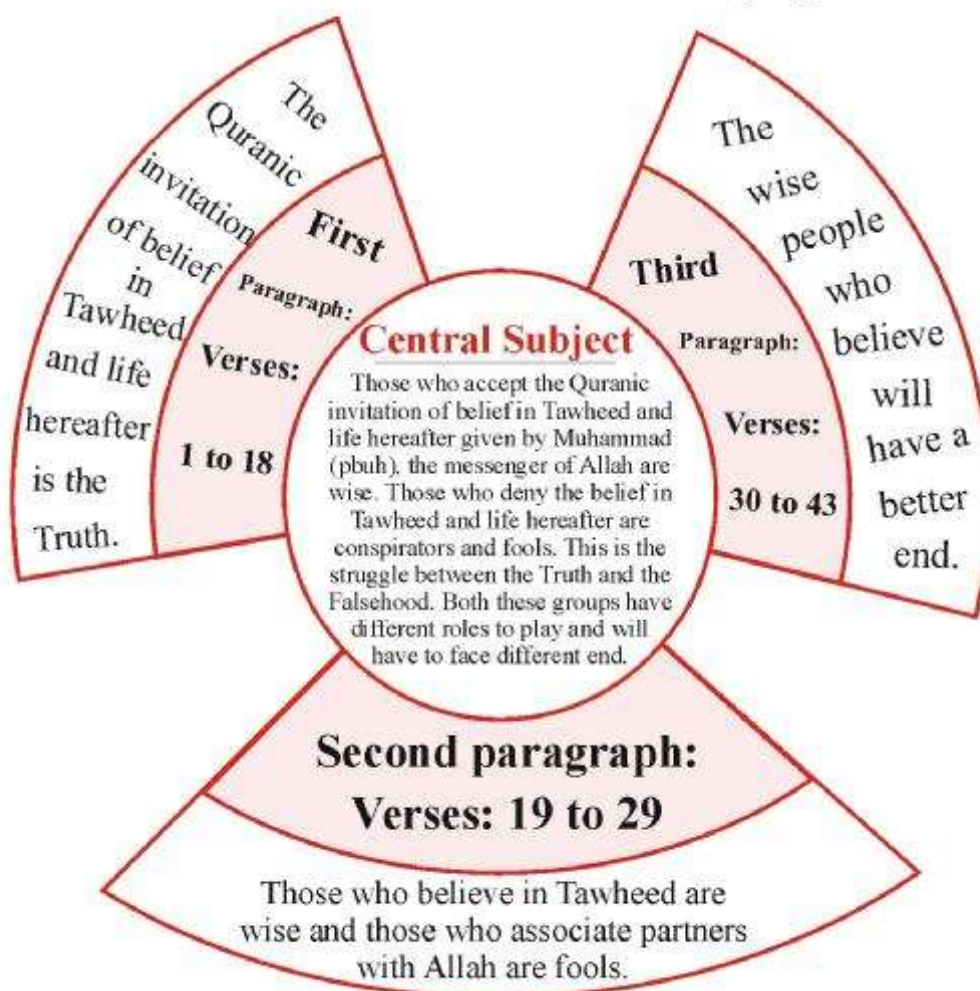


Flow Chart of Macro-Structure of Soorah Ar-Ra'd

13- Soorah Ar-Ra'd Makkan

Verses: 43

Paragraphs: 3



• Period of revelation:

Soorah Ar-Ra'd was revealed during the last period of prophet's stay in Makkah, probably in 12 prophet-hood after the revelation of soorah Yoosuf when severe and fraudulent moves were made against the messenger (pbuh) of Allah; (verses: 33, 42) and the Makkan pagans were strictly following their creed of committing Shirk, denial of prophet-hood and life hereafter. The struggle between the truth and the falsehood was at its peak. Some scholars have said that it is a Madeenan soorah which is not correct. It is purely a Makkan soorah.

Special features

Soorah Ar-Ra'd, as far as its special words, rhyming, brevity and solid psychological and universal arguments are concerned, is a Makkan soorah with unique tone. Regarding these features, it resembles soorah Qaaf. It is a very effective soorah regarding the eloquence, comprehensiveness and unique style.

The relationship of soorah Ar-Ra'd with the Book

- 1- In the previous soorah (Yoosuf), the story of prophet Yoosuf that he was right and that his opponents were wrong was stated.

Here, in soorah Ar-Ra'd, the difference between the truth and the falsehood has been proved by intellectual and universal arguments instead of demonstrating it through a story. Tawheed is the Truth and Shirk is Falsehood.

- 2- In the end of previous soorah (Yoosuf), the invitation of the messenger (pbuh) of Allah was called ﴿دَعْوَاتِ إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ﴾ “Invitation towards Allah with sure knowledge”.

Here, in soorah Ar-Ra'd, the prudence of the arguments in favour of Tawheed, prophet-hood and the life hereafter has become conspicuous very effectively.

- 3- In the next soorah (Ibraaheem), this reality has been clarified that the natural sentiments of Tawheed are generated as a result of gratitude. In this soorah and in the next soorah, the wise people are mentioned who can be the believers in Tawheed alone.

Important key words and subjects

- 1- **The demand to believe in the Unity of Divinity and life hereafter in soorah Ar-Ra'd:**

Unity of providence has been explained to the Makkan pagans in soorah Ar-Ra'd and they have been asked to believe in the Unity of Divinity and the life hereafter.

- (a) The pagans have been told Allah has elevated the skies and subjugated the sun and the moon and He directs everything. So, they should believe that they are going to see Him.

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا، ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ، وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى، يُدَبِّرُ الْأَمْرَ، يُفَضِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ﴾

“Allah is the One Who raised the heavens without any pillars that you can see, then established himself on the Throne, (in a manner that suits His Majesty),

and subjected the sun and the moon to His law - each one pursuing its course for an appointed time. He regulates all affairs. He has spelled out His revelations so that you may believe in meeting your Lord.” (Verse: 2)

- (b) The pagans have been told that He is Allah Who has spread the earth and placed the mountains and rivers on it. He has created the fruits of every kind. He brings the night after the day. Hence it is wise to accept His Providence and Power and worship Him Alone.

﴿وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا. وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ. إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

“He is the One Who has spread out the earth and placed thereon mountains and rivers, created fruits of every kind in pairs, two and two, and made the night cover the day. Certainly in these things, there are signs for those who use their common sense.” (Verse: 3)

- (c) The Makkan pagans have been told that Allah Almighty irrigates the land with the same water and grows the fruits which have different tastes. So, the wise people should accept His Providence, Power, Wisdom and miracles, and worship Him Alone.

﴿وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّزَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنَوَانٌ وَعَبَّارٌ صِنَوَانٌ يُسْقَى بِمَاءٍ وَوَاحِدٍ وَنُفْثَلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ. إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

“In the earth there are tracts side by side: gardens of grapes, cornfields and palm trees with single and double trunks - they are all watered with the same water, yet, We make some of them excel others in taste. Surely, in this, there are signs for people of understanding.” (Verse: 4)

- (d) The polytheists have been asked: “Who is the Lord that runs the system of the heavens and the earth? Do those other than Allah have the authority to give benefit or harm? Are those who can see and those who cannot see equal? Are the darkness and the light same? Do they want to associate partners with Allah in spite of all these intellectual reasons? Have these presumed associates created anything which has made them suspicious? After these common sense questions which compel to think, the prophet (pbuh) has been asked to declare that Allah is the Creator of everything and He Alone controls everything. The Providence, the Creative Power and the Authority of Allah have been established and the helplessness of those other than Allah has been proved. The Shirk has been negated and the Tawheed has been established.

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ؟ قُلِ اللَّهُ. قُلْ أَفَأَتَّخِذُكُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسِهِمْ نَفَعًا وَلَا ضَرًّا؟ قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ؟ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ؟ أَمْ جَعَلُوا لِلدَّهْرِ كِتَابًا خَلَقُوا فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ؟ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾

Ask them: “Who is the Lord of the heavens and the earth?” Say: “Allah.” Then ask them: “Why do you take other deities besides Him, who do not control any benefit or harm even to themselves, as your protectors?” Say: “Are the blind and the seeing equal? Or can darkness and light be equal? Have their associates created anything like His creation which has made the matter of creation doubtful for them?” Say: “Allah Alone is the Creator of everything and He is the One, the Irresistible.” (Verse: 16)

2- The demand to believe in the Unity of Divinity in soorah Ar-Ra'd:

Tawheed of Power and Authority has been explained to the Makkan pagans in soorah Ar-Ra'd and they have been asked to believe in Tawheed of Divinity.

- (a) The polytheists have been told that Allah controls the rain and the lightening. He controls the whole universe. He has the complete Authority.

﴿هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ السَّحَابَ الثِّقَالَ﴾ “He is the One Who shows you lightening, which causes fear and hope, and brings up heavy clouds (with rain).” (Verse: 12)

- (b) The polytheists have been told that not only the angels, but even the thunder and the lightening praise Allah and confess that He is free of all weaknesses. He has the authority and irresistible power. He strikes them (the pagans) with thunderbolts when they are quarrelling about Him.

﴿وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحِسَابِ﴾

“The thunder declares His glory with His praise and so do the angels with awe. He is the One Who sends thunderbolts and strikes with them whomever He wants. Yet, they (unbelievers) dispute concerning Allah; He is Mighty in strength.” (Verse: 13)

- (c) The polytheists have been told that Allah has the authority to give prosperity and poverty. They should not be conceited about the worldly life.

﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ. وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا. وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾

“Allah grants abundantly His provisions to whom He wills and sparingly to whom He pleases. (The unbelievers) rejoice in the life of this world: brief indeed is the comfort of this worldly life as compared to the life of the hereafter.” (Verse: 26)

3- The demand to believe in Tawheed of prayer and Tawheed of worship in soorah Ar-Ra'd:

The Unity of Knowledge has been explained to the Makkan pagans in soorah Ar-Ra'd, and they have been asked to follow the Tawheed of prayer and Tawheed of Worship.

- (a) It has been explained to the polytheists that calling on Allah and praying to Him is the right course. ﴿مِن دُونِ اللَّهِ﴾ “Those other than Allah” cannot answer your prayers. Calling them is futile like calling the water to come to your mouth. The prayers of unbelievers are cries in the wilderness.

﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ إِلَى الْمَاءِ لِيَبْلُغَ فَاةً وَمَا هُوَ بِبَالِيغِهِ وَمَا دُعَاءُ الْكٰفِرِيْنَ اِلَّا فِي ضَلٰلٍ﴾

“Praying to Him Alone is the right thing. The other deities they pray to, besides Him, cannot answer (their prayers). They are like a man who stretches forth his hands (at the edge of a deep well) for water to reach his mouth. It cannot reach his mouth this way; likewise, the prayer of unbelievers is nothing but a fruitless effort.” (Verse: 14)

- (b) It has been made clear to the polytheists that Allah has the knowledge of the decrease and increase of what a female bears in her womb. Everything has due measure with Him. ﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِقَدَارٍ﴾
“Allah knows what every female bears (in her womb). He is fully aware of what decrease or increase (miscarriage or a long wait) takes place in the womb. Everything has a due measure with Him.” (Verse: 8)

- (c) It has been made clear to the polytheists that Allah is the Exalted Great Being Who knows everything whether it is hidden or obvious. ﴿عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ﴾
“He has perfect knowledge of both the visible and the invisible. He is the Great, the Most High.” (Verse: 9)

- (d) Explaining the Unity of Knowledge, it has been told that it is equal with Allah whether you call Him loudly or softly. He is not like the creation. The one who moves during the day light and the one who hides in the dark of night are equal with Allah. ﴿سَوَاءٌ مِّنكُمْ مَّنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ﴾
“It is the same to Him whether any of you speak in secret or aloud, whether any one hides under the darkness of night or walks about in broad day light.” (Verse: 10)

4- The charge sheet against the Makkan pagans in soorah Ar-Ra'd that they commit Shirk:

The first charge against the Makkan pagans in soorah Ar-Ra'd is that they have associated partners with Allah. ﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ﴾ “They ascribe partners to Allah.”

(Verse: 33)

5- The charge sheet against the Makkan pagans in soorah Ar-Ra'd that they deny the prophet-hood:

The second charge against the Makkan pagans in soorah Ar-Ra'd is that they deny the prophet-hood of Muhammad (pbuh).

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَسْنَا نَرَاهُ كَمَا تَقُولُونَ كَذِبًا أُولَئِكَ كَانُوا لِيَوْمِئَذٍ لَّا يَرْجِعُونَ﴾

“The unbelievers say: 'You are not a messenger'. Say: 'Allah is all-sufficient witness between me and you, and so are those who have knowledge of the Book.'”

6- The charge sheet against the Makkan pagans in soorah Ar-Ra'd that they deny the life hereafter:

The third charge against the Makkan pagans is that they have denied the life hereafter.

(a) This objection of the polytheists is strange when they say:

“How could we be created again when we become dust?” They have got the snares of blind following of their forefathers around their necks; therefore, they deny the Providence of Allah. The Lord of mankind has got the power to give second life.

﴿وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ إِذَا كُنَّا تُرَابًا إِنْآ لَنُحْيِي خَلْقٍ جَدِيدًا أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَى فِي أَعْتَابِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

“Now if there is anything that seems strange, then strange is their saying: 'What! When we will become dust, could we then be raised to a new life again?' They are the people who have denied their Lord, they are the ones who will have yokes around their necks and they are the one who will be the inmates of Hellfire to live therein for ever.” (Verse: 5)

(b) After presenting the arguments, the Makkan pagans were asked to believe in the meeting with their Lord with the hope that they would, perhaps, believe now.

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ﴾

“Allah is the One Who raised the heavens without any pillars that you can see, then established Himself on the Throne, and subjected the sun and the moon to

His law - each one pursuing its course for an appointed time. He regulates all affairs. He has spelled out His revelations so that you may believe in meeting your Lord.” (Verse: 2)

7- The charge sheet against the Makkan pagans in soorah Ar-Ra'd that they are being deceitful and seductive:

The fourth charge against the Makkan pagans in soorah Ar-Ra'd is that they were involved in frauds and conspiracies.

- (a) It has been made clear to the polytheists that their conspiracies, and refraining from following the Tawheed, and restraining others from it have been made pleasant for them.

﴿بَلْ زُيِّنَ لِلذِّكْرِ كَفْرًا وَمَا كُرَّهُمْ وَضَلُّوا عَنِ السَّبِيلِ﴾

“Nay! Indeed their foul devices seem fair to the unbelievers, for they have been debarred from the (right) way.” (Verse: 33)

- (b) It has been made clear to the polytheists that their conspiracies against Islam are not a new thing, the unbelievers among the previous nations have also been involved in such conspiracies. But, they should be aware that Allah's moves against their conspiracies are very subtle.

﴿وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ. فَبِلَهُمْ غِيَابُ سُنُورِهِمْ﴾

“Those (unbelievers) who have passed before them also devised plots; but Allah is the Master of all planning.” (Verse: 42)

8- A beautiful example in soorah Ar-Ra'd to explain Tawheed and Shirk:

The difference between the truth and the falsehood has been highlighted in soorah Ar-Ra'd.

The polytheists have been taught through an example that the bounty of Quran is common for everyone. It is like the rain from which every valley benefits according to its capacity. The foam disappears. The useful minerals dissolve in the water and make the land fertile. The Shirk is false. It will disappear and the useful invitation of Tawheed based on truth will be firmly rooted in the hearts of human beings.

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا. وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيِّهِمْ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ. كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ. فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً. وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ. كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

“He sends down water from the skies and each channel starts flowing according to its measure, and then the torrent bears a swelling foam like the scum which appears from metals which are melted (in the furnace) for making ornaments and utensils. By such examples, Allah depicts truth and falsehood. As for the

scum, it is thrown away, being worthless, but that which is useful for the mankind remains behind on the earth. In this way Allah cites examples (to make His message clear).” (Verse: 17)

- (b) The polytheists have been told that they are blind and foolish; therefore, they do not believe in the holy Quran which is the true revelation from Allah. Only the wise people who can see, believe in the Quranic guidance.

﴿أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

“How can the one who knows that which has been revealed to you from your Lord is the Truth, be like the one who is blind (to this fact)? Only those who use their common sense benefit from this reminder.” (Verse: 19)

- (c) Tawheed of prayer is the Truth and Shirk in the prayer is falsehood. The reality of ﴿مِن دُونِ اللَّهِ﴾ “those other than Allah” has been clarified that they cannot redress your grievances. ﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْنِ إِلَى السَّمَاءِ﴾

﴿يَتَّبِعُ قَائِلًا وَمَا هُوَ بِمَالِعٍ بِهِ وَمَا دَعَا الْكُفْرِيِّنَ إِلَّا فِي ضَلَالٍ﴾

“Praying to Him Alone is the right thing. The other deities they pray to, besides Him, cannot answer (their prayers). They are like a man who stretches forth his hands, (at the edge of a deep well), for water to reach his mouth. It cannot reach his mouth this way; likewise, the prayer of the unbelievers is nothing but a fruitless effort.” (Verse: 14)

The macro-structure of soorah Ar-Ra'd

Soorah Ar-Ra'd consists of three paragraphs.

- 1- Verses: 1 to 18: In the first paragraph, the Quranic invitation of Tawheed, the prophet-hood of Muhammad (pbuh) and the life hereafter have been proved to be true.

- The revelation given to the messenger (pbuh) of Allah is true.

﴿وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ﴾ “That which has been revealed to you, (O Muhammad) from your Lord is the Truth.” (Verse: 1). It has been proved by the universal arguments of Tawheed that Allah is the Ruler who plans all the affairs. He Alone has the authority to bring the Doomsday.

- Those who deny the Day of Judgement have been asked to believe in the meeting with their Lord in the light of these arguments.

﴿لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُؤْمِنُونَ﴾ “So that you may believe in meeting your Lord.” (Verse: 2)

- The universal arguments of Divine Providence have been presented and the unbelievers have been advised to use their minds and think over these arguments.
- The polytheists who denied the life hereafter used to argue that how they would be created again when they had become dust. They have been told that they have denied the power of their Lord Who nourishes them, because they have the yokes of blind following of their forefathers around their necks.

﴿إِذَا كُنَّا تُرَابًا إنا ألقَىٰ خَلْقَ جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا وَابْرَأَهُمُ اللَّهُ لِيُعَذِّبَهُمُ اللَّهُ وَاللَّهُ غَافِلٌ عَنَّا﴾

“What! When we will become dust, could we then be raised to a new life again? They are the people who have denied their Lord, they are the ones who will have yokes around their necks.” (Verse: 5)

- On their demand for visible miracle, in spite of their insolence they were told that Allah is Forgiving but He is also severe in punishment.
- The position of the prophet-hood has been clarified that it is not the job of the messenger of Allah to show the miracles. He is a Warner and a Guide.

﴿إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾ “You are nothing but a Warner and every nation was assigned a guide.” (Verse: 7)

- The arguments for the Unity of Knowledge have been presented that Allah has the knowledge of the decrease and increase of what every female bears in her womb. Everything with Him is measured. He knows what is hidden and what is apparent. It is equal whether you call Him loudly or softly. He knows in every case. The one who hides in the darkness of night and the one who walks in the broad day light are in the knowledge of Allah. ﴿مُسْتَعْفِفٍ بِاللَّيْلِ وَسَارِبٍ بِالنَّهَارِ﴾
- “Whether anyone hides under the darkness of night or walks about in broad daylight.” (Verse: 10)

- The law of rise and fall of nations has been told that the people who do not want to mend their ways, Allah does not change their circumstances.

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾ “The fact is that Allah never changes the condition of a people until they intend to change it themselves.” (Verse: 11)

- Shirk in prayer has been refuted and it is said that only praying to Allah is the right thing. ﴿لَهُ دَعْوَةُ الْحَقِّ﴾ “Praying to Him Alone is the right thing.” (Verse: 14)

- The rational arguments of Tawheed have been given and it has been established that the Creator and the creation cannot be equal. The polytheists have been asked this stinging question: ﴿أَمْ جَعَلُوا لِلدَّهْرِ كَمَا خَلَقُوا كَعَلْقِهِمْ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ﴾ “Have those

others whom you associate with Allah created anything like Allah which made you suspicious?” “Have their partners (other gods they worship) created anything like His creation which has made the matter of creation doubtful for them?” (Verse: 16)

- Truth and Falsehood or Tawheed and Shirk have been explained through a beautiful example that the foam of Shirk disappears and the useful creed of Tawheed strengthens its roots in the hearts of people. ﴿كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ﴾

﴿فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً، وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

“By such examples Allah depicts truth and falsehood. As for the scum, it is thrown away, being worthless, but that which is useful for mankind remains behind on earth. In this way, Allah cites examples (to make His Message clear).

(Verse: 17)

- Those who accept the Truth will go to Paradise and those follow the course of Falsehood will go to Hell.

2- Verses: 19 to 29: In the second paragraph, there is comparison between the wise people who accept Tawheed and the foolish people who commit Shirk.

The believers accept the Truth and accept the Tawheed and they are the wise people. They are knowledgeable and have got insight. On the other hand, the unbelievers follow the falsehood, commit Shirk and are foolish. They are ignorant and blind.

- **Ten characteristics of the believers have been described:**

- (1) The believers fulfil their covenant with Allah. (2) They do not commit the crime of violating the agreements and covenants. ﴿الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَهْدَ﴾ “They are the ones who fulfil their covenant with Allah and do not break their pledge.” (Verse: 20) (3) They are kind towards their relatives. (4) They fear their Lord. (5) They are afraid of the terrible reckoning on the Day of Judgement. ﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ، وَيَخْشَوْنَ رَبَّهُمْ، وَيَخَافُونَ سُوءَ الْحِسَابِ﴾ “They are the ones who join together what Allah has commanded to be joined, who fear their Lord and are afraid of the terrible reckoning.” (Verse: 21) (6) They are patient. (7) They seek only the Pleasure of Allah. ﴿وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ﴾ “They are the ones who are patient, seek the Pleasure of their Lord.” (Verse: 22) (8) They establish the prayer. (9) They are generous and spend in the way of Allah secretly and openly. ﴿وَأَقَامُوا الصَّلَاةَ، وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً﴾ “Establish the prayer, spend secretly and openly out of the sustenance which We have provided for them.” (Verse: 22) (10) They repel the evil with good. The blessings of the life hereafter are for them. ﴿يُدْرِكُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عِشْيَ الدَّارِ﴾ “Repel evil with good they are the ones for whom there is the home of the hereafter.” (Verse: 22)

- **Characteristics of the Unbelievers:** After mentioning the ten characteristics of the followers of Tawheed, the seven characteristics of those who deserve the curse and the Hell are enumerated.

(1) They break the covenant of Allah after confirming it.

﴿وَالَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ﴾ “Those who break their covenant with Allah after confirming it”. (Verse: 25)

(2) They break the relations instead of joining them. ﴿وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ﴾
“Cut asunder what Allah has commanded to be joined.” (Verse: 25)

(3) They spread mischief on earth. They are cursed and will have a bad abode.

﴿وَيُفْسِدُونَ فِي الْأَرْضِ وَلَهُمْ لَعْنَةُ الْغَنَّةِ وَلَهُمْ سَاءُ الْمَقَرُّ﴾ “They create mischief in the land, they are the ones on whom there shall be a curse and they will have a terrible home.” (Verse:25)

(4) They are absorbed in the life of this world while the comfort of this life is very short-lived compared to the life hereafter.

﴿وَقَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْأَجْرَةِ إِلَّا مَتَاعٌ﴾ “They rejoice in the life of this world: but brief indeed is the comfort of this worldly life as compared to the life of the hereafter. (Verse: 26)

(5) They demand the visible miracles.

(6) They do not adopt humility towards Allah; therefore, they are deprived of the guidance.

(7) They do not remember Allah.

- **Two more characteristics of the wise believers are described as opposed to the unbelievers.**

(1) The believers remember Allah and their hearts are satisfied.

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ كَذِكْرِهِمْ﴾ “Beware! It is the remembrance of Allah which provides tranquillity to the hearts.” (Verse: 28)

(2) They do good deeds and their end will be better.

3- Verses: 30 to 43: In the third paragraph, the messenger (pbuh) of Allah has been advised to continue his invitation and propagation of Islam in the atmosphere of enmity, rejection and conspiracies.

- The messenger (pbuh) of Allah has been consoled that he has been given revelation like the previous messengers. The previous nations also denied Allah, the Compassionate. You should proclaim that you believe in Tawheed, have trust in Allah and will return to Him. ﴿كَذَلِكَ أَرْسَلْنَا فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوا عَلَيْهِمْ

الَّذِينَ أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ﴾

“O Muhammad! We have sent you among a nation before whom other nations have passed away, so that you may recite to them our revelations which We have sent down to you; yet they are rejecting the Compassionate (Allah). Say: 'He is my Lord! There is no god but He. In Him I have put my trust and to Him shall I return.’” (Verse: 30)

- The stubbornness and obstinacy of the unbelievers is portrayed that if such a Quran was revealed which moved the mountains or crushed the earth to pieces or which made the dead speak, even then they would not have believed.

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ السَّمَوَاتُ﴾ “Even if there were a Quran that could move mountains, cleft the earth asunder or make the dead speak (the result would have been the same).” (Verse:31)

The believers will be successful and the unbelievers will suffer in the Fire.

(Verse: 35)

The believers are pleased on the revelation of Quran.

“They rejoice at what is revealed to you.” (Verse: 36)

The unbelievers reject it.

The messenger (pbuh) of Allah has been advised to be steadfast on Tawheed and continue its preaching.

﴿قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبٌ﴾

Tell them: “I am commanded to worship Allah and to associate none with Him. To Him I invite you and to Him I shall return.” (Verse: 36)

The messenger (pbuh) of Allah has been ordered not to follow the desires of the unbelievers. (Verse: 37)

- The position of the prophet-hood has been clarified that all the prophets are human beings. They have wives and children.

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾ “We have sent forth other messengers before you and given them wives and children.” (Verse: 38)

On the demand for a visible miracle, it was clarified that the messengers do not have the power to show miracles. The miracles cannot happen without the permission of Allah. ﴿وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾ “And it is never in the power of a messenger to show any miracle without the sanction of Allah.” (Verse: 38)

The messenger (pbuh) of Allah has been consoled that the unbelievers can be punished during his life. To convey the message is his responsibility and to take an account from them is the responsibility of Allah.

﴿وَإِنْ مِمَّا لَرَبِّكَ بِعَظْمِ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُ مِنْكَ فَإِنَّمَا عَلَيْنَا الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

“O Muhammad! Whether We let you see, (within your lifetime) a part of what

We threaten them with or cause you to die (before We smite them), your mission is only to deliver the message and it is for Us to take the accountability.” (Verse:40)

- The prophet (pbuh) has been consoled that the unbelievers of the past had also plotted against their prophets but Allah has the Authority to do all the planning. ﴿وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَبَلَغُوا الْبُرْجَانَ﴾ “Those (unbelievers) who have passed before them also devised plots; but Allah is the Master of all planning.” (Verse: 42)
- On the objection of the unbelievers that Muhammad (pbuh) is not the messenger of Allah, they have been told that Allah's evidence is sufficient for his prophet-hood. Those who have got the knowledge of the Book know that all the messengers were human beings. ﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾ “Say: Allah is all-sufficient witness between me and you, and so are those who have knowledge of the Book.” (Verse: 43)

Central subject

Those who accept the Quranic invitation of belief in Tawheed and life hereafter given by Muhammad (pbuh), the messenger of Allah are wise. Those who deny the belief in Tawheed and life hereafter are conspirators and fools. This is the struggle between the Truth and the Falsehood. Both these groups have different roles to play and will have to face different end. People should avoid the superficial objections against the prophet-hood of Muhammad (pbuh) and think about the history and position of prophet-hood seriously.

