

# MAQALAH AL-FURQAN

## SURAH 1 VERSE 5

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

The first word in this Verse is **إِهْدِنَا**, and although this word literally means: “Guide! Us” (as in a command), but when Allah is addressed, it would be “we beseech You”. In the Qur’an this word has appeared many times and with much wider usage, because Guidance and divagating; truth and falsehood; Belief and rejection; there is great aloofness, and thus it is imperative to understand the meaning fully. In the explanation of **رَبِّ الْعَالَمِينَ**, it had been explained that *Rububiyat* means to develop and provide sustenance throughout the progressive development of something from its origin to its completion. It is thus evident that every creation has to traverse this path, and this road also is the established law of Allah. It is not possible to gain success or progress outside of this manifest path and to reach one’s goals; it can only be done within this pathway. This process is called Guidance or **هَدَى**. The condition for this **هَدَى** is that it must be understandable, explainable and enlightening and these meanings are emboldened in the Root **ه د ي**, *hadaya*. One cannot refer to doubt, confusion, distrust and illogical explanations as guidance of Allah. In Surah **الْأَعْلَى**, 87 Verse 2 & 3:

الَّذِي خَلَقَ فَسَوَّى ۖ وَالَّذِي قَدَّرَ فَهَدَى ۖ

- and that is:
- Creates everything by combining different elements according to equal weight and equilibrium and form;
  - Thereafter, by eliminating extra and unnecessary elements, creates proportion and equipoise in it;
  - Then, according to a set and determined measure, inculcates in it the capability for further development and growth (this is called the '*Taqdeer*' of that thing).
  - He then guides it on the course, according to the law established for it, which will help it attain its completion. (This guidance is inherently placed into everything. It is called its '**nature**' or **instinct**, referred to as *jibillat*.) In Surah 20 Verse 50 it is explained thus:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ  
ثُمَّ هَدَى ۖ

“He said, Our *Rabb* is He Who has created everything; and after giving to it its instinctive nature and form, guides it towards the path (leading to its ultimate perfection). As far as human beings are concerned, they are given guidance through *Wahi*, Revelation, which we are conveying to you.”

All creation are intrinsically tied to the instinct that Allah has created for it; e.g. water will freeze if the temperature is too low, or boil and become vapour if the temperature is too high; the goat will eat grass and leaves while a tiger will eat meat and the positions are never reversed; if one keeps the eggs of a duck under a hen, on hatching the hatchlings will run towards water and the chicken of a fowl will not go near water. These instincts are within the nature of every creation and it is not obtained from outside of this.

The Qur’an has even referred to this instinct as *Wahi*.  
In Surah 16 Verse 68: To the bee.....

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي  
مِنَ الْجِبَالِ بَيْوتًا ۖ وَمِنَ الشَّجَرِ  
وَمَا يَبْعَثُونَ ۖ

“And just look at the bee which instinctively makes its dwelling in the mountains and in the trees and in what human beings build.”

And in Surah 41 Verse 12: To the firmament (space and Cosmos)....

**12** So He ordained them seven heavens in two days,<sup>a</sup> and revealed in every heaven its affair. And We adorned the lower heaven with lights, and (made it) to guard.<sup>b</sup> That is the decree of the Mighty, the Knowing.

فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ  
وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۗ وَزَيَّنَّا  
السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ ۗ وَحِفْظًا  
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

And again Surah 99 Verse 5: To the earth....

**5** As if thy Lord had revealed to her.<sup>a</sup>

يَا أَيُّهَا رَبَّتْكَ أُوحِيَ لَهَا ۗ

Man is also part of the Creation that Allah addresses and requires the same kind of instinctive guidance as for the rest of creation and this too is by Allah who sustains the progressive travel of man to its proper development; and thus He states in the Qur'an in Surah 92 Verse 12:

**12** Surely Ours is it to show the way,

إِنَّ عَلَيْنَا لَلْهُدَىٰ ۗ ﴿١٢﴾

As stated through Ebrahim AS in Surah 26 Verse 78:

**78** Who created me, then He shows me the way,

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾

In Surah Baqara wherein the story of Adam (early man) is recited and where the downfall of mankind is detailed in Verse 38 and the condition of retribution is explained, man is asked to follow the *Wahi* when it is sent down and following of this *Wahi* would take away their fears and apprehensions.:

**38** We said: Go forth from this (state) all. Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.<sup>a</sup>

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ  
مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

And this *Wahi* will come to man via a Nabi and/or Rassool who receive it first and thus in reference to Nabi Muhammad AS in Surah 93 Verse 7: **وَوَجَدَكَ ضَالًّا فَهَدَىٰ** as Hafiz Sarwar in his translation states: “We found you wandering and guided you” and also “Is it not a fact that when you were wandering in search of truth, He guided you through His *Wahi* to the right path”, and this assistance and guidance is the Qur'an.

Thus concerning the Qur'an itself Allah states, in the Qur'an, Surah 39 Verse 41:

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ بِالْحَقِّ  
يَا الْحَقُّ ۚ فَمَنْ اهْتَدَىٰ فَلْيَتَّبِعْهُ ۗ وَ  
مَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۗ وَمَا  
أَنْتَ عَلَيْهِمْ بِرُكْبٍ ﴿٤١﴾

(You should challenge them with confidence because) “The claims of the Divine Code that has been revealed to you are based on facts; and its purpose is for the benefit of entire humanity. Whosoever lives by it will benefit from it, while the one who adopts an erroneous way of life by ignoring it will only harm himself. (Now it is up to them to choose their course of life.). You have not been made responsible for them” (to force them on to the right path).

In this Verse, above, Two things have been stated:

1. That it is the duty of the Nabi AS to CONVEY the message; (refer my paper on Bayan) and
2. It is not the responsibility of the Nabi AS to ensure that recipients of *Wahi* follow and abide by the Qur'anic injunctions, if it was the plan of Allah to enforce *Wahi* like the concept of instinct like it being done to all other creations then He would have done so, but regarding man the plan is based on understanding and intellect; Surah 18 Verse 29:

**29** And say: The Truth is from your Lord; so let him who please believe, and let him who please disbelieve. Surely We have prepared for the

iniquitous a Fire, an enclosure of which will encompass them. And if they cry for water, they are given water like molten brass, scalding their faces.<sup>a</sup> Evil the drink! And ill the resting-place!

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ  
 فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّآ  
 آخْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ  
 سُرَادِقُهَا وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ  
 كَالْمُهْلِ يَشْوِي الْوُجُوهَ ط إِنَّ الشَّرَابَ  
 وَسَاءَتْ مَرْتَفَعًا ﴿٢٩﴾

And in Surah 76 Verse 3:

**3** We have truly shown him the way; he may be thankful or unthankful.<sup>a</sup>

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّمَا شَاكَرَا  
 وَإِنَّمَا كَفُرَا ﴿٣﴾

It is not the responsibility if the Nabi AS to ensure adherence to the *Wahi* even if he so desired. Refer Surah 28 Verse 56:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ  
 اللَّهُ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ  
 بِالْمُهْتَدِينَ ﴿٥٦﴾

“O *Rasool!* Your mission is to keep on delivering the right message to these people. As regards making the people adopt the right course, that is not your responsibility. In fact it is not even within your reach that every one whom you would like to take the right path necessarily adopts it. The only person who would take the right path, is one who himself wishes to do so. (How can one come to the right path when he does not want to utilize his human faculties of intellect and reason, and instead follows a path with his eyes closed. *Allah* knows very well who the people taking the right path, after thinking about it, are.”

In Surah 2 Verse 272:

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي  
 مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ  
 وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا  
 تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِيَكُمُوهُ وَأَنْتُمْ لَا  
 تُظَلَمُونَ ﴿٢٧٢﴾

“*Rasool!* it is not your responsibility to make people follow the right path (Refer for further elucidation 5/99). One adopts the right path himself in the light of the Divine Guidance (Refer for further understanding 6/149, 43/20). You must simply tell the people that whatever they spend for others in this context will be returned to them in full and also help in the development of their personality, provided the motive for the spending is nothing other than the establishment of the Divine Order and achieving conformity to His Laws. Be sure that you will not be wronged in this behalf.”

And Surah 10 Verses 99-100

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ  
 كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْفِرُ النَّاسَ حَتَّى  
 يَكُونُوا مُؤْمِنِينَ ﴿٤١﴾  
 وَمَا كَانَ لِنَفْسٍ أَنْ تُوَدِّعَ الْآيَاتِ  
 اللَّهُ وَيَجْعَلَ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿٤٢﴾

“If human beings had not been endowed with freedom of choice all those who dwell on earth would have been made to believe. But this was not *Allah*’s way. Would you then, O *Rasool!* compel them to believe? Keep in mind that no one can have *Ei’man* except through the way prescribed by *Allah*, namely, through use of reason and reflection. The truth remains obscure to those who do not follow reason.”

For man to make the right choices, he needs to arrive at the pathway of travel and take the correct road, and if **any person does not want to travel per se then he will never find the right guidance and direction**. And then again are those who want to travel but do not care about direction or correctness of the travel plans, this will be regarded as aimless wandering or the roving vagabond or gypsies. These are the people that are referred to in Surah 43 Verse 40:

أَفَأَنْتَ تُسَبِّحُ الظُّمَّ أَوْ تُهْدِي الْعُمَى  
 وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿٤٠﴾

“(These matters are not decided as per the laws of a worldly king, but according to the Divine Law of *Mukafat*, cause and effect.) Whoever does an evil deed will be treated accordingly. The abode of any man or woman who has faith in the truthfulness of these Laws and works righteously will be '*Jannat*', where there will be abundant provisions for sustenance. There will be no limit to the comforts and blessings.

The correct road is only obtained through the *Wahi* from Allah; Surah 29 Verse 69:

69 And those who strive hard for Us, We shall certainly guide them in Our ways. And Allāh is surely with the doers of good. وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

And also Surah 2 Verse 120: قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ “Say that the correct guidance is that which is from Allah” and this is what the Qur’an calls, الصِّرَاطَ الْمُسْتَقِيمَ .

Another general example would be about a person who wants to travel to London from Johannesburg. This person goes to the travel agent and investigates, the timetable, flight times, ticket prices etc. He does this daily and safely files the information; but makes no attempt to go to the airport from his house. Does one think that if this person does this all his life, he would ever reach London?

Thus the reading, and understanding of the Qur’an will only benefit those who aspire to do so, and will only reach their development goals if they strive towards it and implement the lessons learnt from the Qur’an. The Qur’an is الصِّرَاطَ الْمُسْتَقِيمَ , but will not force adherence from those who do not want to benefit from it.

الصِّرَاطَ الْمُسْتَقِيمَ is mainly translated as “the straight path”. The word for straight path is الصِّرَاطَ , so what about الْمُسْتَقِيمَ ? The root of الصِّرَاطَ is ص ر ط , and this was

used by the Qureishi Arabs as **صِرَاطٌ** or **مِيرَاطٌ** and the meaning was to swallow something without chewing; or a long straight sharp sword; and thus an open and wide road is also referred to as **صِرَاطٌ** this is either because of the straightness of the sword or the traveler on a road swallows it bit by bit as he progresses on his travels.

**المستقيم**

The root of this word is **ق و م** which means to stand upright without any support, to be in perfect equilibrium and balance, anything to be in proper just and balanced weight, to be established and to do a task regularly and with precision. A person can only stand if his faculties are in accordance with above meanings and if, perchance, there is a weakness or corruption then a person cannot stand upright. Thus **المستقيم** would mean to be in synch with the above definitions and **الصراط المستقيم** would be that straight path that has no weaknesses or issues that could interfere with those who traverse it (no potholes etc).

The pattern of the Qur'an is to require man to be on a path that is in line with man's ability; and where the Qur'an promulgates this idea, it also annihilates the opposite of it.

**Philosophy and Other Non-Qur'anic Beliefs** : At this stage it may be necessary to briefly look at the concept of philosophy, Hinduism, spiritualism *tasawwuf* etc, and how it contradicts Qur'anic principles. It has been believed by Greek Philosophers that the life of a person is **cyclic** and that man starts in one point and returns to that very point again, and then continues his "spiritual" journey and repeats the process. They believed that the "souls" go through a trans-migration process. This means that man is subject to negative forces in this life and after death the "soul" is sent back to earth in another body or shape more likely as an animal so that the "soul" is cleansed through many many such traverses (this principle is obviously borrowed from Hinduism-there is historical evidence that Hinduism did flourish in Europe many eons ago). The principle of salvation also has similar belief systems.

Amongst the Christians it is believed that every child is born in "sin" (the error of Adam) and salvation means the belief in the spilling of the blood of Christ on the cross (the sacrifice of the lamb-is this similar to our sacrifices when it is said that we must love that which we sacrifice-get to know the animal like a pet , not Qur'anic but very traditional, etc). This purifies the person in a similar fashion as the Greek system.

Amongst the followers of Madhaib the belief about *Jahannam* is that man is born clean and without sin but his traverse on earth makes him susceptible to sin and thus his *nafs* or personality becomes tarred and requires cleansing. To do the cleaning process man is then put into the fire of *Jahannam* so that he can be purified to the original state that he was created in. This is referred to as salvation amongst the Madhaib believers. This belief is the same **cyclic** concept of the Greeks and the Hindus with the distinction of reincarnation being left out by Muslims.

Amongst the followers of *Tasawwuf* the belief is that like the Hindus the "soul" (athma) of man is the "spirit" of Brahma or Parmathma, the Big Chief or god (the readers will now understand why in Islam the concept of Ruh ul lah as commonly understood to be the spirit of Allah in man is totally incorrect). The athma is part of the Parmathma and separates and lodges itself in man when he is born, or durin gestation. This athma has becomes tainted with sin and needs to be cleansed for salvation. For this cleansing it requires much meditation with all sorts of self flagellation and deprivation of the self, sacrifices (Budhist, Zorastrians, Jews, and Christian monks also have similar beliefs) etc, and Muslims have followed suit by calling it **Islamic Tasawwuf**. This is what Rumi has described in the first stanza of his *Masnawi*, stating, "the reason for the mourning and sighing sound of the flute is because it is lamenting the separation from its original form (piece of the bamboo); this sense of

mourning will only cease when it returns its source again to its original form (note that bamboo begins to germinate when it is put into the ground)". Mirza Ghalib has also stated that, "the nature and essence of an atom of water is that it eventually becomes one with the sea ('ishrate qatra heh darya me fana ho jana)."

This is what is meant by *Wisal*, marriage or meeting with Allah-Fani fillah and Baqi billah-to be annihilated and become one with Allah (Refer my paper Raj'a or Emmanationism for additional reading).

These aberrations illustrate how man has fallen from his nobility to a lowly position from what Allah has bestowed him with and also what our belief of Allah, Ambia AS, Wahi etc is outside of the Qur'an. This concept of "as you were" is totally un-Qur'anic. This is against the attribute of Allah and the Messages sent by Him to the Ambia AS. The Qur'an has very clearly stated that the movement of man should be according to **الصِّرَاطَ الْمُسْتَقِيمَ** and not cyclical. Man moves forward from every stage of development and continues to move forward. Qur'an does not talk about salvation but achievement (unfortunately translations by many scholars give the wrong impression and meaning). The personality of man is NOT part of Allah as His *Ruh*. Man progresses as the Qur'an states in Surah 84 Verse 19:

**19** That you shall certainly ascend to one state after another.<sup>a</sup> **تَرَكِبْنَ طَبَقًا عَنْ طَبَقٍ ۝**

Here it becomes necessary to give a **brief description of and function of Ruh**:.....

[Al-Muheet explains Ar Ruh as meaning happiness, comfort, benevolence, breeze, assistance, and including justice which gives the prosecuted some hope, contentment and peace. ArRuh besides meaning the human personality or nafs, also means Rehmaniat of Allah and the Wahi from Allah and the noble Qur'an itself. The Qur'an states in Surah 16 Verse 2:

**2** He sends down angels with revelation<sup>a</sup> by His command on whom He pleases of His servants, saying: Give the warning that there is no God but Me, so keep your duty to Me. **يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ۝**

"yunazzalul malaikata bir roohi min amrehi ala mayashaa-o min ibadehi": here ArRuh means the Wahi (Revelation); and Sura Shura 42 Verse 52 states:

**52** And thus<sup>a</sup> did We reveal to thee an inspired Book<sup>b</sup> by Our command. **وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۝**

"wakazaalika au haina ilaika roohan min amrina": here Ruhan means the noble Qur'an itself; in surah Bani Israeel 17 Verse 85 where it has been said:

**85** And they ask thee about the revelation.<sup>a</sup> Say: The revelation is by the commandment of my Lord, and of knowledge you are given but a little. **وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۝**

"wayas- aloonaka unir roohi qulir roohu min amri rabbi" "they ask you about Ar Ruh, inform them that Ar Ruh is my Rab's concern; here Ruh means not human soul but the Wahi The next ayat explains this:

**86** And if We please, We could certainly take away that which We have revealed to thee, then thou wouldst find none to plead (thy cause) against Us — **وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَاكِفًا وَكَيْلًا ۝**

where auhaina ilaika is said to mean "is what the people want to know about Wahi, tell them it is a matter that belongs to the meta physical world, it has no connection with the physical world so you cannot comprehend it; you will have to believe in it as an Amr(command) of

Allah, regardless. They then wanted to know the mahiat of the wahi; what is wahi: what is the relationship between Allah and the Nabi AS; these things cannot be understood by a non-Nabi AS; that is why the Almunaar says: Ruhul Qudus: **أَيَّدْنَاهُ بِرُوحِ الْقُدُسِ** in Surah 2 Verse 87 means the strength of the Wahi that was available to Isa AS and this was as reflected in the original Torah and the Injeel and that Ruhul Qudus means Jibraeel and that Ruhul Amin also means the same, in Surah Shura 26 Verse 193 to mean this

**193** The Faithful Spirit has brought it,<sup>a</sup>

**نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ ﴿١٩٣﴾**

A Divine energy has instilled it into your heart (center of consciousness); and that Divine energy does not make any alteration in it. Whatever Allah sends, Gabriel instills it into Nabi's AS heart. The objective or the mission is (the same as that of previous Anbia) that you should also warn people of the destructive results of their erroneous deeds.

and in Verse 194:

**194** On thy heart that thou mayest be a warner,<sup>a</sup>

**عَلَى قَلْبِكَ يَكُونُ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾**

nazala behir roohul aminu ala qalbika and this is supported by the ayat of surah Baqarah in which it is said about Jibraeel (Gabriel) fa innahu nazzalahu ala qalbika bi iznillah: Surah 2 Verse 97:

**97** Say: Whoever is an enemy to Gabriel<sup>a</sup> — for surely he revealed it to thy heart by Allāh's command,<sup>b</sup> verifying that which is before it and a guidance and glad tidings for the believers.

**قُلْ مَنْ كَانَ عَدُوًّا لِلْجَبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾**

this clearly shows that Ruhul Amin means Jibraeel; surah Nahal 16 Verse 102 states:

**102** Say: The Holy Spirit<sup>a</sup> has revealed it from thy Lord with truth, that it may establish those who believe, and as a guidance and good news for those who submit.

**قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾**

Tell them that Gabriel has brought the revelation based upon Truth from your Rabb and this is meant to strengthen the hearts of those who believe, giving guidance and glad tidings to those who submit to the laws of Allah: *qul nazzalahu ruhul qudus*; Ruhul Qudus also means Jibraeel; since we do not understand how the Wahi is transmitted we also will not understand what Jibraeel is and how he functions, and that The Qur'an is revealed on the Heart of the Nabi AS and that the Malaika are those forces in the universe that act as functionaries and bear witness to Allah's being; thus the Qur'an has used the terms Malaikah and Ruh separately as in Surah 97 Verse 4:

**4** The angels and the Spirit descend in it by the permission of their Lord — for every affair<sup>a</sup> —

**تَنْزِيلَ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾**

This night is in fact the harbinger of the era which is destined to emerge with the revelation of Qur'an; the specialty of that era is, that gradually the heavenly forces (forces of nature) and the Divine Revelation would supplement one another. Under Divine Guidance, human beings will continue conquering the forces of nature and gradually utilize them for the universal Rabubiyyat of mankind. Peace and order shall thus prevail in every aspect of human life (instead of disorder and chaos).

And Surah 78 Verse 38:

**38** The day when the Spirit and the angels stand in ranks;<sup>a</sup> يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا

*On that Day (day of accountability) the Divine Energies (functioning in the realm of Amr) and forces of the universe (functioning in realm of creation) shall stand in ranks (to bring forth the results of human deeds). And no one will dare to utter a word except those who speak the truth according to the Code laid down by Ar-Rahman.*

And Surah 70 Verse 4

**4** To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.<sup>a</sup> تَعْرَجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

*The initial links in the Qur'an about man are the same as those which are known about common animals; but after that the humans have been elevated by saying wa nafakha feehi min Ruhihi in Surah 32 Verse 9 God breathed His Ruh into man and the result was:*

**9** Then He made him complete and breathed into him of His spirit,<sup>a</sup> ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ  
 gave you ears and eyes and hearts; وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَ  
 little it is that you give thanks! الْأَفْئِدَةَ ط قَلِيلًا مَّا تَشْكُرُونَ

*NB: be careful, in the understanding of "nafakha", this literally means to breathe out, but in the Qur'anic concept it would mean the placing of the faculties in man that allows him to.....). [If Allah breathes, then is this oxygen, again we are comparing Allah to the faculties of man].*

*Thereafter, Allah's Law creates proper balance in the unborn baby. (Up to this stage the process of creation is common between man and animal. However, after the creation of balance by Allah this development of the human zygote goes through a different emergent and evolutionary process which is completely different from that of animals.), That is Allah infuses into man a spark of His Divine Energy (which is called 'human personality' and which gives him ability for discretion and choice). The human zygote is now endowed with eyesight and hearing that is power of perception, the means of gathering knowledge, and the feelings in the heart (not physical); it is obvious that here Allah's breath is that Divine strength which is known as personality or self (Nafs) which determines a man's characteristics; this self has been granted equally to each human being and this is where the "nobility" of man comes*

*from as is stated in Surah 17 Verse 70: لَقَدْ كَرَّمْنَا بَنِي آدَمَ, "Verily the children of Adam have been granted nobility"; now it remains to be seen to what extent man then develops it further.]*

**How does Allah participate in صراطٍ مُسْتَقِيمٍ?** (Once again we need to emphasize that Allah is beyond the feelings and emotions that man experiences).

In Surah Hud 11 Verse 56 it is stated that إِنَّ سَاءَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ and the general meaning given by most translators is that Allah also is on the صِرَاطٍ مُسْتَقِيمٍ like man is required to do. This verse really means that "all of creation conducts their affairs and life in accordance with the law of Allah which is under صِرَاطٍ مُسْتَقِيمٍ, and that the attribute of Allah has the power to make this happen in accordance with the definition of ق و م,

*qawama* above. The balanced and steady road was first traversed by the Ambia AS and that is the reason that Allah states, concerning Muhammad AS in Surah 43 Verse 43:

**43** So hold fast to that which has been revealed to thee; surely thou art on the right path.

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾

And the same would apply to all Ambia AS and by extension to all of mankind. Thus man after being told how to serve Allah, *إِيَّاكَ نَعْبُدُ*, is now told to follow suit in Surah 3 Verse 51:

**51** Surely Allāh is my Lord and your Lord, so serve Him. This is the right path.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

Thus we see that to accept the service of Allah is what *صِرَاطٍ مُسْتَقِيمٍ* is all about. This is the great process that has been granted to all mankind via the Ambia AS who were sent to this world from time to time.

But in reference to the Qur'an in Surah 5 Verse 16 Allah states:

**16** Whereby Allāh guides such as follow His pleasure into the ways of

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

peace, and brings them out of darkness into light by His will, and guides them to the right path.

It is important again to be careful when referring to "His pleasure".

A light has assuredly come to you from *Allah* i.e. a Book of enlightenment by which He will guide those who wish to follow the path of peace and complete harmony. He will bring them out of darkness into light; and direct them to the straight path of success and prosperity in life.

**What is *سُبُلَ السَّلَامِ* in the above Verse?** (Way of peace/submission)

If *صِرَاطٍ مُسْتَقِيمٍ* is the only path as explained above then why is it necessary to follow *سُبُلَ السَّلَامِ*? We all accept that the Messengers of Allah have been sent to mankind throughout the history of man, and this law has and would remain the same. However, implementation and application is adjusted according to the requirements of the time and this is *سُبُلَ* meaning those paths that lead to the ultimate highway, as stated in Surah 5 Verse 16 above.

Thos who aspire for the *سُبُلَ السَّلَامِ*, Allah guides them to the *صِرَاطٍ مُسْتَقِيمٍ* and this should always be the ultimate desire in the hearts of a M'umin. The reward and benefit of being on the *صِرَاطٍ مُسْتَقِيمٍ* is illustrated in:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ