

## SECTION 5

### CONSEQUENCES AND ADVICE TO THE REJECTORS OF REVELATION 40-60

Barrier between the rejectors and the Qur'an  
Speak better words

#### INTELLECTUAL HUMILITY “HIJAABAN MASTURA” THE HIDDEN BARRIER

“NOT KNOWING THE SCOPE OF YOUR OWN IGNORANCE IS PART OF THE HUMAN CONDITION”

The hidden barrier between the Qur'an and those who rejected revelation is their stubbornness in not recognising their ignorance.

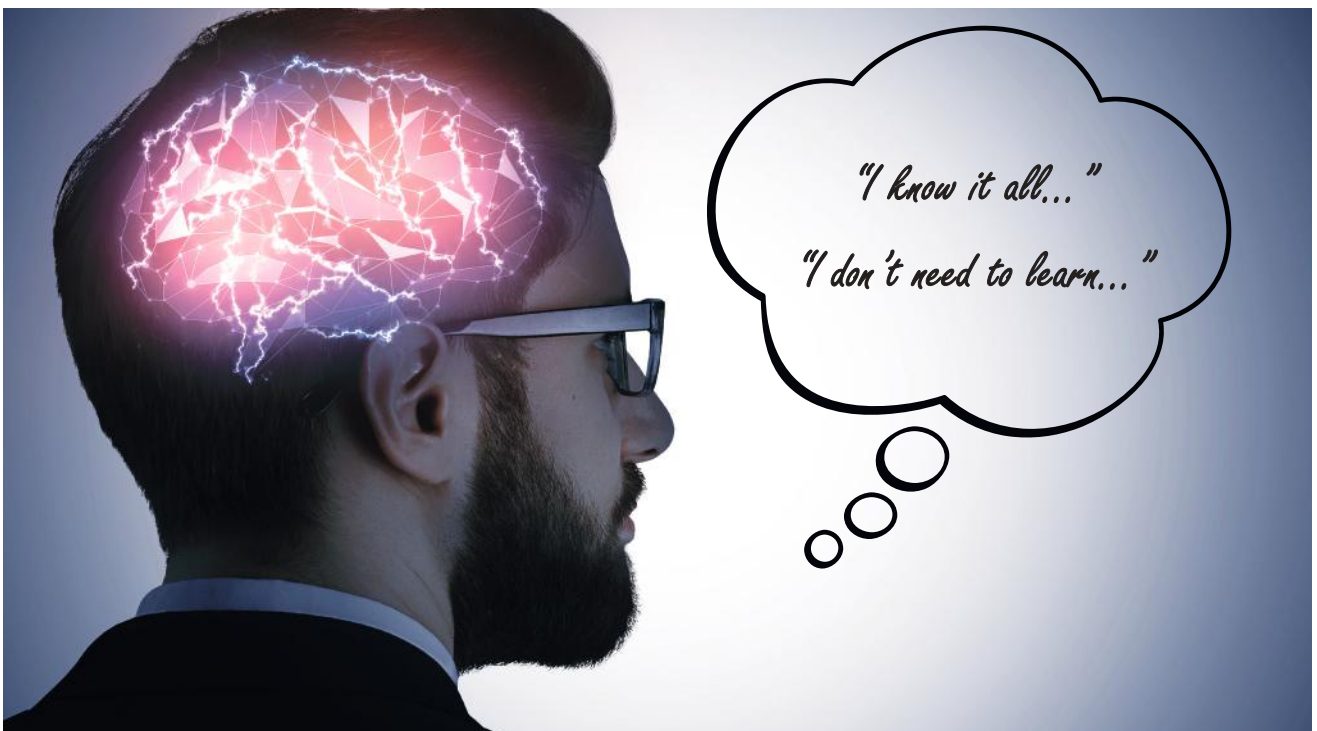
Intellectual humility is simply “the recognition that the things you believe in might in fact be wrong,”

It's a method of thinking. It's about entertaining the possibility that you may be

wrong and being open to learning from the experience of others. Intellectual humility is about being actively curious about your blind spots.

Most important of all, the intellectually humble are more likely to admit it when they are wrong. When we admit we're wrong, we can grow closer to the truth

It promises to help us avoid headstrong decisions and erroneous opinions, and allows us to engage more constructively with our fellow citizens.



## SPEAKING BETTER WORDS

*“Have you not considered how Allah sets forth a parable of a good word being like a good tree, whose root is firm and whose branches are in heaven, yielding it’s fruit in every season, with the permission of it’s Rabb, And Allah gives examples for people that they may reflect. And the example of an evil word is that of an evil tree pulled up from the earth’s surface, it has no stability.”*  
Suratul Ibraheem 14:24,25

Imam Zaynul ‘Abideen (pbuh) in his treatise of rights says -

*“The right of the tongue is that you consider it too noble for obscenity, accustom it to good, refrain from any meddling in which there is nothing to be gained, express kindness to people, and speak well concerning them.”*

It has been estimated that most people speak enough in one week to fill a large 500-page book. In the average lifetime this would amount to 3000 volumes or 1,500,000 pages. It is a frightening thought that by these words we shall be either ‘blessed’ or ‘condemned’.

There is an ancient Greek fable about a monster known as Proteus who had the power of assuming many shapes and appearances. He could become a tree or a pebble, a lion or a dove, a serpent or a lamb. He seemed to have very little difficulty in passing from one form into another. The fabled creature reminds one of the human tongue. It can bless or curse, express praise or whisper slander, it can spread a word of encouragement or spread vindictive hatred.

The commentator of Nahjul Balagha - Ibn Abil Hadeed writes about the Prophet (pbuh): Everyone who heard him speak became

inclined towards him and developed love for him in their hearts. Thus the Quraysh called the Muslims in Makka ‘Subat’ (Infatuated ones) and they said: “His speech is magic, it intoxicates more than wine.”

They forbade their sons to sit with him in case they might be attracted by his speech. Whenever the Prophet (pbuh) sat near the Ka’ba and recited the Qur’an or remembered Allah, the Quraysh would stick their fingers firmly in their ears so as not to hear and fall under ‘the spell’ of his speech. They gathered their clothes over their heads and covered their faces so his radiant appearance would not draw them to him. Nevertheless, most people accepted Islam just by hearing him once

### AHADITH ON WORDS

*“A person is hidden under his tongue”*

*“Do not begin a conversation without first greeting the person you are talking to.”*

*“Keep away from a conversation which is without an aim or object, for it lowers your position.”*

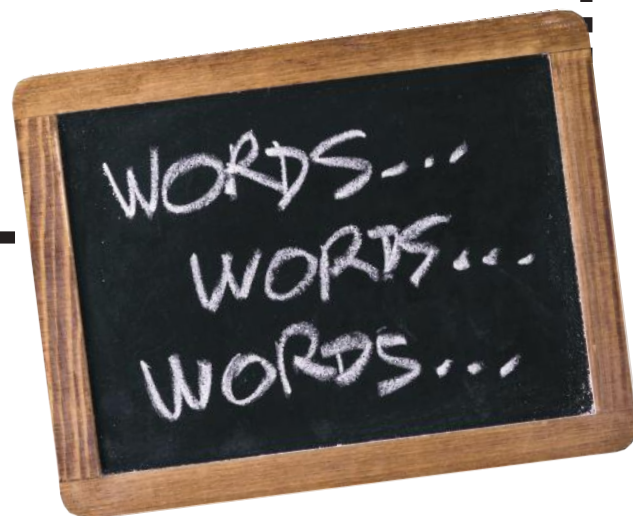
*“Wait to speak at the right opportunity; Many speak the truth but not at the right moment and therefore have to face disrespect.”*

*“Do not argue with foolish and ignorant people as they will hurt you with their nonsense.”*

*“Your speech is under your firm control as long as you do not speak, but if you speak you come under it’s control; so guard your tongue as you guard your gold and silver, for many a word is a blessing but leads to displeasure”*

”

Soft words in a lullaby put a baby to sleep.  
Hateful words stir violence.  
Eloquent words will send armies into the face of death.  
Encouraging words will fan the flame of genius of a Salman or a Jabir.  
Powerful words will mould the public mind as the sculptor moulds his clay.  
Words, spoken or written are a dynamic force.  
Words are the swords we use in battles for success and happiness.  
How others react towards us depends, in a large measure, upon the words we utter to them.  
Life is a great whispering gallery that sends back echoes of the words we send out.  
Our words are immortal - they go marching through the years in the lives of all those with whom we come into contact. They will survive us.



40. *What! has then your Rabb preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.*

أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا  
إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

So what you hate for yourself, you give that to Allah.

41. *And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.*

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا  
تُفُورًا

42. *Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Rabb of power.*

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَأَبْتَعُوا إِلَىٰ ذِي  
الْعَرْشِ سَبِيلًا

Where there are multiple gods there is almost always a clash. Here Allah says if there were multiple gods they would have wanted the 'Arsh... that is they would have wanted His position.

43. *Glory be to Him and exalted be He above what they say.*

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

44. *The seven heavens declare His perfection and the earth (too), and those who are in them; and there is not a single thing but declares His perfection with His praise, but you cannot comprehend their declaration of His Perfection; surely, He is Forbearing, Forgiving.*

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ  
 مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ  
 إِنَّهُ كَانَ حَلِيمًا غَفُورًا

45. *And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier (Hijaaban Mastooraa\*)*

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ  
 بِالْآخِرَةِ حِجَابًا مَسْتُورًا

**Hijaab:** a barrier ---a means by which something is obstructed, blocks view or denies access.

**Mastoor:** from satara which means to cover, difference between “hijab” and “satar” is that “satar” doesn’t completely cover. It almost entirely covers.

46. *And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Rabb in the Qur’an, they turn their backs in aversion.*

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَ  
 وَإِذَا ذُكِرْتِ رَبِّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ  
 نُفُورًا

In other words, there is a seal on their hearts, and a blockage in their listening....

47. *We know best what they listen to when they listen to you, and when they meet secretly, when the unjust say: You follow only a man possessed of magic.*

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ  
 نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

48. See what they liken you to! So they have gone astray and cannot find the way.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ

سَبِيلًا

Allah is saying - Look how they talk about you.

49. And they say: What! when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرَفَاتًا إِنْ نَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

50. Say: Become stones or iron.

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

Resurrection has been explained well before. Here they are not even told to become earth as that has a potential of life. Stones and iron have no potential to raise life.

51. Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: Who created you at first. Still they will shake their heads at you and say: When will it be? Say: Perhaps it is near.

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُّعِيدُنَا

قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ

رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

52. On the day when He will call all of you, then you will try to obey Him, by praising Him, and you will think that you lived for only a little time (on the earth).

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ

إِلَّا قَلِيلًا

53. *And say to My servants (that) they speak that which is better; surely the Shaitan creates friction among them; surely the Shaitan is an open enemy to the human being.*

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ  
بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

Using the right language is a sign of one connected to Allah. Communication is not only about words but perception and how they are received. Here the admonition is to always use better words.

54. *Your Lord knows you best; He will have mercy on you if He pleases, or He will punish you if He pleases; and We have not sent you as being responsible of them.*

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ حَمْلَكُمْ أَوْ إِنْ يَشَاءُ  
يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً

55. *And your Rabb knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawud We gave the Zaboor.*

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا  
بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا

56. *Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor change your situation.*

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفِ  
الصُّبْرِ عَنْكُمْ وَلَا تَحْوِيلًا

57. Those whom they call upon, themselves seek the means of access to their Rabb— whoever of them is nearest - and they hope for His mercy and fear His punishment; surely the punishment of your Rabb is a thing to be wary of.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

58. And there is not a town but We will destroy it before the day of resurrection or punish it with a severe punishment; this is written in the Divine record.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

59. And nothing could have prevented Us that We should send signs except that the earlier ones rejected them; and We gave to Thamood the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make human beings God conscious.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

The Quraysh were asking for visible miraculous signs. Here Allah answers saying the she camel was clearly visible but they still rejected it.

60. And when We said to you: Surely your Rabb encompasses human beings; and We did not make the vision which We showed you but a trial for human beings and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their rebellion.

وإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي آرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

The cursed tree referred to is the tree of Zaqqoom found in the entrance of Jahannam. The connotation is that they will not believe in Israa just as they do not believe in accountability.