

سُورَةُ الْأَحْقَافِ

Sūrah Al Aḥqāf

(THE SANDHILS)

Revealed in Makkah, it comprises four Sections and thirty five Āyāt.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Hā. Mīm.

2. The revelation of the Book is from Allah, the Mighty, the Wise.

3. We created not the heavens and the earth and what is in-between save with a purpose and for a term determined. And those who disbelieve backslide from what they are warned of.

4. Say you: Think! Whatsoever you call upon besides Allah – show me whatsoever they have created of the earth? Or, have they any share in the creation of the heavens? Bring me a Book before this or some trace of knowledge, if you are truthful.

5. And who is more misguided than he who calls besides Allah such as will not answer him till the Day of Resurrection, and who are even unaware of their call?

6. And when mankind are gathered they will become enemies unto

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ①

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ②

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ  
وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا  
مُعْرِضُونَ ③

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا  
مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَفَتُنذِرُنِي بِكِتَابٍ  
مِّن قَبْلِ هَذَا أَوْ أَنزُرُوا مِن عِلْمٍ إِنْ كُنْتُمْ  
صَادِقِينَ ④

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ  
لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ⑤

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا

them, and will become deniers of their worship.

يَعَادَتِهِمْ كُفْرِينَ ﴿١﴾

7. And when Our manifest revelations are rehearsed to them, those who disbelieve say of the truth when it comes to them: This is magic manifest.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ قَالُوا الَّذِينَ كَفَرُوا بِالْحَقِّ لَمَجَآءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

8. Do they say: He has fabricated it? Say you: If I have fabricated it, you cannot avail me against Allah in anything. He is the Knower of what you utter respecting it. He suffices as witness between me and you and He is Forgiving, Merciful.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

9. Say you: I am not an innovator among the Messengers nor I know what would be done with me or with you: I only follow what is revealed to me, and I am but a manifest warner.

قُلْ مَا كُنْتُ بِدَاعٍ مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَنِيعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

10. Say you: Think! If it is from Allah while you disbelieve in it, and a witness from the Children of Isra'il bears witness to the like thereof and believes, while you are still stiff-necked, then who is further astray than you? Verily Allah does not guide a wicked people.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَتَمَنَّوْا أَن تَكُونَ الْفَالِقِينَ ﴿١٠﴾

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### Secrets of Revelation

This Magnificent Book has been revealed by Allah, Who is Mighty and Omnipotent, capable of doing whatever He chooses. It is only by His Wisdom that

respite is given to people and a Book for their guidance has been conveyed to the mankind by His true Messenger<sup>SAW</sup>. It provides evidence that Allah has created the heavens and the earth, and all that exists therein with absolute perfection, and there ought to be an outcome of this exercise. In other words, every creation itself demands that it must come to a conclusion one day, otherwise the ends of justice are not met.

And those who deny do so without any authority. When cautioned against the horrifying doom of Ākhirah they simply turn and walk away. They may be asked to present anything created by their deities, to whom they call out and worship besides Allah in hope of some gain or in fear of some loss. Do they enjoy any partnership in the heavens? If they cannot prove it logically let them present a Scriptural authority or support it by the teachings of any Prophet or Messenger<sup>AS</sup>

### Three Types of Reasoning

There are three kinds of evidence to judge the veracity of a claim. Firstly from the Divine Books, secondly the historical traditions, the most authentic being those traced to a Prophet<sup>AS</sup> and thirdly, logical evidence. When the infidels cannot prove their stance by any of the three means, they are indeed wrong. The deities they invoke can never hear them and have no knowledge of the invoker. On the Day of Judgement these deities will turn into their enemies and deny that they were worshipped. These infidels are being conveyed clear Divine revelations, yet they dismiss these as magic and accuse the Holy Prophet<sup>SAW</sup> of fabricating lies about Allah. He may inform them that if it were so, why should he do it for their sake, knowing fully well that they cannot save him from Allah's Wrath?

### An Impostor is Always Miserable

As a rule, an impostor is always abased and destroyed. He is not given respite for long to misguide people. The Holy Prophet's<sup>SAW</sup> always has Allah's succour by his side while his enemies are being abased. It is a mighty evidence of his truthfulness and the authenticity of his Prophethood. The actions of the infidels are not concealed from Allah and He is sufficient as Witness over them and him.

If they claim that they have not been exterminated so far and as such they are right, it is absurd, because Allah's Book clearly rejects their ungodly beliefs. Nevertheless if they repent and reform, He is Forgiving. And indeed He is Beneficent, and that is why an infidel also avails of His General Mercy during the temporal life. The Holy Prophet<sup>SAW</sup> may also tell them that he is not the first one to have been sent as His Messenger, nor is Prophethood something unheard of. There have been Prophets and Messengers<sup>AS</sup> sent before him, a fact they are fully

aware of. And he does not claim to know the Unseen, whereby he can comment on his as well as their fate. Whatever he says is revealed to him by Allah and his office requires him to forewarn them against the impending tribulations.

### The Holy Prophet<sup>SAW</sup> and Knowledge of the Unseen

This is an issue often discussed in public debates. However, according to the consensus of the righteous scholars, to say that the Holy Prophet<sup>SAW</sup> did not know the unseen, or to make him the topic of discussion in this context is not permitted at all. In fact it is so impudent that it may well jeopardise one's faith. It is true that the Holy Prophet<sup>SAW</sup> is not a partner in His Being and His Attributes, nor anyone else. The knowledge vouchsafed to His entire creation is less than what has been given to the Holy Prophet<sup>SAW</sup> alone. The Āyah under discussion may be interpreted to mean that he does not claim to know the unseen, nor does he foretell anything even about himself as to what may befall him the next day. He speaks only that of which he is blessed with knowledge by Him.

They must be warned of the consequences of their denial, for undoubtedly this Quran is from Allah, duly supported by logical as well as Scriptural evidence. And many a righteous scholars of Banī Isrāīl enjoying knowledge of the earlier Divine Scriptures have believed in it, testifying its authenticity. Other are just being arrogant, denying out of sheer ignorance and conceit. A severe punishment awaits them and Allah does not guide such transgressors.

## Section 2

11. And they who disbelieve say of those who believe: Had it been good they would not have preceded us thereto. And when they have not let themselves guided by it, they say: This is an ancient falsehood.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْلَا كَانَ خَيْرًا  
مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ  
فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

12. And prior to it there has been the Book of Mūsa a guidance and a Mercy. And this is a Book confirming it in Arabic speech, that it may warn those who have done wrong and as glad tidings to the well-doers.

وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً  
وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانِ عَرَبِيًّا لِّيُنذِرَ  
الَّذِينَ ظَلَمُوا وَيُبَشِّرَ لِّلْمُحْسِنِينَ ﴿١٢﴾

13. Verily those who say: Our Rabb is Allah, and then stand fast to it, no fear shall come upon them, nor shall they grieve.

14. Those are the inmates of the Garden, abiders therein: A recompense for what they have been working.

15. And We have enjoined upon man kindness to the parents, with hardship bears him his mother, and with hardship she brings him forth, and the bearing of him and the weaning of him is thirty months, until, when he attains his full strength and attains the age of forty years, he says: Rabb! Grant me that I may give thanks for the favour which You have done me and my parents and that I may work righteously such as You may approve. And be You good in my progeny, verily I have turned to You penitent; verily I am of those who submit.

16. Those are they from whom We shall accept the best of what they have worked, and their misdeeds We shall pass by. They will be among the inmates of the Garden – a true promise this, what they have been promised.

17. And he who says to his parents: Fie upon you both! Do you threaten me that I shall be taken forth, whereas generations have passed away before me. And the

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

أُولَئِكَ الَّذِينَ نَقَبْلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَنْتُمَا إِنِّي أَنْ أَخْرَجَ وَقَدْ خَلَيْتِ الْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَفِئَانِ اللَّهَ وَبِئْسَ مَا يَأْمُرُ الْإِنْسَانُ إِذْ وَعَدَ اللَّهُ حَقًّا قَبْلُ

twain implore Allah's assistance, woe to you! Come to believe, verily the promise of Allah is true. Yet he says: This is nothing but the fables of the ancients.

18. Those are they upon whom has been justified the saying about the communities of Jinn and mankind who have passed away before them; verily they are ever the losers.

19. And for all are ranks according to what they have worked, that He may repay them in full for their work, and they shall not be wronged.

20. And on the Day when those who disbelieve shall be placed before the Fire: You made away with your good things in your life of the world, and you enjoyed yourselves therewith, so Today you shall be requited with torment of ignominy because you have been growing stiff-necked on the earth without justification, and because you have been transgressing.

مَا هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرِ  
قَدَخَلْتَ مِنْ قِبَلِهِم مِّنَ الْجَنِّ وَالْإِنسِ  
إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٨﴾

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَبِأَعْمَالِهِمْ وَهُمْ  
لَا يُظْلَمُونَ ﴿١٩﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَذَّيْتُمْ طَبَّتِ  
فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْرَوْنَ  
عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْكُرُونَ فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

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### Secrets of Revelation

Self-conceit pushes a person to his own choice as the criterion, like these infidels. They assert that had Islam been the Divine Religion having any merit, they would have accepted it, and the poor would not have preceded them. They think that because they are better of than the believers in temporal affluence, they deserve to avail all goodness. Denied the guidance, they label Qurān as false like fables of the

ancient, though the Scriptures revealed before it were also based on Truth. For instance, the Torah revealed to Prophet Mūsa<sup>AS</sup> was guidance and a source of countless blessings for his nation. Besides the eternal bliss, they were also given success in this world, as a great Divine Mercy. Now this Book revealed in clear Arabic language not only endorses it but also testifies the prophecy of its revelation by the Torāh. It forewarns the transgressors and the infidels of the evil consequences of denial, and gives glad tidings to those who obey Allah after embracing Islam with due sincerity.

### Who are Moḥsinīn?

Those who acknowledge Allah as their Rabb, pin all hopes on Him with utmost sincerity and persevere on true beliefs and practices for the rest of their lives. They will have no fears of any punishment, nor will they grieve over leaving this world. They will enter Jannah gleefully to abide therein. This will be Allah's favour unto them because of their noble conduct. Allah has also enjoined upon mankind mutual rights besides His own. The foremost among them is kindness to parents, especially to the mother, who endures lots of pain through the process of pregnancy, delivery and suckling, spread over thirty months.

### Pregnancy and the Period of Lactation

Here the duration of pregnancy and lactation is thirty months, while in an another Āyah it is two years. Thus the minimum period of gestation is six months; the baby does not completely develop before this period. The maximum duration of a pregnancy has not been determined; it may well be in years while the breast feeding is two years. Imām Abu Ḥanifa<sup>RAU</sup> adds another six months subject to the provision that the baby does not take any other food or is weak etc. Otherwise all the scholars agree that breastfeeding is upto two years. Beyond this period, if a baby is breast fed by some other woman, the rules of fosterage will not apply.

The baby grows into maturity (generally 18 years) and steps into practical life. He learns from his experiences until at forty, he becomes pragmatic and begins to handle the affairs of life deliberately instead of being impulsive. It is then that he begins to appreciate deeply the greatness of parents and the toilsome process of bringing up children which they go through. He therefore, pleads: "Rabb! Grant me that I may give thanks for the favour which You have done me and my parents and that I may work righteously such as You may approve. And be You good in my progeny, verily I have turned to You penitent; verily I am of those who submit."

## Abu Bakr Şiddīq<sup>RAU</sup>

Qurān is for the entire mankind. Yet the Commentators assert that the very first practical example of this Āyah was Ḥadhrat Abu Bakr Şiddīq<sup>RAU</sup>. At 18, he accompanied the Holy Prophet<sup>SAW</sup> on a business trip and never left his side. When the Holy Prophet<sup>SAW</sup> declared Prophethood, he was 38 and was the first to embrace Islam. His parents followed suit and his grandchildren enjoyed the honour of Companionship down to four generations.

Such are the souls whose piety Allah accepts and whose omissions He overlooks. They are the dwellers of Jannah, who shall fully avail His Promise. And there are the unfortunate people who, despite having been born to Muslim parents, go astray (May Allah protect us) and when advised by their parents, scold them in arrogance. They advise avoiding such beliefs like quickening after death for centuries have gone by and never did anyone come back to life. Their parents plead with them to realize that Allah's Promise will certainly come true; yet they insist that these are myths of the old. For them the Promise of a doom will come true including those in the preceding nations who had acted in the similar manner, be they human or Jinn. Every nation and each individual will have the due share of reward or retribution commensurate to their conduct and none will be wronged in the least.

### The Reward for the Noble Deed of an Infidel

The Day the infidels are driven to Hell, they will recall their noble deeds, for instance, helping the needy or construction of hospitals and wells etc in the temporal life. They will be told that since they had acted piously only for worldly purposes, affluence or fame or for averting a distress, without ever believing in the Ākhirah, they had already availed their reward there. Now they will be kept in a humiliating torment for being arrogant on Allah's land and for His disobedience, a natural outcome of such attitude.

### Section 3

21. And remember you the brother of the 'Ād when We warned his people in the sandhills – and surely there have passed away warners before him and after him – saying: Worship none save

وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ  
وَقَدْ خَلَّتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ  
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ



Allah, verily I fear for you the chastisement of an awful Day.

22. They said: Have you come to us that you may turn us aside from our gods? Then bring you upon us that with which you threatens us, if you are truthful.

23. He said: The knowledge is only with Allah, and I preach to you that wherewith I am sent, but I see you are a people given to ignorance.

24. And when they saw it as an over peering cloud tending towards their valleys they said: That is an over peering cloud bringing us rain. Nay! It is what you sought to be hastened: A wind wherein is an afflictive torment.

25. It shall annihilate everything by the command of its Rabb. Therefore, they became such that nothing could be seen of them save their dwellings. We thus requite a nation of the guilty.

26. And them We had assuredly established in that flourishing condition wherein We have not established you and We had assigned for them hearing and sight and hearts; yet their hearing and sight and hearts availed them not at all. They used to deny the revelations of Allah, and then encompassed them what they had been mocking at.

عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

قَالُوا أَأِخْتَنَا لِنَأْفِكَنَا عَنِ مَّا هِيَ بِنَا فَأِنَّا  
بِمَا تَعِدُّنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُم مَّا أُزِيلَتْ بِهِ  
وَلِنَكْتُبِي أَرْبَابِكُمْ قَوْمًا يَعْتَلُونَ ﴿٢٣﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا  
هَذَا عَارِضٌ مَّمْطِرٌ نَّابِلٌ هُوَ مَّا اسْتَعْجَلْتُمْ  
بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى  
إِلَّا مَسْكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ  
سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ  
وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ  
إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ  
وَحَاقَ بِهِمْ مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٦﴾

## Secrets of Revelation

The Holy Prophet<sup>SAW</sup> may recall the story of Prophet Hūd<sup>AS</sup> who was raised in his own nation 'Ād. They lived amidst sand dunes in a place not easily accessible, yet Allah sent them the Message of guidance. There had been Prophets<sup>AS</sup> sent before him, a fact very well known to the infidels while this chain continued even after him. So there was nothing unusual about Prophethood that they could not perceive. All the Prophets conveyed the same Message as did Prophet Hūd<sup>AS</sup>, that is, not to worship and obey anyone save Allah. And if they were to persist in polytheism, he feared for them the doom of a tremendous Day. They accursed and charged him for an attempt to estrange them from their deities.

### Ascribing Divine Blessings to Others than Allah and Obeying them

Allah provides everyone with livelihood, health, honour etc. yet due to lack of His Cognition, some people ascribe these blessings to others than Him and submit to their obedience while the Prophets<sup>AS</sup> dispense Allah's Cognition. The People of 'Ād were annoyed by the words of Prophet Hūd<sup>AS</sup>, as in their ungodly opinion, they benefited from the idols. This opinion was also held by the polytheists of Makkah. Inflamed, they told the Prophet to let the doom commence right away instead of waiting for the Tremendous Day, if he was true. The Makkans had also made a similar demand, but Allah declared that His Wrath will not rout them so-long-as the Holy Prophet<sup>SAW</sup> was amidst them. Though this Divine Promise endures till Qayamah yet the collective destruction has been suspended from the world forever. And when the Holy Prophet<sup>SAW</sup> migrated to Madinah, the Makkans were duly inflicted with famine, defeat at Badr and Uḥad, and were dishonoured at the Battle of Trench, while the Conquest of Makkah totally uprooted them.

Prophet Hūd<sup>AS</sup> told his people that the knowledge of the Hour was only with Allah. He was not assigned the task of initiating the doom, nor was he to conduct the accountability on that Day. That is Allah's domain and only He Knows when it will occur. His mission was to convey Allah's Message, which he had done. Their irrelevant questions, however, only displayed ignorance. And when they refused to accept the Prophetic advice, the visitation was right upon them. They saw a cloud heading towards their settlements. Assuming it as the harbinger of rain they rejoiced and mocked at the Prophet's warning. It turned out to be a tormenting doom in the form of a very violent desert storm, which tossed everything around and all died over night. No living creature survived, human or animal. Desolate houses were littered with corpses in a punishment decreed for the

culprits. O' Addressees of the Qurān! You are nowhere close to the powers and the technology they had been given!

### Preceding Nations also Advanced in Science

It is a fact that the earlier nations had also made great progress in knowledges of the physical sciences. Many a relics recovered from their ruins reveal how they had accomplished certain tasks even beyond the reach of modern man despite all the advancement. Allah had blessed them with the hearing and the vision for mundane achievements, as well as faculty of the Qalb to acquire spiritual excellence. Yet they did not employ these faculties to acquire His Cognition and only confined themselves to the mundane pursuits, affluence, power and rule which availed them naught against the doom. They opposed the revelations of Allah, mocked at His Prophets and were destroyed in the process.

### Section 4

27. And assuredly We have destroyed the cities round about you, and We have variously propounded Our Signs that per chance they might return.
28. Then why succoured them not those whom they had taken for gods beside Allah, as means of approach? Aye! They failed them. And that was their lie which they had been fabricating.
29. And recall when We sent towards you a company of the Jinn listening to the Qurān. So when they came in the presence thereof they said: Give ears. Then when it was ended, they returned back to their people as warners.
30. They said: O our people! Verily we have hearkened to a Book sent down after Mūsa, confirming
- وَلَقَدْ أَهَلَكْنَا مَا حَوْلَ كُرْمٍ مِنَ الْقُرَىٰ وَصَرَّفْنَا  
الآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧﴾
- فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا  
إِلَٰهَةً بَلِ ضَلُّوا عَنْهُمْ وَذَلِكِ إِفْكُهُمْ  
وَمَا كَانُوا بِفِتْرَتِكَ ﴿٨﴾
- وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ  
الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا  
فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٩﴾
- قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ  
مِنْ بَعْدِ مَوْسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

what was before it, guiding to the truth and a straight path.

31. O our people! Answer Allah's summoner, and believe in him; He shall forgive you your sins and shall shield you from an afflictive chastisement.
32. And whoever does not answer Allah's Summoner, he cannot frustrate His vengeance on the earth, and there will be no patrons for him, beside Him. Those are in manifest error.
33. Bethink they not that Allah Who created the heavens and the earth and was not fatigued with the creation thereof, is able to quicken the dead? Aye! Verily He is Potent over everything.
34. And on the Day when those who disbelieve will be placed before the Fire: Is this not real? They will say: Yes! By our Rabb! He will say: Taste therefore the torment for you have been disbelieving.
35. Bear you then with patience, as the Messengers, endued with resolution bear with patience and seek not to hasten on for them. On the Day when they will behold that with which they are threatened, it will seem to them as though they had tarried but for an hour of a day. A proclamation this; so none will be destroyed but the nation of transgressors.

يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٢٠﴾

يَنْفَعُونَ مَا أُجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ. يُغْفِرَ لَكُمْ  
مِن ذُنُوبِكُمْ وَيُجْزِكُمْ مِنْ عَذَابِ آلِيعْرِ ﴿٢١﴾

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ  
وَلَيْسَ لَهُ مِنْ دُونِهِ أَزْلِيَاءُ أُولَئِكَ  
فِي ضَلَالٍ مُبِينٍ ﴿٢٢﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَلَمْ يَتَّخِذْ مَخْلِقَهُنَّ بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى  
إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٣﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ  
قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ  
تَكْفُرُونَ ﴿٢٤﴾

فَأَصْبِرْ كَمَا صَبَرْنَا أُولُوا الْعِزْمِ مِنَ الرُّسُلِ  
وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ  
لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلِّغْ فَهَلْ يُهْلَكُ  
إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٢٥﴾

## Secrets of Revelation

O' Prophet, the people you address belong to your kind. They are human beings and possess faculties for attaining both physical as well as spiritual excellences. Yet the extent of your beneficence is such that We arranged means for a group of Jinn to reach you at a time when you were reciting the Qurān. As they heard it they told one another to listen quietly to the revelation. Finally, they embraced Islam and returned to their folk as propagators. So these people should accept your Message with far more readiness than the Jinn.

### Jinn cannot Acquire Spiritual Excellence

Since Prophethood does not exist amongst the Jinn, they can obey after listening but do not have the capacity to acquire spiritual states and excellence. On the other hand, human attainment is unlimited due to Barakah of the Holy Prophet<sup>SAW</sup> once they believe and conform to his teachings.

### The Event Pertaining to the Jinn

According to many reports, the Holy Prophet<sup>SAW</sup> halted in the valley to offer his Fajr Ṣalāt while on his way to 'Okāz Market. A group of the Jinn visited him there. Before his raising, the Jinn used to visit the nether heaven to listen to the conversation of the angels but were stopped thereafter. They were chased away by shooting stars on every attempt, so they decided to disperse over the earth to find out what unusual event had taken place. In this pursuit, a group discovered the Holy Prophet<sup>SAW</sup>, listened to the Qurān and embraced Islam. This indeed was one incident out of so many of the Jinn attending his illustrious audience. They returned to their nation and informed them of the Book which endorses all preceding Divine Scriptures including the one revealed to Prophet Mūsa<sup>AS</sup> and supports beliefs like the Unity of Allah, the Prophethood, the Ākhirah etc. It guides towards the Truth and to the straight path. They urged their nation to accept it and become believers in Allah's Messenger<sup>SAW</sup> who invites towards Allah so that all their misdeeds are forgiven and they are spared the chastisement. The Qurān has not promised Jannah to the Jinn anywhere.

### Jannah not Promised to the Jinn

They do not possess the human capabilities to attain Allah's Cognition, nor do they have Arwāḥ like the human Rūḥ. So they will either be punished or emancipated and shall pass into extinction. The former will also fade away on completion of their term of punishment except those who have been

condemned to Hell forever. A group of scholars, however, support the admission of the Jinn into Jannah but on a week wicket. Allah knows the best!

And whoever opposes the Holy Prophet<sup>SAW</sup> will not be able to evade His chastisement even if he tries to run across the expanse of the earth, nor shall he find any support from any quarter against Allah. The antagonists have indeed fallen into manifest misguidance. Can't they see the creation of this vast universe, how He adorned the heavens and the earth in a prodigal scheme, beyond the measure of human intellect, without the slightest difficulty or fatigue. Certainly He is Potent over quickening the dead and over everything else. A Day will come when the infidels are shown the Fire and asked whether it was a reality or not. They will acknowledge and exclaim: "By our Rabb! It is a reality; the Providence of our Rabb is a witness over the fact that the deeds must bear results." They will be told to bear the brunt of their conduct for when they had the time to acknowledge the Truth, they had opted for denial.

The Holy Prophet<sup>SAW</sup> may be patient and persevere on Truth, as the Resolute Messengers had done before him. He need not hasten and let them enjoy the given respite until they witness the doom right on them. Only then will they realize that their stay on earth was of a few moments and the doom had overtaken them almost instantly. His duty is to convey the Message, which he has done and the destruction will now be the lot of only the disobedient.