

سُورَةُ الْفُصَّلَاتِ

Sūrah Hā Mīm as Sajdah

(THE PROSTRATION)

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Hā. Mīm.
2. This is revelation from Allah, the Compassionate, the Merciful.
3. A Book whereof the verses are detailed; an Arabic Qurān; for a people who know.
4. A bearer of glad tidings and a warner. Yet most of them turn aside, so that they listen not.
5. And they say: Our hearts are under a veil from what you call us to, and in our ears is heaviness, and there is a curtain between us and you; so work you, we are also working.
6. Say you: I am only a human being like you; only it is revealed to me that your god is but One God, so take the straight path to Him, and seek forgiveness of Him, and woe be to the associators.
7. Who pay not Zakāt, and they! Disbelievers they are in the Hereafter!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَدَّثَنَا

تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ

كُتِبَ فِيهَا آيَاتُهُ قُرْآنًا عَرَبِيًّا

لِقَوْمٍ يَعْلَمُونَ

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ

لَا يَسْمَعُونَ

وَقَالُوا أَفَلَوْا فِي آيَاتِنَا وَمَا نَدْعُونَ إِلَّا إِلَهَ

وَفِي آذَانِنَا وَقُرْآنٍ مِن بَيْنِنَا وَبَيْنَكَ حِجَابٌ

فَاعْمَلْ إِنَّا عَامِلُونَ

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ

إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ۗ وَوَيْلٌ

لِلْمُشْرِكِينَ

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ

هُمْ كَافِرُونَ

8. Verily those who believe and work righteous deeds – to them shall be a wage unceasing.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
أَجْرٌ عَزِيزٌ مَّمْنُونٌ ﴿٨﴾

Secrets of Revelation

Ḥā. Mīm. These Isolated Letters mark the opening of seven Sūrahs . These Sūrahs are named āle-Ḥā Mīm, or Ḥawāmim and to give each a separate identity symbolic words are suffixed. For instance, Ḥā Mīm Momin, Ḥā Mīm Sajdah or Ḥā Mīm Fusilāt, the last two being the well known names of this Sūrah.

The infidels were proud of their knowledge and had founded their tenets, culture and social system upon it like the preceding nations. The Holy Prophet^{SAW} was presenting a totally new and unique set of beliefs whereby not only their ideology was to be changed but also their entire social system including politics and judiciary. So they resorted to denial. They realised their mistake only once Divine punishment was unleashed, but the time to repent had been lost. Allah declares that the Arabs and the Makkans also suffer from the same disease as the preceding nations. The cure is this Book, a blessing from the Most Beneficent Allah. This trove of Mercy, abounding in knowledge, beyond an iota of doubt, is revealed by the Most Merciful and the Most Beneficent, Who despite their denial is being very kind to them. It elaborates each and every issue and has been revealed in Arabic to facilitate understanding by the primary recipients and to honour them with the opportunity of conveying it to others. Of course, it benefits only the knowledgeable.

Knowledge and the Knowledgeable

Knowledge has different levels. If what is known is not true, it will not be real knowledge. Mere knowing is not enough, rather, what is known must be based on truth. It must become a part and parcel of one's conduct and reflect in every overt and covert action. Such a person will be the real scholar, the knowledgeable. On the contrary, merely knowing something will fall under the category of information, to which belonged the knowledge of the infidels they were so boastful about. They knew how to make money and safeguard their interests. Basically all their information was based on falsehood whereby they usurped the rights of others and employed unlawful means to acquire livelihood and power. The Qurān declared them as ignorant, despite their pride in their knowledge. Though revealed

in their mother tongue, yet it will benefit only the knowledgeable - those who possess or seek real knowledge.

It does not merely indicate the paths; rather it expounds realities to the extent of covering the consequences of actions. To those who act piously are given the glad tidings of success, while the deniers are informed of a formidable sequel. Yet most of the infidels turn away as if they were deaf. Rather, they claim that their hearts are draped and their ears plugged, and a screen stands between them and the Holy Prophet^{SAW}. What he is inviting them to is a separate world while where they live in is altogether different. They expect the Holy Prophet^{SAW} to continue practising his own way while leaving them alone to follow theirs.

Allah asks the Holy Prophet^{SAW} to tell these infidels that he is a human being just like them and not an angel to have a different set of requirements. His physical needs are the same as theirs. The difference is that Allah blessed him with revelation and entrusted him with a Message for them. This Message requires them to give up living according to their whims, and abandon the social systems they have devised, because all of them are based on falsehood. They must concede to the Magnificence of Allah, His Unity and His Divinity, and as a token become practically veracious and upright. Moreover, they must seek His forgiveness for all the errors they committed in the past. And woe be unto these polytheists that they do not spend their wealth in the Cause of Allah!

Is a Non-believer Obligated to Obey Divine Command?

The question arising here is whether or not a non-believer is obliged to pay Zakāt or perform other worships? A group of scholars concedes while the other contends that this liability begins only after embracing Islam. And when their attention is drawn to the non payment of Zakāt mentioned here, they explain that it is with reference to the cause of their infidelity.

Islamic Economy and the Ungodly Systems

The very essence of an Islamic Economic System is to safeguard the rights of its subjects and to help them. A Muslim lives for others and is always ready to help them ideologically, intellectually and monetarily. The most difficult of all these actions is to part with one's money. If a person is obsessed by a want of money and seeks to plunder others, he is guilty of not fulfilling his responsibilities. In other words, the lust for wealth was one of the reasons for the infidels' persistence on denial. The same curse is drifting the Muslims away from practical Islam today. They do not care to Islamize their system because it involves sacrifice, while the ungodly system allows them to usurp others' rights.

Surely, all those who believe in this Book and reform their conduct accordingly will be rewarded eternally without interruption. The blessings of Jannah are permanent and enduring. However, if due to some compelling circumstances such as sickness a practising Muslim fails to perform his duty, his record of deeds shall still be compiled to reflect as if he performed it.

Section 2

9. Say you: Are you indeed those who disbelieve in Him Who has created the earth in two days, and set up peers unto Him? That is the Rabb of the worlds.

قُلْ أَپَتَّكُمْ لَتَكْفُرُونَ بِأَلَدَى خَلَقَ الْأَرْضَ
فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ إِندَادًا ذَلِكُ رَبُّ الْعَالَمِينَ ﴿٩﴾

10. And He placed therein mountains firmly rooted rising above it, and He blessed it, and ordained therein the sustenance thereof, all this in four days, complete; this for the inquirers.

وَجَعَلَ فِيهَا رَوَاسِي مِّنْ فَوْقِهَا وَيُزَكِّهَا فِيهَا وَقَدَّرَ فِيهَا
أَقْوَامًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لِيَوْمٍ ﴿١٠﴾

11. He thereafter turned to the heaven, and it was as smoke, and said to it and to the earth: Do you twain come willingly or loth? They said: We come willingly.

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ
أَتَيْنَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

12. Then He decreed them as seven heavens in two days, and revealed to each heaven the command thereof. And We bedecked the nether heaven with lamps and placed therein a guard. That is the ordinance of the Mighty, the Knower.

فَقَضَّاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ
سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
وَحِفْظًا ذَلِكُمْ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

13. Then if they still turn away, say you: I warn you of a calamity of the 'Ād and Thamūd.

فَإِن أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ
عَادٍ وَثَمُودَ ﴿١٣﴾

14. Recall when the Messengers came to them from before them and

إِذ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ

behind them saying: Worship none save Allah. They said: Had our Rabb willed, He would have sent down angels, so verily we disbelieve altogether in what you have been sent with.

15. As for the 'Ād, they grew stiff-necked on the earth without justification, and said: Who is mightier in strength than we? Did they not see that Allah Who created them - He was mightier in strength than they? And they used to deny Our Signs.

16. Wherefore We sent upon them a raging wind in inauspicious days, so that We might make them taste the torment of humiliation in the life of this world, and surely the torment of the Hereafter will be more humiliating, nor will they be succoured.

17. And as for the Thamūd, We guided them, but they preferred blindness to guidance, wherefore the bolt of the torment of abjection struck them because of what they had been earning.

18. And We delivered those who believed and used to keep their duty to Allah.

أَلَا تَعْبُدُونَ إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبِّنَا لَأُنزِلَ مَلَائِكَةٌ
فِي نَائِبَاتٍ أَرْسَلْتُمْ بِهِ يَكْفُرُونَ ﴿١١﴾

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ نَرِوَا أَنَّ اللَّهَ
الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا
بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ مَّجْمَاتٍ
لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ
الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ
فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا
يَكْسِبُونَ ﴿١٧﴾

وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

Secrets of Revelation

The Holy Prophet^{SAW} may tell them that they are denying the **Being Who** created the earth in two days. They ascribe to **Him** rivals and take them as deities who have not created anything and are humble creation themselves. It is **Allah Who** is the Creator as well as the Sustainer of all the worlds. It is by **His Wisdom** that **He** created the earth in two days and pegged it with huge mountains and placed in it unlimited bounties for the nourishment of every species till the end of time, completing this task in four days. This explanation also amply answers the query of the Jews of Madinah on the subject.

He then turned to the heaven which was initially like smoke. **He** told both heaven as well as the earth, commensurate to their level of understanding, that **His** decisions will be implemented therein which they will not be able to impede. It was now up to them to accept this willingly or under duress. Both pledged obedience. Some Commentators suggest that this conversation is metaphorical, while the fact is that every creation can communicate with **Him**. **He** created seven heavens in two days and perfected each in its relevant affairs. **He** adorned the nether heaven with lamps that also protect it. All these are the works of the **Supreme Being**, the Dominant and the all-Knowing.

Stages of Creation of the Earth and the Heavens

The Jews of Madinah often sought clarifications from the Holy Prophet^{SAW}. They asked him to explain the stages of the creation of the earth and the heaven. These **Āyāt** were revealed to answer this question. **He** completed the earth in its present form with all its physical features, mountains and rivers followed by perfection of all the heavens, taking six days for the whole process. And if they do not wish to understand the Message being conveyed by the Holy Prophet^{SAW} even now, they may be reminded of the doom that follows a denial, as had befallen the 'Ād and the Thamūd.

The Incident of 'Utbah bin Rabi'ah

One of the chieftains of Quraish of Makkah, 'Utbah bin Rabi'ah was sitting by the K'abah with his comrades one day while the Holy Prophet^{SAW} sat all by himself at a distance from this crowd. 'Utbah took leave of them to have a word with the Holy Prophet^{SAW} in order to allure him away from Islam with some lucrative offer. After the stalwarts like Ḥadhrāt 'Umar and Hamza^{RAU} had embraced Islam, the Quraish had changed their tactics and had resorted to seduction. 'Utbah walked up to the Holy Prophet^{SAW} and sought his permission to speak, which was duly

granted. He said: "O my nephew! We are respectable people, while you are of a noble descent amongst us. We had a grand social system which your Message has disrupted; our beliefs are declared ungodly, our judicial system labelled cruel and our forefathers pronounced as infidels. Now if you want money, we shall make it available to you. If you want State power, we are willing to accept you as our ruler. If you are possessed by the Jinn, we are prepared to get you treated."

The Holy Prophet^{SAW} patiently listened to the detailed discourse of 'Utbah and started reciting this Sūrah from the very beginning. As he reached thirteenth Āyāt, concerning the doom that had befallen the 'Ād and Thamūd, 'Utbah placed his hand on the Holy Prophet's^{SAW} mouth and begged him to stop betiding his nation of such a destruction, and walked away. His comrades asked him about the result of his meeting. He informed them that he had heard a recitation which was neither poetry nor sorcery and advised the Quraish that if they did not wish to believe in him it was up to them but they should not hinder his way. He advised them to let the Arabs deal with him. If they succeeded in defeating him the Quraish would achieve their goal, and if he turned victorious the Quraish will still be in power indirectly. Having heard him, they ignored his advice labelling him to have been spellbound by the Holy Prophet's^{SAW} magic.

Worship vis-à-vis Destruction of 'Ād and Thamūd

The reason behind the destruction of 'Ād and Thamūd was that Allah's Messengers were sent unto them one after the other to worship none save Allah. Worship denotes complete obedience. It is not confined to Ṣalāt and fasting; rather it encompasses the entire code of living and this is the aspect very difficult to accept. They too declared that a human being could not possibly excel them in planning, and had Allah disapproved of their system, the best amongst humans, He would have sent angels with a better social, political and judicial system. Therefore, what their Prophet^{AS} said was not acceptable to them. The 'Ād were unduly arrogant when they declared that there was no one more powerful than them as to punish them, and as such they were not afraid of the Prophet's^{AS} warning. They failed to appreciate the powers of the One Who had made them so powerful. They knew the Message to be true both logically as well as traditionally, but refused to obey out of obduracy. Allah sent unto them stormy winds as punishment. It was as if inauspicious days had engulfed them.

Inauspicious Day

Not a single day is bad or inauspicious. This Āyah refers to those days of their life which, because of their evil doings, proved to be inauspicious for them. This

punishment was to humiliate them in this world while the eternal doom will be total abjection and nobody will be able to help them.

Allah had indicated the path of guidance to the Thamūd too, but they preferred to stick to their evil and tyrant ways. So destruction and humiliation befell them in sequel to their conduct.

Section 3

19. And on the Day when the enemies of Allah will be gathered towards the Fire, they will be set in bands.

وَيَوْمَ يُخَسِرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

20. Until when they come to it their ears and their sights and their skins will bear witness against them of what they had been working.

حَتَّىٰ إِذَا مَا جَاءَهُمْ هَاهُنَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

21. And they will say to their skins: Why do you bear witness against us? They will say: Allah has caused us to speak, as He causes everything to speak, and Who created you the first time, and to Whom you are now caused to return.

وَقَالُوا لِمَ جُودِدَ عَلَيْنَا شَهَادَتُنَا وَقَالَ أَلَمْ يَخْلُقْنَا اللَّهُ أَلَيْسَ لِكُلِّ شَيْءٍ وَهوَ خَلْقُكُمْ أَوَّلَ مَرَّةٍ وَآلَيْهِ تُرْجَعُونَ ﴿٢١﴾

22. And you have not been taking cover against yourselves, lest your ears and your eyes and your skins should bear witness against you, and you imagined that Allah did not know much of what you were working.

وَمَا كُنْتُمْ تَتَّقُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾

23. That conception of yours which you formed of your Rabb has ruined you, and you have become of the losers.

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

24. Then if they are patient, the Fire is their very home, and if they seek term to please Allah, then they will not be of those who are allowed to please Allah.

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا
فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ﴿١٤﴾

25. And We have assigned to them comrades who had bedecked to them what was before them and what was behind them. Justified upon them was the word pronounced on the communities of Jinn and mankind who passed away before them. Verily they were the losers.

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ
الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ
مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٥﴾

Secrets of Revelation

Despite His devastating Wrath, Allah protected those who had embraced Islam and obeyed Him with utmost sincerity. The destruction of these rebellious nations was a mere prelude to the Day when the enemies of Allah will be assembled at the site of reckoning, to be cast in Hell.

Testimony by the Organs

They will vehemently deny the iniquity of their conduct, but Allah will make their limbs and organs speak in corroboration of the records kept by the angels in their Registers of Conduct. By His Omnipotence, the infidel will hear the words spoken by his organs and will cross-question them, yet this faculty will be of no avail to him on that Day. It is inferred here that an accomplished believer can attain such excellence in this temporal life because of the light of faith, whereby it is possible for him to speak to inert objects, plants or organs of the body.

The organs testifying against the infidels will not only include the limbs but also the eyes and ears, even the skin. They will elaborate on all their deeds. The infidels will ask as to why they were testifying against them, whereas everything the infidels had done was for their sake and they were bound to share the punishment. They will say that the power to testify was given by the Omnipotent Who has granted this power to everyone who speaks. "And it was He Who had initially

given you life and has quickened you now for reckoning. You ignored His Magnificence in the world thinking that He does not know your deeds. But it was not within your powers to conceal these even from your limbs. Your neglect of the Omnipresence of the One Who is constantly fulfilling all your needs led to your destruction and this irreparable loss."

Taşawwuf is an Awareness of Allah's Presence

After embracing Islam, enlightening one's heart with Zikr through the Tawajjuh of an accomplished Shaikh in order to acquire the awareness that "My Rabb is constantly with me", with a view to self reformation is Taşawwuf.

At the Site of Reckoning, the patience of the infidels over their ill fate will be futile as they will be destined for Hell. If they try to express regrets, it will be of no use, for Ākhirah is a place of retribution and not actions. They had been such flagrant sinners that as a sequel to their misdeeds, Allah made the devils of human and Jinn genre dominate them in the world.

Domination by the Satan

These Satan had made their misdeeds fair seeming to them with a promising outcome. Allah's decree is now enforced as it had been on the preceding groups of humans and Jinn guilty of the same crime. Their loss is indeed great.

Satan Dominates the Jinn as well

It is highlighted here that just as human beings, because of their evil conduct, are punished by subjection to evil people and Jinn, so are the Jinn punished for their misdeeds. They are subjected to the company of Satan and iniquitous Jinn as friends, who ultimately lead them to destruction.

Section 4

26. And those who disbelieve say: Listen not to this Qurān, and babble therein, so that you may overcome.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ
وَالْغَوَافِ بِهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٦١﴾

27. So We will cause those who disbelieve to taste a severe torment, and We will surely requite them the worst of what they have been working.

فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ
أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٦٢﴾

28. That is the fate of the enemies of Allah – the Fire. Therein is their home of abidance - a sequel to their refuting Our Signs.

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ
بِمَا كَانُوا بِآيَاتِنَا يَمْجِدُونَ ﴿٢٨﴾

29. And those who disbelieve will say: Our Rabb! Show us those of Jinn and mankind who led us astray and we will place them under our feet that they may be of the nethermost.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ
أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُم تَحْتِ
أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

30. Verily those who said: Our Rabb is Allah, and have thereafter stood by it – on them will descend the angels saying: Fear not. Nor grieve, and rejoice at the glad-tidings of the Garden which you have been promised.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَمُوا
تَنْزِيلَ عَلَيْهِمُ الْمَلَائِكَةَ أَلا تَخَفُونَ
وَلَا تَحْزَنُونَ وَأَبشِرُوا بِالْجَنَّةِ الَّتِي
كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

31. We have been your friends in the life of the world, and are such in the Hereafter; herein whatever you desire shall be yours and whatever you call for shall be yours.

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ
أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

32. An entertainment for you from your Rabb, the Forgiving, the Merciful.

تَرْوَا مِنْ غَفُورٍ رَحِيمٍ ﴿٣٢﴾

Secrets of Revelation

Now that these infidels have been logically humbled, they ask one another to create a commotion whenever the Holy Prophet ^{SAW} recites the Qurān, so as to preclude listening and deprive people of its Barakah.

Recitation and its Etiquette

Mufti Muhammad Shafi^{RAIA} writes in his *Mu'ārif ul Qurān* that listening to the recitation is obligatory. It has become a common practice that the Qurān is recited over the radio, while the people carry on with their noisy business in public places like hotels etc. This is a trait typical of the infidels. They should not turn the radio on in the first place. If they do, they should only turn it on when they can pay attention to it and let others also listen in peace. In the light of this comment it is worthwhile analyzing the contemporary overnight recitation sessions where a number of Huffāz recite the Qurān on loud speakers throughout the night. This practice certainly embarrasses the believers in the neighbourhood. Instead of being meritorious for the organizers and the reciters, it will be a source of reprimand because it is disrespectful to the Qurān. However, if the recitation is done without the use of loudspeakers whereby the audience can listen in peace and the sound is not carried beyond the mosque or house where it is being held, it is fine.

Allah promises the infidels a severe punishment over such pranks. They will have to bear a tormenting doom in requital of their evil deeds. They will face turmoil in this world, while permanent residence inside the blazing Hell awaits these enemies of Allah. Once inside the Hell, they will develop a deep hatred for their evil friends and pray to Allah to identify those human beings, Jinn and Satan who had paved their way into Hell. They will long to trample their mentors under their feet to cause them greater distress.

The Sublime Providence

Remember that the successful people are those who acknowledge His Providence. In other words, besides His Divinity they accept Him as Provider of all their needs. Under no duress or temptation do they associate any hopes with anyone save Him and always persevere on His obedience.

Perseverance

Perseverance refers to the virtue of practically endorsing one's belief in Allah as the Rabb. According to Hadhrat 'Umar^{RAU}, perseverance demands that one must obey what is commanded, refrain from the prohibited and must never try to find excuses for sinful actions. Upon the persevering lot descend the angels, enabling them to act piously in this temporal life. They remain their companions on the eve of death, after resurrection and while in Jannah. On the throes of death, these angels comfort the believer not to be afraid or anxious, but to rejoice over his transfer from this world of turmoil to the peaceful abode of Jannah promised by Allah. The angels also inform him that just as they were with him throughout his

stay in the world, they will also accompany him in the Ākhirah. Allah's bounties await him in Jannah, where everything will be made available as desired. Even a fleeting desire crossing his mind will be fulfilled instantly. Such is the hospitality of the Almighty Allah, the Most Forgiving and Merciful.

Section 5

33. And who is better in speech than he who summons unto Allah and works righteously, and says: Verily I am of the Muslims.
34. Good and evil cannot be equal. Repel you evil with what is goodly, then behold! He, between whom and you was enmity, will be as though he was a warm friend.
35. And none attains that except those who are patient; and none attains that except the owner of mighty good fortune.
36. And if there stirs you an incitement from Satan, then seek refuge in Allah. Verily He! He is the Hearer. The Knower.
37. And of His Signs are the night and the day and the sun and the moon. So do not prostrate yourselves to the sun and the moon, but prostrate yourselves to Allah Who has created them, if it is Allah Alone Whom you are worshipping.
38. And if they grew stiff-necked, then those who are with your
- وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٢٣﴾
- وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ
أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي
يُبْغِضُكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٢٤﴾
- وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا
إِلَّا ذُو حِطِّ عَظِيمٍ ﴿٢٥﴾
- وَإِذَا يَرَاكَ مِنَ الشَّيْطَانِ نَزَّحٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٦﴾
- وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ
وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٢٧﴾
- فَإِنْ أَمْسَكَ بُرُوجَ الدِّينِ عِنْدَ رَبِّكَ يُسَبِّحُونَ

Rabb, hallow Him night and day,
and they weary not.

39. And of His Signs is that you see
the earth lowly, and when We sent
down water on it, it stirs to life
and grows. Verily He Who
quickens it, is the Quickener of
the dead. Verily He is Potent over
everything.

40. Verily those who blaspheme Our
revelations are not hidden from
Us. Is he then who will be cast
into the Fire better or he who
comes secure on the Day of
Resurrection? Do what you will,
verily He is the Beholder of what
you do.

41. Verily those who disbelieve in the
Admonition when it comes to
them are themselves at fault;
verily it is a Book mighty.

42. Falsehood cannot come to it from
before it or from behind it. It is a
Revelation from One Wise and
Praise-worthy.

43. Nothing is said to you save what
was said to the Messengers before
you. Your Rabb is Owner of
forgiveness and the Owner of
afflictive chastisement.

44. And had We made it a recital into
a foreign tongue, they would
certainly have said: Why are not
the verses thereof explained? A
foreign tongue and an Arab! Say
you to those who believe in it, it is

لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَمُونَ ﴿٣٨﴾

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا
عَلَيْهَا الْمَاءَ أَهْزَتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا
لَمُحْيِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَنَنْزِلُ
فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آيَاتِنَا يَوْمَ الْقِيَامَةِ
أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ
وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ
مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

مَا يُقَالُ لَكَ إِلَّا مَا قَدِ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ
لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

وَلَوْ جَعَلْنَاهُ قُرْءَانًا عَجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ
آيَاتُهُ أَءَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا
هُدًى وَبُشْرَى وَعَلَى الَّذِينَ لَا يُؤْمِنُونَ

guidance and a healing; and those who do not believe, in their ears is heaviness and to them it is blindness. These are they who are cried unto from a place far-off.

فِي آذَانِهِمْ وَقُرُّهُوَ عَلَيْهِمْ عَمَىٰ أُولَٰئِكَ
يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ ﴿١١﴾

Secrets of Revelation

The most superior act of all is inviting mankind towards Allah – verbally or practically. One must not simply sit back after embracing Islam, rather the real task that lies ahead is to propagate it as much as possible. A person who calls out the Azān merely for Allah's sake without any vested interest is amongst the propagators. Indeed, every propagation attended by sincerity, without the intentions of any material or political gains is the act of highest merit in this world, though it does not relieve a person of his other duties.

One must be Proud of Being a Muslim

A propagator must also be proud of being a Muslim and be grateful to Allah for this favour, unlike the apologetic attitude of contemporary Muslims who are so overawed by the infidels that they reveal their identity in embarrassment.

Virtue and evil can never be equal in terms of outcome. It is best to repel evil with acts of piety as returning evil with evil will increase the enmity. But if evil is returned with virtue, it often changes an enemy into a friend. Generally in everyday life, noble conduct is the path to success for a believer. Once someone abused Ḥadhrat Abu Bakr Ṣiddiq^{RAU}. He replied: If what you say is correct, I turn to Allah in penitence; and if you are wrong, I pray to Allah to forgive you. Tolerance is a gift from Allah, given to those who are not rash. Indeed they are extremely fortunate. If Satanic whispers start to influence the believer in such a situation and he begins to get angry, he must instantly seek Allah's refuge and remember the Hearer, the Knower.

General Attitude

Remember that this is a general rule that applies to the situations of everyday life. It does not apply to a situation where Shari'ah is violated and the believers give a free hand to the ungodly violators under the pretext of noble conduct. It is a

common observation today that people react instantly where their vested interests are involved and profess to be tolerant where tenets of Islam are at stake.

This rotation of days and nights with perfect regularity and the effects thereof on things and human life are all proofs of Allah's Magnificence. Therefore, do not attribute it to creations lest you start prostrating before the sun and the moon, but only prostrate before the One Who is the Creator of everything.

Prostrating before Others than Allah

Prostrating in worship before anyone save Allah is polytheism and has always been forbidden. A prostration to show respect was allowed in early Shari'ahs, but is prohibited in the Shari'ah of Prophet Muhammad^{SAW}. To accept the sun and the moon, days and nights or seasons as absolute causes like the atheists, amounts to prostrating before them. Mankind is warned to refrain from all facets of polytheism and to prostrate only before the Creator Who has endowed the peculiarities to everything. This indeed is the path of His worship and the end result of all scientific research will always be the discovery of some aspect of His Magnificence.

And if someone, out of ignorance, deems prostrating before Allah as condescending for himself or considers His obedience to be humiliating, he must remember that there are legions of angels who prostrate before Him, eulogise Him round the clock and never get weary of it. He is in no need of prostration; rather, it is the need of human beings that they must worship Him. They must note how the soil becomes lifeless and desolate but when Allah sends rainfall it blooms with life and a variety of greenery that had completely vanished sprouts once again. Certainly, He Who grants life to the soil will also quicken the dead on the Day of Reckoning. Undoubtedly, He is Potent over everything. He is Aware of all heretics who outwardly accept the Qurān, yet alter its real meaning through wilful misinterpretation to serve their own interests.

Heresy and Heretics

According to the scholars heresy does not refer to a blatant denial but to a situation whereby a heretic claims to believe in the Qurān but concocts interpretations contrary to Shari'ah or the Essentials of Dīn. Such a person is a heretic, while his act is heresy. This is the way of the Shi'ites, the Kharjis as well as the Qadianis. In short, the ungodly schools of thought indulged in heresy. But the trouble today is that the Westernised Muslims educated under the secular system of education comment on the well-known tenets of Islam such as Ṣalāt, Fasting, Zakāt and Ḥajj. They indulge in heresy and as such are heading towards

destruction. To justify interest and games of chance fall under heresy, a sure path to Hell. So are those heading for Hell better off or those who will be spared on the Day of Reckoning? Every individual has been given the right to choose while Allah is Vigilant over the actions of the entire mankind. Nothing is concealed from Him.

How unfortunate indeed are those who deny the Qurān, an extremely honourable and a unique Book. One of its distinctive features is that no one can ever manipulate it in anyway by adding any falsehood, either by overt opposition, whereby its text or meanings are altered, or covertly through hypocrisy. Such a person always ends up being disgraced and is always refuted. The past fourteen centuries bear witness to the fact that the Qurān indeed enjoys Divine Protection in every sense of the word, as it is revealed by the Wisest and the Most Praiseworthy both in Attributes as well as in Being.

The Holy Prophet^{SAW} is also being subjected to the same accusations and objections as had been the Prophets^{AS} before him. The answers thereof have been repeatedly given with sound evidences. Allah is indeed Forgiving and is making these evidences a source of forgiveness for people. But it must also be remembered that His punishments are extremely torturous for those who persist on denial. Had the Qurān been revealed in a language foreign to its primary addressees, the Arabs, they would have certainly objected to it on the grounds that the language was unknown to them. After all a fault finder always manages to come up with objections.

So the Holy Prophet^{SAW} must declare that this is the Book of guidance towards the path of piety for those who believe. It gives a Complete Code of Life, which once adopted protects against all perplexities. Those who deny it have marred their hearing because of their evil deeds and the very light it radiates blinds them. Thus they fail to even understand it. It is a proverb common amongst the Arabs that a person who understands is said to have listened from a place nigh, while the other is said to have listened from afar.

Section 6

45. And assuredly We vouchsafed the Book to Mūsa and there arose difference concerning it. And had not a word gone forth from your Rabb the affair would have been

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ
وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٥﴾

decreed between them. And verily they are in regard thereto in doubt and dubitating.

46. Whoever works righteously it is for his own soul, and whoever works evil it is against it. And your Rabb is not an oppressor to His bondmen.

47. To Him Alone is referred the knowledge of the Hour. And not a fruit comes forth from its knops, nor does a female conceive or bring forth but with His Knowledge. And on the Day when He will call unto them: Where are My associates? They will say: We assure You, none of us is a witness thereof.

48. And those whom they had been calling upon before will fail them, and they will perceive that there is no refuge for them.

49. Man is never wearied of praying for his worldly good, and if an evil visits him, he is despondent, despairing.

50. And if, after an affliction has visited him, We cause him to taste of Our Mercy, he is sure to say: This is my own, and I do not think that the Hour will ever arise, and were I to be brought back to my Rabb, surely there will be for me an excellent reward from Him. But We shall surely declare to those who disbelieve what they

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا
وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿١٦﴾

﴿١٦﴾ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ
مِنَ الْأَشْجَارِ إِلَّا أَنْ نَسُفَّحُهَا وَمَا يَحْمِلُ مِنْ أَنْثَى وَلَا تَضَعُ
إِلَّا بِعِلْمِهِ ۗ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ
قَالُوا أَدْذُنَا أَذْنًاكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿١٧﴾

وَضَلَّ عَنْهُمْ مَّا كَانُوا يُدْعُونَ مِنْ قَبْلُ
وَنظَنُّوا مَا لَهُمْ مِنْ نَجِيصٍ ﴿١٨﴾

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاوِ الْخَيْرِ
وَإِنْ مَسَّهُ الشَّرُّ فَيَسْتَوْسِقُنَّ ﴿١٩﴾

وَلَمَّا أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّهُ
لَيَقُولَنَّ هَذَا إِلَىٰ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن
رُجِمْتُ إِلَىٰ رِجْتِي إِنْ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَاَلَّذِينَ يَقْنَهُمْ مِنْ عَذَابِ
عَلِيظٍ ﴿٢٠﴾

have worked, and make them taste a rough torment.

51. And when We show favour to man, he turns aside and withdraws on his sides, and when evil touches him he is full of prolonged prayer.
52. Say you: Think! If it is really from Allah and you reject it, who is further astray than one who is in schism far-off?
53. Soon We shall show them Our Signs in the universe and in their own selves until it becomes manifest to them that it is the truth. Does it not suffice in regard to your Rabb, that He is Witness over everything?
54. Lo! They are in doubt concerning their meeting with their Rabb. Lo! He is the Encompass of everything.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَى بِجَانِبِهِ
وَإِذَا مَسَّهُ الشَّرُّ فَرَدُّ دُعَاءٍ عَرِيضٍ ﴿٥١﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ
ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ
هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ
حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ
أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ ﴿٥٤﴾

Secrets of Revelation

Similar treatment was meted out to Prophet Mūsa^{AS} when Torah was revealed to him. Some believed in it while others raised objections and denied it. The Holy Prophet^{SAW} is also being treated likewise. The Jews often incite and educate the illiterate Arabs to raise various objections and questions. Had retribution not been ordained for the Day of Reckoning, these deniers would have been convicted right away. Their misconceptions cause them great unrest. And whoever acts piously, his piety would benefit him, and the wrongdoer will himself bear the consequences of his wickedness. Allah does not wrong anyone of His creations. Only Allah knows when Al Qayamah and the Hour of Reckoning shall take place. It is beyond human powers to know, nor will any human being arbitrate on that Day. Only He

Who is to Judge on that Day knows when it will occur. And whatever is taking place in this world by His Omnipotence is also well known to Him for instance, the nature and the quantity of fruit that lies inside the sheaths of a fruit tree.

Information on a Female's Pregnancy

And any female who conceives and what will she deliver is in His Knowledge. If today the modern scanning machines provide some details of a pregnancy, it can, by no means, be compared to His Knowledge. Merely detecting the gender of an unborn baby can never equal the Knowledge of the Originator of life. Wherever a seedling of a plant or herbage sprouts, it is in His Knowledge, as He has created it. And where any womb bears a foetus, it is He Who is fashioning the infant to the finest details. Therefore, the information provided by modern technology cannot match the Divine Knowledge.

A Strange Incident

It is a miracle of His Omnipotence how He fashions and creates everything and makes provisions available for it. The author was supervising the digging of a well on his lands when a strange demonstration of His Omnipotence was directly observed. The labourers were blasting the rocks and scooping out the debris. Almost after ninety feet of digging, they discovered a small stone which when struck split into halves. In the centre was a small depression of the size of a coin, wherein a little insect, larger than the housefly and smaller than the honey-bee was moving and could fly. How was it born and wherefrom was it getting food is only known to the Rabb of the worlds!

On the Day of Reckoning the polytheists will be asked to call for help all whom they had ascribed as Allah's partners. They will denounce their polytheistic beliefs and deities. But their confession will be of no use as all the falsehood would already have been destroyed, and they would know that no excuses or tricks could save them. An ignorant person has an insatiable greed and never gets weary of plundering in his pursuit for more. However, when caught up in distress he sinks into despair. This is because he had never developed any link with Allah whereby he could acquire the capacity to be grateful when favoured, and to be patient when in trouble. Yet once his suffering is redressed or he regains power after a downfall, he forgets everything. Instead of being grateful to Allah, he claims it to be his right. He does not even realise that the Day of Judgment is lurking around and claims that if it was ever to occur he will be of the privileged lot. But on that Day Allah will remind the non-believers of their misdeeds and they will be subjected to

a humiliating doom. People of such character defy **His** Commands when blessed with affluence or power, and make lengthy supplications when squeezed.

Supplication

A prolonged supplication made with humility and in tears is a Mercy from **Allah**. However, the prayer of evil doers, ingrate in affluence and persistent on denial, who supplicate to **Him** in distress with the sole intention of being relieved, without any cognisance of **His** Magnificence, is no more than impudence. The Holy Prophet^{SAW} must inform them that when this Book, the faith and the universal plan of life is from **Allah**, can there be a greater act of waywardness than denial? They have indeed drifted far away.

Allah has enriched the heavens and the earth with **His** Signs. A miniature world exists within every human being, every aspect of which provides evidence to **Allah's** Magnificence. If man ponders over **His** Creativity and seeks the truth, his body itself, its organs and its limbs and their peculiarities will point to the fact that **Allah** Alone is the Truth. **His** Scripture is true and so is **His** Messenger^{SAW}. It is by **His** Magnificence that **He** Knows everything constantly. Nevertheless, the infidels are sceptical over their returning to **Him**, the Provider and the Sustainer. Take note that Divine Providence has been mentioned here as an evidence to resurrection. They must know that **Allah** is Potent over everything. Just as **He** creates and gives life the first time, **He** can do so once again. Indeed **He** will quicken and subject everyone to accountability.