wealth, nor any power. Rather he expected his wages from **Allah** Who was the Sustainer of the entire universe. This nation was guilty of not giving full measure in transactions. So he reprimanded them against this dishonesty and advised them to give full measure keeping their balances straight.

Dishonesty in Measurement Forbidden

Measurement here refers to all the rights and duties. It encompasses business deals, paying the wages of a servant or labourer, diligent discharge of duties by a labourer or servant and purity in worship. The Prophet^{AS} told his people to be fair in dealings and transactions with one another and not to usurp others' rights as it spreads mischief on earth, which indeed is a grave crime.

Islamic System Guarantees Peace and Security

The superiority of Islam lies in the fact that it safeguards the rights of each individual and demands diligent performance of duties from every member of the society. Therefore, a perfect picture of peace in history can only be seen under the Islamic rule.

However, the People of Prophet Shu'aib alleged that someone had cast a spell on him. They insisted on doing whatever they wanted with their money. Besides, he was an ordinary man like them; how could he be a Prophet? They thought he was lying. If he really was Allah's Prophet^{AS} he must topple a segment of the sky over them to support his claim.

He told them that a Prophet's^{AS} mission was to convey Allah's Message, which he was doing. The punishment or retribution was the domain of his Rabb, Who was fully Aware of the deeds of every individual. But they did not listen to him and were consequently seized with the doom of the Day of Clouds. It so happened that the temperature shot up enormously making life intolerable both indoors and outdoors. And in the nearby forest they observed the sky covered with clouds and a cool breeze blowing beneath. So they hurried to the spot. Suddenly the clouds began to pour down fire destroying all by the most awful doom.

This is also a story of admonition, yet a majority of people do not become believers. Although **Allah** is Potent over inflicting a doom, yet it is by His Mercy that respite is given to mankind.

Section 11

193. The Trusted Spirit has brought it down.
194. Upon your heart, that you may be of the warners.
195. In plain Arabic speech.
196. And verily it is in the Scriptures of the ancients.
197. Is it not evidence with them that the learned among the Children of Isrāil know it?
198. And had We Revealed it to any of the non-Arabs.
199. And he had read it unto them; even then they would not have been believers in it.
200. Thus do We make it traverse the hearts of the guilty.
201. They will not believe in it until they see the afflictive torment.
202. It shall come unto them suddenly, and they will not perceive.
203. Then they will say: Are we to be respited?
204. Do they then wish to hurry Our chastisement?
205. Think! If We let them enjoy for years.
206. And then there comes to them what they had been promised.
207. Those shall not avail them what they enjoyed.
208. Not a city We destroyed but it had its warners.
209. By way of admonition, and We have never been unjust.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

وَإِنَّهُ لَفِي زُبُرِ الْأَوْلِيَانِ ﴿١٩٦﴾

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾

فَفَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِيَ مُؤْمِنِينَ ﴿١٩٩﴾

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾

فَبِأَنبَاءِهِمْ نَعْتَهُ وَهُمْ لَا يُشْعُرُونَ ﴿٢٠٢﴾

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

أَفِعْدَابِنَا يُسْتَعْجَلُونَ ﴿٢٠٤﴾

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ ﴿٢٠٧﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾

ذَكَرْنَاهُمْ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾

210. And it is not the devils who have brought it down.
211. Neither it behoves them, nor they can.
212. Verily very far from its hearing are they removed.
213. So call not you upon another god along with Allah lest you be doomed.
214. And warn you your clan, the nearest ones.
215. And behave you with kind towards those who follow you as believers.
216. And if they disobey you, say you: I am quit of what you do.
217. And rely you upon the Mighty, the Merciful.
218. Who sees you when you stand up.
219. And your movement among those who fall prostrate.
220. Verily He! He is the Hearer, the Knower.
221. Shall I declare to you upon whom the devils descend?
222. They descend upon every calumniator, sinner.
223. Who give ear, and most of them are liars.
224. As for the poets, it is the deluded who follow them.
225. Do you not see that they wander aimlessly in every vale?
226. And that they say, what they do not act.

وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿١١٠﴾

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿١١١﴾

إِنَّهُمْ عَنِ السَّمْعِ لَمَعزُولُونَ ﴿١١٢﴾

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿١١٣﴾

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿١١٤﴾

وَاحْفَظْ جَنَاحَكَ لِئِنْ أَتَعَكَ مِنَ الْمُؤْمِنِينَ ﴿١١٥﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿١١٦﴾

وَقَوِّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿١١٧﴾

الَّذِي يَرِيكَ حِينَ تَقُومُ ﴿١١٨﴾

وَتَقَلُّبِكَ فِي السَّجِدِينَ ﴿١١٩﴾

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٢٠﴾

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيَاطِينُ ﴿١٢١﴾

نَزَّلَ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿١٢٢﴾

يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ ﴿١٢٣﴾

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿١٢٤﴾

الَّذِينَ تَرَوْنَهُمْ فِي كُلِّ وَادٍ يَهيمُونَ ﴿١٢٥﴾

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿١٢٦﴾

227. Save those who believe and work righteous deeds and remember Allah much and vindicate themselves after they have been wronged. And those who do wrong shall presently come to know by what overturning they are being overturned.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ
كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسِعَلَهُ الَّذِينَ
ظَلَمُوا أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

Secrets of Revelation

Similarly, the Provider of the Universe has revealed the Qurān for the guidance of mankind. And it has been brought by a highly trustworthy angel, precluding any possibility of an alteration during its descent.

Qurān Revealed unto the Qalb; so it is Qalb that Acquires His Cognition

The Qurān was revealed unto the Sacred Qalb of the Holy Prophet^{SAW} in explicit Arabic language. The subjects related to physical sciences are equally accessible to the infidels and the evil doers. By dint of physical sciences they invent machines and conduct trade and politics. But the subjects of this Book are revealed unto the Qalb and cannot be absorbed by a non believer or an evil doer, as his Qalb is not alive. Besides, the Qurān does not only deal with the mundane skills but also intertwines the temporal affairs with Allah's Cognition and Magnificence in such a manner as to facilitate eternal salvation. It is obvious that the seat of Divine Cognition is the Qalb. So long as the Qalb remains void of Zikr, mere talk, no matter how sweet, will not acquire His Cognition, nor will it bring about any positive change in human conduct. The Holy Prophet^{SAW} is to warn people of the dire consequences of evil deeds, like his precursors.

Arabic Text Alone is Qurān

The scholars conclude that Qurān means the Arabic text only. No translations into any other language can be termed as Qurān, nor can a translation be recited in Ṣalāt as a substitute. However, if a newly converted Muslim is unable to read a single word from the Qurān, he may, for a few days until he learns it, take help from another language.

The subjects discussed by Qurān such as Unity of Allah, Prophethood and Ākhirah are same as revealed in earlier Divine Books. Even the prediction of the raising of this magnificent Prophet^{SAW} and the revelation of Qurān is given in them. It is sufficient evidence as every literate person of the Banī Isrāīl knows about it. It is only out of spite that they do not accept the Qurān. Even if it had been revealed unto a non-Arab, and he had recited it before them in Arabic as a miracle, they would have denied it. This is because as requital for their evil deeds and sins Allah has rooted denial deep into their hearts.

Persistent Sinning divests the Qalb of its Capacity to Accept Truth

This proves that sinful life divests the Qalb of its capacity to accept truth and firmly instils denial in it. However, the deniers will accept one day out of compulsion, at the moment of death or when the Divine punishment will be unveiled before them in the Ākhirah. They will then begin to scream and wail, imploring for respite to become believers, but to no avail. They unwittingly ask the Holy Prophet^{SAW} to invoke the doom. Why are they in a hurry, for even if they are given respite for years it will still befall them! And if this respite is wasted in disbelief, mere longevity will avail them naught nor will any mundane wealth possibly avert the doom. This indeed is the law of nature, whereby every nation was given a respite, including those that perished. Allah's Messengers^{AS} had also been sent to guide them; He is far exalted for even a fleeting thought coming to a persons' mind that he had been wronged.

The allegation of the infidels that the Satan teaches the words to the Holy Prophet^{SAW} is by no means worth a consideration. The Satan always teaches infidelity and polytheism which is what they practise. Why would Satan instruct Unity of Allah and high moral values as it is not what he wants people to turn to. The Qurān is a Scripture which cannot be endured by the Satan. He flees at the very sound of its recitation. So O' Reader! In worshipping Allah never mingle any partners with Him, for anyone guilty of this will eventually be seized by punishment, this act being the outcome of Satanic whispering.

The Holy Prophet^{SAW} must caution his near relatives of the dire consequences of polytheism and denial, as they deserve it more than others. And whoever accepts his Message from the masses must receive his affection while those who deny ought to be informed that he was weary of their conduct. He must allow only those to remain with him who embrace Islam sincerely, as a mere majority is not desirable. Instead of relying on numbers, trust must be placed in Allah Who is all Powerful and Merciful. The Holy Prophet^{SAW} is under His constant vigilance, when he worships Him alone, and when he is amidst other worshippers, for Allah is all Hearing and all Knowing.

Masters of Witchcraft

The Holy Prophet^{-SAW} is also being informed on those who indulge in Satanic practices, and upon whom Satan and his minions descend. They are immoral and highly mendacious. This is because in order to receive or acquire something, the recipient must share traits with the donor. The Satan whispers heresy and falsehood to them and they, in turn, add more lies to it. So of whatever they tell people, something may prove to be right perchance while the rest is a pack of mendacity, whereas the Holy Prophet's^{-SAW} conduct and his words are pure of any such absurdity.

The Definition of Poetry

The infidels' allegation that the Holy Prophet's^{-SAW} words are poetry is totally baseless. Terminology wise, a couplet refers to words based on mere fancy and not to rhyming prose. If today rhyming couplets and poems are termed as poetry it is only because most of it comprises fancies, which otherwise are wrong and impossible in practical life. Those who have gone astray often follow the poets who wander aimlessly in the valleys of fiction. They never practise what they preach because it is impossible to do so except for those who become believers and practise piety because they adorn their poetry with Allah's praise as well as the Holy Prophet's^{-SAW} eulogy. They also practise Allah's Zikr in abundance, Qalbi, Lisāni and Practical, and their poetry reminds people of the Supreme Being. And those who compiled couplets in retaliation to the infidel's oppression had rightfully done so, for it was their right as they had been wronged. Therefore, O Prophet! Your followers are exemplary people in the world. How can it be appropriate to call you a poet or your teachings poetic? All those who say so are the transgressors who will soon face the consequences.