

## MAATALIB-AL-JURQAAN

### SURAH 1 VERSE 7 (b)

وَالصَّالِينَ

As the Qur'an has illustrated a comparison between **أَنْعَمْتَ عَلَيْهِمْ** (On whom is Your favours) and **مَعْصُوبٍ عَلَيْهِمْ** (and those who have not earned your favour, by contrast), in the same way the Qur'an has presented as a comparison **هُدًى** (Guidance) and **ضَلَالَتٌ** (meaning to wander in search of, perplexed, confused, confounded in finding that which is hidden and that which is not obvious and disappears, for different things to be so mixed up so that they cannot be separated from each other e.g. milk and water, or to wander without any purpose) as explained in Surah 18 Verse 103:

**104** Those whose effort goes astray in this world's life, and they think that they are making good manufactures.<sup>a</sup> **الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا**

“Ask them: “Should *Allah* tell you about those who act in such a manner that all their actions go waste. They are those who waste their efforts in the pursuit of only the life of the present in the mistaken belief that what they do is absolutely right.” Meaning all their efforts has been wasted.

A potential Nabi AS by his own effort and intellect arrives at a situation that whatever he witnesses in front of him is not correct or is evil; but the solution is not manifest to him. This Nabi AS is anxious to find a solution and is in continual search until the time arrives when from Allah comes the solution,

as the Qur'an states in Surah 93 Verse 7: **وَوَجَدَكَ ضَالًّا فَهَدَىٰ** “We found you perplexed and in search, and then Guided you”.<sup>1</sup> In comparison, if a person is satisfied with what is around him then the required anxiety and search does not manifest itself and the person stays in that condition and when the Truth prevails upon him it makes no difference to his personality. Philosopher Whitehead, in his book, “Adventures of Ideas” has stated that “to remain content and satisfied with the erroneous conditions around one without any action is considered idol-worship”. It is surprising that in the history of the Arabs this concept was also believed in and they used to refer to the idol-worship as *wathan or awthan* meaning idol-worship or graven images or paganism.

### Taqleed

The Qur'an has shown that those who do not use their intellect are moving towards *Jahannam*, Surah 7 Verse 109:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ النَّجِيِّ  
وَإِلَٰشٍ لَّهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا  
وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ  
لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَانُوا لِنُجُومِ  
هُمُ أَصْحَابُ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٩﴾

<sup>1</sup> It must be understood that a future Nabi does not have the wherewithal to find solutions to the questions perplexing him, the solution comes from Allah, in which there is no interference from man in any way. The above argument illustrates that those who are potential Messengers are always in a position of concern about the condition of the people around them.

“You will see many amongst both the *Jinn* and *Ins* who are destined for *Jahannam* for they have been given the faculties of thinking, seeing and hearing but they do not utilize them (to grasp the truth). They are just like cattle and indeed worse than them. They remain unheeded of the laws of *Allah*. These are the people whose abode will be *Jahannam* (Also refer 7/198, 10/42-43, 47/16, 67/10).” The animals at least conduct their lives according to the instinct that Allah has bestowed on them.

It is these people that the Qur’an has referred to in Surah 30 Verse 52-53:

52 So surely thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn back retreating.

فَأِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ  
الضُّمَمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾

53 Nor canst thou guide the blind out of their error. Thou canst make none to hear but those who believe in Our messages, so they submit.

وَمَا أَنْتَ بِهَادٍ الْعُمْيَ عَنْ ضَلَالَتِهِمْ  
إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا  
فَهُمْ مُسْلِمُونَ ﴿٥٣﴾

Now ask, how can you bring the people who reject such clear facts, to the right path? You can talk to living beings but how can you make the dead listen to you (Also refer 36:70), or the deaf hear your call? And not only don’t they want to listen to you; they turn their backs on you and retreat. You cannot make the blind leave the erroneous path and move to the straight one (when they do not want to tread the right path). You can only make the people who use their intellect and wisdom, believe in the truthfulness of Our Laws, and who are willing to lead their lives accordingly, they listen to you (or understand). When it will be asked of them on the day of accountability, as to why they followed this incorrect path, their response is stated in Surah 33 Verse 67:

67 And they say: Our Lord, we only obeyed our leaders and our great men, so they led us astray from the path.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا  
فَأَضَلُّونَا السَّبِيلًا ﴿٦٧﴾

Then there is that group who is aware of the right path but has been prevented from following same by those who had vested interested, Surah 45 Verse 23:

23 Seest thou him who takes his desire for his god, and Allāh leaves him in error knowingly,<sup>a</sup> and seals his hearing and his heart and puts a covering on his sight? Who can then guide him after Allāh? Will you not mind?

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ  
وَاصَّلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ  
وَغَشَّىٰ قَلْبَهُ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاءً  
فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ  
أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

As stated previously, man’s desires, per se, is not wrong, but the incorrect usage of it is evil and against the law of Allah, as stated in Surah Qasas 28 Verse 50

50 But if they answer thee not, know that they only follow their low desires. And who is more erring than he who follows his low desires without any guidance from Allāh? Surely Allāh guides not the iniquitous people.

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمْ  
يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ  
مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى  
مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

And if they do not respond to your challenge (and what sort of reply can they give to your challenge Refer also 2/23-24), it would become very clear that they are not in search of the truth and are merely following their own emotions and interests. (Emotions are not something wrong, which should not be followed. However, emotions should be kept subordinate to Divine Guidance.) Who can be more misled than the one who follows his emotions, leaving aside Divine Guidance? Such people do not keep their emotions and Divine Guidance in their proper places. They leave Divine Guidance aside and let their emotions run free and unchecked. How can such people get guidance towards the right path?

During the 20<sup>th</sup> Century there is also the belief that Democracy and Revolutionary processes are correct and that we should follow them without question. In Surah 6 Verse 116 Allah states:

**116** And if thou obey most of those in the earth, they will lead thee astray from Allāh's way. They follow naught but conjecture, and they only lie.

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

O *Rasool*, if you were to follow the majority in the land, they would lead you astray from the path of *Allah*. They simply follow their own surmises and indulge in conjectures. And also in Surah 6 Verse 118:

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٨﴾

“Your *Rabb* certainly knows best who has strayed from the right path and those who are rightly guided. This is the path that has been shown to man in Surah 20 Verse 123:

فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾

“Whoever follows this guidance will neither go astray, nor be deprived of the pleasures of life; and be involved in the rigours of life (as stated in Surah 20 Verse 17).”

We have seen before and in the above definitions that when two things become so mixed up that it becomes totally impossible to separate e.g. milk and water and this is what is explained in Surah 31 Verse 6:

**6** And of men is he who takes instead frivolous discourse to lead astray from Allāh's path without knowledge, and to make it a mockery. For such is an abasing chastisement.<sup>4</sup>

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ۖ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٦﴾

On the other hand, there are people who do not have before them any higher objective in life; and they consider this worldly life and its temporary comforts as an end in itself. In this manner, without having any knowledge or wisdom they themselves go astray and also lead other people away from the right path. They ridicule the higher values of life and the path leading towards them. These are the people whose end will be a very humiliating chastisement.

The above explanation is very parallel to those who follow *Madhab* and this is the chastisement from Allah as *madhab* is the very example of self-worship. We, previously, discussed how the very fact that one is in a situation of hunger it is the *Ghadab* of Allah, in the same way in Surah Yaseen 36 Verse 47 the Qur'an states:

47 And when it is said to them: Spend out of that which Allāh has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allāh please, He could feed? You are in naught but clear error.<sup>a</sup>

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُ ۗ إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾

They also raise strange objections. (For instance) They object when they are told to keep open and accessible for the needy, the means of nourishment that the Almighty has provided to them. Those who deny the Divine Directives of *Rabubiyat* tell those who have faith in them, that if *Allah* had willed that wealth should be distributed in a way that no one remains hungry in the world, then why did He not arrange it so by Himself? Why is He asking human beings to establish a system in which everyone adequately gets the necessities of life?

They should be aware that by saying so they are committing a big misdemeanour; (Allah establishes His system in human society by human hands only. The purpose is that human beings should use their ability to choose properly, so that their personalities also develop. Otherwise it was not at all difficult for Him (Allah) to have made mankind devoid of free will, just like the other creations in the Universe which exist by the Laws of Allah. By saying that, had Allah wanted so He should have done this Himself, man is denying himself the dignity of the freedom of choice and is trying to run away from his responsibility. This is his gross error of judgement (Also refer 6/149; 16/35; 43/20).

When the Qur'an taught man how to avoid those who are on the path of the ضَالِّينَ, there was a Divine purpose in this. This is shown in Surah 5 Verse 77:

وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا مِمَّا ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

“Do not follow the desires of those who had gone astray in the past, they had led many others astray and are themselves still straying from the right path.”

“Those who” are subject to مَغْضُوبٍ عَلَيْهِمْ and ضَالِّينَ does not refer to any particular nation or race, but refers to any person or nation who through their actions have become devoid of the favours of Allah and have been regarded as those that are perplexed, confused and confounded without any path to follow. These types of people may have been before the Revelation of the Qur'an, or during its Revelation or those who will be coming prior to the day of accountability. It is incorrectly believed by many that the مَغْضُوبٍ عَلَيْهِمْ refers to the Jews and ضَالِّينَ to the Christians, in this way we are misleading ourselves and as has been explained above, this reference is for all those who do not follow the dictates of the Qur'an. By believing otherwise we defraud ourselves in believing that we are going to *Jannah* and the rest to *Jahannam*.



18 Again, what will make thee realize what the day of Judgment is?

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۝

19 The day when no soul controls aught for another soul. And the command on that day is Allāh's.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ  
وَ الْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝

This is the *Deen* that will ultimately triumph, Surah 9 Verse 33:

33 He it is Who has sent His Messenger with the guidance and the Religion of Truth that He may make it prevail over all religions,<sup>a</sup> though the polytheists are averse.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَ  
دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ  
وَ كَوَّكِرَ الْمُشْرِكُونَ ۝

We follow only Allah and reject all sorts of authority, Surah 12 Verse 40 & 3/78:

40 You serve not besides Him but names which you have named, you and your fathers — Allāh has sent down no authority for them. Judgment is only Allāh's. He has commanded that you serve none but Him. This is the right religion, but most people know not.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ  
سَمَّيْتُمُوهَا أَنْتُمْ وَ آبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ  
بِهَا مِنْ سُلْطَانٍ ۗ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ  
إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ  
وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

This is to follow the Qur'an, Surah 5 Verse 44-48:

This was the road to success, Surah 31 Verse 20 & 2/47.

Those who followed the Qur'an had comfort and plentiful bounty of Allah, Surah 8 Verse 53.

And the rejecters were humiliated and at a loss, Surah 2 Verse 61 & 7/152

They blindly followed their ancestors, Surah 37 Verse 69-71

Or followed their own emotions and opinions, Surah 45 Verse 33

And blamed everything on destiny, Surah 6 Verse 149

O Allah we seek Your guidance, as we know that who did not follow Your guidance were at a loss, Surah 61 Verse 5

This road only comes to those who seek it, Surah 29 Verse 69 and we seek this effort from Your help.